# INSTALLATION OF CHARACTER EDUCATION VALUES IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT SMAI MIFTAHUL AFKAR SIDOPEKSO KRAKSAAN

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**Abstract:**

Instilling the values of character education in the learning process of Islamic Religious Education at SMAI MIFTAHUL AFKAR SIDOPEKSO KRAKSAAN is motivated by the rise of teenagers who start to commit acts that are not commendable to moral degradation. Therefore it is necessary to integrate the values of character education in teenagers, especially in the learning process of Islamic Religious Education, which incidentally aims to form good morals.This study intends to address how to instil character education values in learning Islamic religious education at SMAI MIFTAHUL AFKAR SIDOPEKSO KRAKSAAN. These problems were discussed through field studies conducted at SMAI MIFTAHUL AFKAR. SMAI MIFTAHUL AFKAR was used as a data source to obtain a portrait of planting character education values in the learning process of Islamic Religious Education. The data were obtained using free interviews, observation, and documentation studies.All data were analyzed with a phenomenological approach and descriptive analysis using the logic of induction, deduction and reflection. This research shows that: the inculcation of character education values in learning Islamic Religious Education at SMAI MIFTAHUL AFKAR SIDOPEKSO KRAKSAAN is carried out using several methods, including habituation methods, exemplary methods, methods between peers, small discussion, reading aloud, and others that are adapted to the material and conditions of students. These findings provide a reference for evaluating Islamic Religious Education's learning system to form a karakul karma character.

**Keywords:** *Instilling Values, Character Education, Islamic Religious Education*

## INTRODUCTION

Education is a place to print the nation's next generation so that it cannot be separated from the nation's goal to give birth to a quality next generation, of course, not only giving birth to a generation that is intellectually intelligent, but emotionally intelligent so that they have good characteristics and can use their knowledge correctly.

Schools are agents of change; the role of schools as agents of change is the realization of changes in attitude, behaviour, intellectual and other values by the goals of the importance of the nation's character. An educational institution must apply values that are relevant to the school's purposes and improve morale. Therefore, improvement efforts must be carried out immediately. One of the efforts is character education. Apart from forming the morals of the nation's children, this effort is also expected to become the primary foundation for Indonesia's future success. Character education is a coaching and formation system performance to create a personal leader who will bring society to goodness and justice, in which character values are instilled to form Kamil Insan.

Character education has been reflected in Law Number 20 of 2003 concerning the National Education System, which reads, "National education functions to develop capabilities and form noble character and national civilization in the context of educating the nation's life, aiming at developing the potential of students to become human beings.

Those who believe in and fear God Almighty have a noble character, are healthy, knowledgeable, capable, creative and independent and become citizens of a democratic and responsible country. Providing knowledge education without setting aside moral or moral education so that both can run simultaneously in a child's life to form good character. Character education has now become a global topic of conversation; looking at the education system at this time that prioritizes the knowledge and intelligence of students without looking at forming character is what causes moral damage to increase.

During the independence period, the nation's founders realized that at least three significant challenges had to be faced. First, it is to establish a united and sovereign government, the second is to build the country, and the third is to build character. These three things are visible in the concept of the nation-state and the development of the nation's character. In its implementation, efforts to establish a state are relatively faster when compared to efforts to build the country and build character. The last two things have been proven to have to be pursued continuously, not to be broken throughout the history of the life of the Indonesian nation. Looking at the nation's goals, namely to educate the nation's life, namely intelligent in the intellectual and emotional domains, which have been formulated into eighteen characters of national character cultural education, namely: Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Sense Curiosity, National Spirit, Love of the Motherland, Respect for Achievement, Friendly or Communicative, Love Peace, Love to Read, Care for the Environment, Care for Social, Responsibility**.**

## RESEARCH METHODS

This qualitative research is "research procedures that produce descriptive data in the form of written or spoken words from people and observable behaviour. While the type of research is generic, namely qualitative research, to find out what researchers (researchers) do in instilling character values by understanding social phenomena from the participants' perspective. Participants were interviewed, observed, and asked to provide data, opinions, thoughts, and perceptions.

## RESULTS AND DISCUSSION

Active learning at the Miftahul Afkar Islamic Senior High School lasts for five days by the new regulations, namely five working days, every Monday to Friday, from 07.00 WIB until 14.15 WIB. Every lesson has stages where character education values are always inserted into the learning process of Islamic Religious Education.

The process of implementing the cultivation of character values in learning Islamic religious education at SMAI Miftahul Afkar consists of several stages, including:

a. Preliminary activities Before teaching and learning activities begin, educators and students take ablution water, pray sunnah dhuha in the congregation, and then continue reading the asmaul husna.

b. Core activities In the core activities, the educator provides opportunities for students to share experiences, and two children come forward to share their experiences in participating in direct practical learning in the community; this is an activity held by the school, and the two students enthusiastically share their experiences expressively. The other students listened to the story that was conveyed carefully and occasionally replied to their friends who were in front with jokes but did not get out of the discussion that was given.

c. Final activity At the end of the training, the teacher reiterates the importance of studying and practising it. Then, with a prayer, the teacher said greetings while the students answered greetings simultaneously. After finishing, remember the students, most of whom are sons, shake hands by kissing the teacher's hand. And before going home, all students and the teacher's council must attend the congregation's midday prayer and read the word, which is led by students who get picket duties that day. From the call to prayer, the priest prays and shows the world reading together.

