Edupedia: Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 9, No. 1, Juli 2024 | pp. 82-91
p-ISSN: 2252-8164 | e-ISSN: 2580-0884 |
https://journal.ibrahimy.ac.id/index.php/edupedia | DOI: 10.35316/edupedia.v9i1.4636

THE IMPLEMENTATION OF CHARACTER EDUCATION IN FORMING STUDENT'S MORALS AND SPIRITUALITY

Received: 2024-02-17 | **Revised:** 2024-07-03 | **Accepted:** 2024-07-14

Article Info

Author(s):
Eriyanto[1]*
Abdulwaris Chelong bin Zakariya[2]

* *Author's Email Correspondence:*
eriyanto26979@gmail.com

Affiliation:
[1] Universitas Ibrahimy, Jl. KHR. Syamsul Arifin Kompleks Masjid Jamik Ibrahimy, Situbondo, 6837 4, Jawa Timur, Indonesia
[2] Universiti Islam Syeikh Daud al -Fathani, Patani, Yala, Thailand Selatan

Abstract

Madrasah Aliyah Hidayatullah is a madrasah located in the Abu Zairi Bondowoso Islamic Boarding School. This Islamic boarding school is known for its high religious nuances by the surrounding community. So, these characteristics are also found in Madrasah Aliyah Hidayatullah which is in it. This research was carried out to uncover the character education applied in the institution. The method used to reveal this is qualitative-descriptive by making managers, teachers, and students as informants and their daily life behaviors at school and related documents. The results of this study show that character education at Madrasah Aliyah Hidayatullah is a typical character education of Islamic boarding schools which is standardized by the school as Standard Operating Procedures (SOP). There are six programs contained in the SOP, namely Program 1A, Program 13S, Program 6R, Program 4O, 3B, and SATFA Program.

Keywords: *Character Education, Morality, and Spirituality.*

© 2024 THE AUTHOR(S). This article distributed under a Creative Commons Attribution-ShareAlike 4.0 International license. https://creativecommons.org/licenses/by-sa/4.0/

INTRODUCTION

Education is essentially a process of altering information in order to enhance, understand, and perfect all human potential (Arifin, 2014, p. 107). Education is the process of developing, nourishing, and cultivating. These many words indicate that education should focus on the circumstances of student progress. As a result, education is not limited by time or geography. Education lasts a lifetime, may be done anywhere and at any time, and is capable of completing the educational process. In general, education may be defined as a human attempt to shape a personality that is consistent with societal and cultural ideals. Thus, regardless of how simple a society's civilization is, an educational process exists or takes place inside it. As a result, it is frequently said that education has existed throughout human history. Education is fundamentally a human effort to save lives (Luppicini, 2005, p. 103).

The foundation of a nation's establishment is education. Education is the key to preserving the dignity of this country. In the modern period, education must incorporate additional elements like attitude, behavior, and character in addition to the cerebral components that a person needs to pursue. Indonesia's education issue is particularly complicated, as there are issues that need to be fixed in every facet. There is a muddy picture in education since moral decay has become widespread in the field (Sari, 2017, p. 249).

The nation's dignity may be preserved via education. And, in this day and age, education must be merged with other aspects such as attitude, conduct, and character, in addition to the intellectual factors that a person possesses when seeking an education. Law Number 20 of 2003 on the national education system emphasizes that the goal of national education is to develop talents and form the character and culture of a dignified country in order to make the nation's existence more intelligent. It aspires to develop students' potential to become persons who believe in and commit themselves to God Almighty, have noble character, are healthy, informed, capable, creative, independent, and democratic and responsible citizens (Hakim, 2016, p.53)

Religious education is one of three learning disciplines required in the curriculum of all Indonesian formal education institutions. This is because religious life is also a facet of life that should be realized in a holistic manner. Currently, Islamic education is highly significant in the lives of the country and state, and education is a government-regulated provision for everyday living.

Religious education is one of three learning disciplines mandated by all Indonesian formal education institutions. This is because religious life is an aspect of life that should be lived holistically. Currently, Islamic education plays a crucial role in the life of the country and state, and education is a government-regulated provision for daily living. When we look at the Indonesian education paradigm, we can't help but notice educational institutions. The "Islamic boarding school" education, which is the progenitor of Indonesia's education system, plays a significant role (Tosun, 2018, p. 9). After colonization arrived in Indonesia, particularly from the Netherlands, school education with a secularistic design was established, which entailed limiting the content of religious instruction material in educational establishments. Finally, the notion evolved to blend traditional Islamic "boarding school" education with contemporary "school" education (a colonial product), resulting in educational institutions known as madrasas like MI, MTS, and MA. This institution taught both the religious and general colonial curriculum simultaneously (Widodo, 2016, p. 293).

Madrasah schools are commonly regarded as religiously-driven educational organizations. In this context, madrasah is not synonymous with school. According to Daulay, a school is an

educational institution that focuses on the core of learning in general topics rather than just religious subjects, as in Islamic boarding schools and madrasas (Rouf, 2016, p. 68). Meanwhile, Alawiyah says that the madrasas we know today are actually derived from the Arabic language, which means the same or equal to the Indonesian word *sekolah*. If Islamic boarding schools are classified as non-formal educational institutions in the national education system, they are formal educational institutions that run alongside schools (elementary, junior high school, and senior high school/vocational school (Alawiyah, 2014, p. 51).

Character is defined as possessing good ideals (knowing the worth of goodness, wanting to do good, really living a good life, and having a positive influence on the environment) that are internalized and shown in conduct. Character is characterized by morality, behavior, temperament, and habits. Character is a set of distinct values inherent in action and perceived as a description of behavior emphasizing right and wrong, good and evil (Alimah, 2020, p. 1). Character refers to a set of attitudes, actions, motives, and abilities. It also encompasses emotions like the desire to do the best thing, intellectual abilities like critical thinking and moral reasoning, and behaviors like discipline, honesty, and accountability (Sudrajat, 2011, p.47).

Character is a set of universal human character ideals that apply to all human activities, including those related to God, oneself, others, and the environment, and are exhibited in religiously based ideas, attitudes, feelings, words, and acts. laws, manners, culture, and customs. Siti Julaiha published similar results in the journal Dynamics of Science under the title "Implementation of Character Education in Learning." Based on this research, we can say that student character education is implemented through topics, self-development, and school culture. The study's main discussion point was how character education may be utilized to instill moral values (Julaiha, 2014, p.226). Heru Cahyono did research titled "Value Education Strategies in Forming Religious Character." He mentions the honesty canteen, encouraging pupils to pray in Dhuha, and other initiatives. The study's main discussion point was how character education may be utilized to instill moral values (Cahyono, 2016, p. 230). Character education is also found in many educational institutions, including Madrasah Aliyah Hidayatullah Bondowoso which is the location of this research. The difference between this research and previous studies lies in the forms of activities in character education. Thus, this research enriches the forms of character education that have been revealed by previous researchers.

RESEARCH METHODS

This type of research is qualitative research that is descriptive, which is a research that is sourced from informant statements about character education at Madrasah Aliyah Hidayatullah,

student activities that reflect character education, and documents about character education characteristics. All of this is described as it is. The data on character education at Madrasah Aliyah are the result of observations on interactions between students and teachers, interviews with teachers, students, and school administrators, videos of character development recorded by teachers either by chance or planned, as well as the researcher's diary while on site. The source of this research data consists of people as informants consisting of the manager of Madrasah Aliyah Hidayatullah, teachers, and students at the institution. In addition, the activities of managers, teachers, and students are also the source of data for this research. Finally, documents in the form of photos, videos, news, notes, and other written media that contain character education at Madrasah Aliyah Hidayatullah are also the source of data for this research.

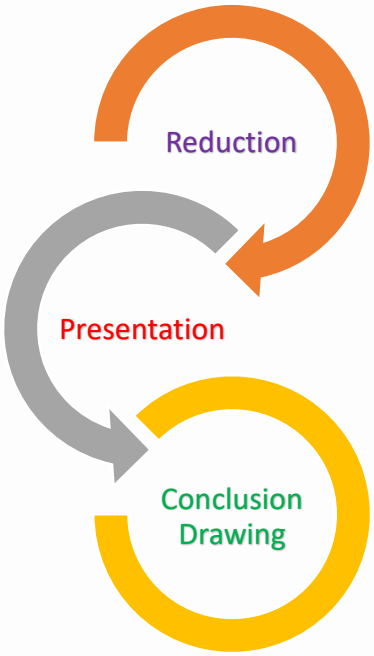


Figure 1. The Process of Data Analysis

The three components of data analysis methodologies are data reduction, data presentation, and conclusion drawing. The step of data reduction starts the analysis once the data is gathered. After that, the data presentation phase is completed, and the process concludes with verification. After the data collection phase is over, this stage is ongoing. Selecting, concentrating, streamlining, abstracting, and synthesizing facts pertinent to the research emphasis on character education in molding students' morals and spirituality was how the data was reduced (Rijali, 2019, p. 81). During this study, the researcher triangulation of sources and methodologies and peer discussions to ensure that the data obtained is valid.