Instilling character education values in character education learning is a

challenging activity. In making it happen, it requires many supporting factors to obtain optimal results in forming students with character by the law on education number 20 of 2003. Many efforts have been made to instil the values of character education in learning Islamic Religious Education. Among them do not only refer to cognitive or knowledge but also practice, namely social. Patience, enthusiasm and persistence of educators are the primary keys to directing and setting an example to students. Efforts are made starting from educators and then channelled to students and applied in everyday life; giving is not made directly but gradually according to the capacity of students to receive, understand and use it.

Several supporting factors in instilling the values of character education in learning Islamic Religious Education, including as stated by the Principal of SMAI Miftahul Afkar Mohamad Imam Syafi'ih, S.Pd.I, are as follows: a. Educators are experts and professionals, who have taken Islamic education, attended training and upgrading, both held at school and outside school. b. Adequate facilities and infrastructure support learning. c. Availability of good learning media. d. The condition of the child, who is passionate, enthusiastic and ready to learn.

There are many supporting factors in learning, but it does not rule out the possibility of inhibiting factors, including the following: a. Different family backgrounds, so not all students may study religion at home. b. The potential for understanding, motivation, interests, problems, conditions, and attitudes possessed by each student is different. c. The psychological state of students is difficult to accept learning correctly. Even though several inhibiting factors exist in instilling character education values in Islamic Religious Education learning, educators can overcome these problems properly.

Cultivating character education values in learning Islamic religious education is done optimally. Educators indirectly insert the importance of character education in every teaching and learning activity. As already explained, the cultivation of character education values in the learning process of Islamic religious education is a teacher's attempt to instil character education values in the learning process of Islamic religious education to students based on an understanding of various kinds of different learning conditions. Different. This relates to the material, material that is included in the curriculum, educators, facilities and infrastructure used in the learning process to evaluation. The method of instilling the values of 57 character education in learning Islamic Religious Education at Miftahul Afkar Islamic Senior High School has been seen optimally supported by the 2013 curriculum, which indirectly inserts the values of character education into Islamic Religious Education learning.

The results of the process of planting character education values in learning Islamic religious education at SMAI Miftahul Afkar Sidopekso Kraksaan through existing activities and the applied curriculum are as follows:

a. Faith / Religious Faith is a character value about God Almighty, who is religious. In other words, one's thoughts, words, and actions are always strived to be based on God's values or spiritual teachings. In practice, before teaching and learning activities begin, the educator invites students to perform the Dhuha prayer and recite the asmaul husna and dzikir, start and end learning by praying, including habits outside of learning, namely all Miftahul Afkar Islamic Senior High School, residents who make it a habit to do the obligatory dhuhr prayer in congregation.

b. Honesty and Independence Honesty is essential in human life." Factors that encourage honesty are the reason, religion and self-esteem. A reasonable person must understand that being honest is beneficial and lying is harmful. Religion also commands honesty and prohibits lies. People who have self-esteem will not humble themselves by lying. Allah said in QS. Al Ahzab 70: O you who believe, fear Allah, and Speak the actual Word. Namely, words that do not violate. Honesty is not only owned in cognition but is practised in real life. Judging from the practice, students were asked to carry out Duha and midday prayers in the congregation at the time of the assignment. Most students work on their own and without being asked and with complete self-awareness from each student

c. Discipline and Responsibility Discipline is well implemented, seen when distributing picket schedules to students to lead the recitation of Asmaul Husna and echoing the midday call to prayer and teaching the reading of the written after the midday prayer in the congregation, so there is embedded the character of discipline and responsibility for students who have duty and picket schedule.

**CONCLUSION**

1. The inculcation of character education values in the learning process of Islamic religious education is a teacher's attempt to instil character education values in the learning process of Islamic Religious education to students based on an understanding of various kinds of different learning conditions. This relates to the material, material that is included in the curriculum, educators, facilities and infrastructure used in the learning process to evaluation. The method of instilling the values of character education in the learning of Islamic Religious Education at SMAI Miftahul Afkar has been seen optimally supported by the collaboration between the pesantren curriculum and the school curriculum, namely the 2013 curriculum, which indirectly character education values have been inserted into the learning of Religious Education Islam.

2. Supporting and inhibiting factors in inculcating character values in Islamic religious learning at SMAI Miftahul Afkar: supporting elements, namely, educators are experts and professionals; there is collaboration in the educational curriculum between SMAI Miftahul Afkar schools and Islamic boarding schools. Facilities and pre-facilities that are adequate and support learning, the availability of good learning media and the condition of children who are enthusiastic, enthusiastic and ready to learn. The inhibiting factors include: different family backgrounds, especially in economic problems, potential, good understanding, motivation, interests, concerns, conditions, and attitudes possessed by students, the psychological state of students and students who do not live in Islamic boarding schools feel difficulties in following the learning carried out by Islamic boarding schools.

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