FINDINGS AND DISCUSSION

Instilling Student Character through SOP at Madrasah Aliyah Hidayatullah

Character education is applied in schools with the goal of instilling in children positive attitudes and actions that align with the standards of the country, state, and society. Because, in essence, character education is education that seeks to create an awareness that desirable features are not only acquired but also implemented, as well as knowledge of values and admirable characteristics. So that a person may uphold his lofty ideals no matter where he is or what situations he faces (Azis, et al., 2023, p. 113.).

It is true that not a few schools are trying to cultivate certain characters for their students, including the managers of Madrasah Aliyah Hidayatullah Bondowoso. The content of character education in this school is adjusted to the culture of the Islamic Boarding School where the institution is located. Thus, character education in this school is nothing but the character of islamic boarding school. The character of the pesantren is standardized by Madrasah Aliyah idayatullah into a Standard Operating Procedure (SOP), where every individual in it is obliged to undergo it. The SOPs are:

1. Program 1A, namely the Qur'an, either refraction of reading it or memorizing it.
2. The program of 13S, which in Indonesian is known as: Sapa/tegur (Greetings/reprimands), Salam (Greetings), Senyum (Smiles), Sopan (Polite), Santun (Courtesy), Sampah (Garbage), Salat (Praying), Selawat (Peace), Sandal (Sandal), Sepatu (Shoe), Sabuk (Belt), Songkok (Songkok), Sarung (Sarong).
3. The program of 6R, which in Indonesian is known as: Ratibul Haddad (a recitation of prayers), Rapi (Tidy), Ringkas (Consise), Rajin (Diligent), Ramah (Friendly), Rendah Hati (Humble).
4. The program of 4O, which in Indonesian is known as: Olarh pikir (Exercise of thinking), Olah hati (Exercise of the heart), Olah rasa (Exercise of taste), Olahraga (Sport).
5. The program of 3B, namely Beautiful, Behavior, Brain.
6. The program of SATFA, which in Arabic is known as: Shiddiq (Honest), Amanah (trusted), Tabligh (trustworthy), and Fathonah (clever).

All of this applies to character education. This activity is well-implemented and has a positive impact on Madrasah Aliyah Hidayatullah. If the characters contained in the SOP above are juxtaposed with the 18 characters set by the government to be instilled in students, then they all intersect and have relevance, for example, the religious character in one of the 18 characters is reflected in 1A, and some subs in other programs, and so on. The 18 characters are: 1) honesty, 2) hard work, 3) tolerance, 4) discipline, 5) independence, 6) responsibility, 7) caring environment; 8) social concern; 9) friendly or communicative; 10) love to read; 11) caring for the environment; 12)

curious; 13) religious; 14) creative; 15) democratic; 16) have a national spirit; 17) love the land and water; and 18) respect for peace.

Sebagaimana dikatakan Munastiwi bahwa sikap spiritual menjadi fondasi yang dapat menggerakkan pola pikir dan lainnya, maka karakter spiritual yang tertanam kuat melalui sebagian program yang tertuang dalam SOP sekolah memiliki pengaruh yang besar terhadap sikap dan perilaku siswa di Madrasah Aliyah Hidayatullah.

Realization of SOPs in Student Life at Madrasah Aliyah Hidayatullah

Most of the 13S program

First of all, students arrive at school and are greeted by reprimands from teachers and fellow students. Students enter the classroom while greeting and shaking hands with their teachers accompanied by a polite attitude with the habit of smiling. This individual habit of students is important because the good character of a community starts from the good character of each individual. The good character at Madrasah Aliyah Hidayatullah has been successfully instilled, of course, as a result of the success of each individual with good character (Alimah, 2020, p.1).

Reciting and Memorise the Quran

After all the students sat in their respective seats, they were guided to recite and memorize the Qur'an by the teacher. At this stage, the students looked compact in imitating the teacher's Qur'an reading. This is done before the first lesson starts in each class. There is a positive association between the habit of reading the Quran and spiritual intelligence among MA Hidayatullah students, indicating that students who read the Quran on a regular basis have better spiritual intelligence. The Khairul Ummah Islamic Boarding School in Bantaeng Regency provides an educational atmosphere that encourages religious activities, allowing pupils to study the Koran on a daily basis. Research findings support the notion that an educational environment that promotes religious activities can help to build spiritual intelligence (Oktapiani, 2020, p.95).

Shalawat of Fatih and Praying

At this stage, what can be seen is still the cultivation of religious attitudes. After the students were guided to read and memorize the Qur'an, they were accustomed to reciting *shalawat fatih* and praying for their parents. What is meant by *shalawat fatih* is *Allahumma shalli 'ala sayyidina Muhammadinil fatiah lima ughliq* and so on. The *shalawat fatih* is recited 11 times together.

Judging from its meaning, *shalawat fatih* is relevant to cultivating good character, because one of the benefits is being able to control the bad behavior of young people. It is said that *shalawat fatih* which is recited to the right and left ears of children on a regular basis is beneficial in improving their behavior. All of this is an inner effort as a form of balancing real efforts to instill good character in students at Madrasah Aliyah Hidayatullah.

Neat and Beautiful Habits with no Waste

After the students completed the lesson session, they were accustomed to sweeping and picking up garbage and throwing it in the trash. This habit of living without waste has been going on for a long time at Madrasah Aliyah Hidayatullah. Every 10.10 a.m. students do this simultaneously.

Prayer of Duha as a Habits

Next, the students performed Duha. Congregational Duha prayers are held at break times, and this activity gives each student personal and social responsibility instruction as well as leadership development. The type of educational service is to delegate responsibility to all students, represented by the class leader, to ensure that all class members are familiar with the procedures for completing ablution and the Duha prayer. The Duha prayer has a positive influence on the spiritual intelligence of students at MA Hidayatullah that is practiced on a regular basis, and by practicing the prayer, students can gain control over their inner thoughts, such as emotions and inner serenity (Rosad, 2020, p. 119).

Recitation of Ratibul Haddad

Students recite Ratibul Haddad after performing the Duha prayer and reciting the religious routine of reciting Ratibul Haddad, which is a participatory activity or effort involving students and teachers who are tasked with assisting them in turn, beginning with reciting tawassul to Allah, the Prophet Muhammad, and the Auliya'. Every day, an alternating schedule determines the reading of Ratibul haddad, istighosah, and tahlil, and one of the students is also scheduled to lead the reading after the tawassul, which is led by the accompanying teacher and concludes with a prayer by the accompanying teacher.

Some of the advantages of Ratibul Hadad include the explanation given by the scholars who gave this rotib advice from the compiler of the rotib, Sheikh Abdullah bin 'alawi al-Haddad Radliyallahu 'anhu, that people who diligently read this rotib will be protected by Allah from various trials and torments. Another advantage is greater riches, blessings, and goodwill in his

home. People who faithfully study Ratibul Haddad on a daily basis will be safe from poison, wild animals, reptiles, and other creatures. Another advantage of reading this rotib is that the outcome will be husnul khotimah for him, and Allah will assist him in saying the creed at the conclusion of his life (Muid, 2020, p. 1).

Dhuhur Prayer Together

The congregational noon prayer activity at Madrasah Aliyah Hidayatulah begins at 12.30 p.m., when lessons have ended. Meanwhile, every instructor is expected to become a priest on a specific timeline. The wisdom of congregational prayer is to transform the filth of the soul so that, with these wisdoms, a human being might avoid everything that is disgusting and repulsive, as well as everything that mankind considers wicked." The wisdom of prayer like this does not just encourage individual goodness, but it may also lead to the goodness of communal growth (Asroruddin, 2016, p. 72).

CONCLUSION

Based on the findings of the above research, the conclusion of this research can be conveyed as follows: *First,* it is found that there is pesantren-style character education at Madrasah Aliyah Hidayatullah Bondowoso by implementing Standard Operating Procedures (SOP) which includes six programs, namely: (1) Program of 1A (Alqur'an); (2) Program of 13S, namely: "Sapa/tegur, Salam, Senyum, Sopan, Santun, Sampah, Salat, Selawat, Sandal, Sepatu, Sabuk, Songkok, Sarung"; (3) Program of 6R, namely: Ratibul Haddad, Rapi, Ringkas, Rajin, Ramah, Rendah Hati; (4) Program of 4O, namely: Olah Pikir, Olah Hati, Olah Rasa, Olah Raga; (5) Program of 3B, namely Beautiful, Behavior, Brain; and (6) Program of SATFA, namely: *Shiddiq, Amanah, Tabligh*, and *Fathonah*. *Second,* these programs at Madrasah Aliyah Hidayatullah are sequentially realized by: the implementation of most of the 13S programs before students enter the classroom, reading and memorizing the Qur'an before starting the first lesson, followed by reading *shalawat fatih* and prayer for both parents, behaving clean and beautiful without garbage, praying Duha, reading Ratibul Haddad, and praying Duhur in congregation. All of the pesantren character education activities are oriented to the realization of the character education goals set nationally.

REFERENCES

Alawiyah, Faridah. 2014. "Pendidikan Madrasah Di Indonesia." *Aspirasi: Jurnal Masalah-Masalah Sosial* 5(1):51–58.

Alimah, A. 2020. "Contemplative and Transformative Learning for Character Development in Islamic Higher Education. Ulumuna, 24 (1), 1–23."

Arifin, Syamsul. 2014. "Islam Ditinjau Dalam Aspek Pendidikan." *Tarbiyatuna: Jurnal Pendidikan Islam* 7(1):107–29.

Asroruddin, Muh. 2016. "Pembinaan Moral Spiritual Siswa Melalui Pembiasaan Shalat Jamaah." *Al-Amin Journal: Educational and Social Studies* 1(1):72–116.

Azis, Fatimah, Rahmat Nur, and Ananda Setiawan. 2023. "Integration of Character Value Models in Senior High School." *AL-ISHLAH: Jurnal Pendidikan* 15(1):113–20.

Cahyono, Heri. 2016. "Pendidikan Karakter: Strategi Pendidikan Nilai Dalam Membentuk Karakter Religius." *Ri'ayah: Jurnal Sosial Dan Keagamaan* 1(02):230–40.

Hakim, Lukman. 2016. "Pemerataan Akses Pendidikan Bagi Rakyat Sesuai Dengan Amanat Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional." *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 2(1).

Julaiha, Siti. 2014. "Implementasi Pendidikan Karakter Dalam Pembelajaran." *Dinamika Ilmu* 14(2):226–39.

Luppicini, Rocci. 2005. "A Systems Definition of Educational Technology in Society." *Journal of Educational Technology & Society* 8(3):103–9.

Muid, Abdul. 2020. "PENGEMBANGAN KARAKTER DISIPLIN SISWA MELALUI RUTINITAS RELIGIUS PEMBACAAN RATIBUL HADDAD, ISTIGHOSAH DAN TAHLILDI MTs IRSYADUL ATHFAL JATIREMBE BENJENG GRESIK." *JURNAL ILMU PENGETAHUAN DAN PENDIDIKAN ISLAM* 6(6).

Oktapiani, Marliza. 2020. "Tingkat Kecerdasan Spiritual Dan Kemampuan Menghafal Al-Qur'an." *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3(1):95–108.

Rijali, Ahmad. 2019. "Analisis Data Kualitatif." *Alhadharah: Jurnal Ilmu Dakwah* 17(33):81–95.

Rosad, Wahyu Sabilar. 2020. "Pelaksanaan Shalat Dhuha Dalam Meningkatkan Kecerdasan Spiritual Siswa Kelas 3 Madrasah Ibtidaiyah Ma'arif Nu Ajibarang Wetan." *Al-Munqidz: Jurnal Kajian Keislaman* 8(1):119–38.

Rouf, Muhammad. 2016. "Memahami Tipologi Pesantren Dan Madrasah Sebagai Lembaga Pendidikan Islam Indonesia." *Tadarus* 5(1):68–92.

Sari, Aidah. 2017. "Implementasi Pendidikan Karakter Di Sekolah Melalui Kegiatan Pembiasaan Dan Keteladanan." *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 3(02):249–58.

Sudrajat, Ajat. 2011. "Mengapa Pendidikan Karakter?" *Jurnal Pendidikan Karakter* 1(1).

Tosun, Cemal. 2018. "Religious Education as a Scientific Discipline: The Establishment of Religious Education Department at Ankara University Divinity Faculty." *Dini Araştırmalar* 21(53 (15-06-2018)):9–34.

Widodo, Heri. 2016. "Potret Pendidikan Di Indonesia Dan Kesiapannya Dalam Menghadapi Masyarakat Ekonomi Asia (MEA)." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 13(2):293–308.