

## Research Article

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# Implementation of Character Education in Madrasah Students

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**Abstract:** One of the problems that is getting the spotlight and giving rise to public concern today is the emergence of various forms of negative behavior among our students. This study describes the study of the implementation of character education for students in several Indramayu Madrasahs. This research is qualitative research with descriptive method, because this research aims to get an in-depth picture. Data collection techniques used are observation, interviews, and documentation. The results of this study indicate that in Islam education is not only a process transfer knowledge from teacher to student. Education in Islam is also accompanied by exemplary efforts (Qudwah) of educators in the formation of the character of students. Madrasahs as educational institutions must implement character development integrated into subjects, self-development, and Madrasah culture. The learning principles used in the development of national culture and character education strive for students to know and accept cultural values and national character as their own and be responsible for the decisions they make through the stages of recognizing choices, assessing choices, making decisions, and then making a decision. values according to self-confidence.

**Keywords:** Implementation, Character building, Madrasah, Students.

## Introduction

Humans are the most perfect creation of Allah SWT, having many gifts that are not possessed by other creatures, this is a special feature for humans. One of them is reason, which humans use as controlling in carrying out all actions so as to form a strong character in oneself. Character is a very important and fundamental thing that distinguishes humans from animals. A man without character is a man who has lost his privileges. Strong character is the fundamental foundation that gives the human population the ability to live together in peace and create a world filled with goodness and virtue, free from violence and immoral actions.

Character is interpreted as a way of thinking and behaving from individuals to live and work together, within the scope of the family, society, nation and state (Arifudin, 2022). Individuals with good character are individuals who can make decisions and are ready to take responsibility for any consequences of their decisions. Character is considered as the values of human behavior related to God, oneself, fellow human beings, the

environment, and nationality which are embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, customs, and aesthetics (Hariyanto, 2013). Thus, strengthening character education in the current context is very relevant to overcoming the moral decadence that is currently happening in this country. That is what makes one of the important instruments that affect the progress of a nation is character.

But at this time, one of the problems that has received the spotlight and has given rise to public concern today is the emergence of various forms of negative behavior among our students. Fights between students, drug use, free sex practices, and a series of examples of that negative behavior. Is a form of the low character of students at this time.

Research (Anshori, 2012) regarding juvenile delinquency in South Jakarta, for example, shows that of the 30 respondents who were the sample of the study, there were five students/respondents who were identified as committing ordinary delinquency, such as: lying, wandering around, and fighting with friends, two

students/respondents who committed delinquency that led to on law violations and crimes such as speeding or driving without a license, stealing, and six students/respondents have committed specific mischief, such as drinking.

The deviant and disgraceful behavior that befalls students as mentioned above is a common symptom that appears in various places in Indonesia. Parents are of course worried and anxious about the phenomenon of character or moral decline among children and adolescents. Facing this phenomenon, educational institutions are usually seen as an alternative solution that is quite capable of overcoming moral decline and bad behavior among children and adolescents. This institution indeed functions as a place for learning various sciences as well as forming the character of students (Supriani, 2022).

In recent years, the function of educational institutions as forming the character of students has declined because they have focused more on learning science. According to (Qadri, 2003), for example, he views that two of the six factors are the weak points of the education system, namely: first, existing education is not oriented towards personality formation, but is more oriented towards the cognitive side of students; second, children have never been educated or accustomed to being creative and innovative and oriented to the desire to know.

The increase in the phenomenon of juvenile delinquency and the decline in the quality of the character of students, the strengthening of the function of education as a character builder returns to the fore and becomes an urgent and inevitable demand. Facing such a situation, since the 2012/2013 school year the Ministry of Education and Culture launched a national character education movement starting from early childhood education to tertiary institutions. This declaration is expected to overcome the problem of low student character. Based on this declaration, educational institutions are then required to improve and start trying to implement

character education at the level of their respective educational units (Fikriyah, 2022).

Character education at the education unit level is not carried out as a stand-alone subject but is integrated into the curriculum and functions to reinforce the existing curriculum (Arifudin, 2020). One form of implementing character education as an integral part of the curriculum in schools can be seen in extracurricular activities and guidance and counseling services. In this activity, character education is oriented to facilitate the development or realization of students' potential, both from personal, social, learning, and career aspects. Extracurricular activities that have been held by schools so far are considered as one of the potential media for character building and improving the academic quality of students. Through extracurricular activities students are expected to be able to develop their abilities, social responsibility, potential and achievements. While counseling services are carried out to assist the development of students according to their needs, potential, talents and interests. This is also done in Madrasas in building the character of students.

With limited time, intracurricular implementation will not be maximized in instilling student character, because time to convey learning material in intracurricular activities is less than intracurricular must implement character education so that intracurricular has a large burden and with less time it will not be optimal in its implementation both academic functions itself and character education. With the media of this extracurricular activity expected role can help extracurricular in character education. Because character education is at the forefront in building a superior nation, considering that the nation's morals will affect the quality of the nation's human resources (HR). With a nation that has character expected the Indonesian nation to become a superior and independent nation to reduce dependence on other nations and be able to compete with other nations.

So this research is very important in order to see how far the comprehensive implementation of character education is carried out in the implementation of education in Madrasahs.

## Implementation Method

This research seeks to analyze and describe the Implementation of Character Education in Madrasah Students in a descriptive study at several Indramayu Madrasahs. The type of research used in this study is a descriptive analysis method. According to (Arifudin, 2023) that descriptive analysis is study empirically that investigates a phenomenon in a real-life setting. The results of this study were collected with primary data and data seconds.

The approach used in this research is a qualitative approach. According to Bogdan and Taylor (Rahayu, 2020), a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. You do this by transcribing the data, then coding the notes in the field and interpreting the data to draw conclusions.

Determining the right data collection technique determines the scientific truth of a study. Data collection techniques used in this study are:

### 1. Observation

Observation is part of the direct research process of the phenomena to be studied (Hanafiah, 2021). With this method, researchers can see and feel directly the atmosphere and conditions subject study. The things observed in this study are about the Implementation of Character Education in Madrasah Students.

### 2. Interview

The interview technique in this study was structured interviews, namely interviews conducted using predetermined guidelines, questions were arranged strictly and the questions were the same for each subject studied based on research needs (Tanjung, 2023).

### 3. Documentation

Documentation is a data collection technique through existing documents or written records (Nasser, 2021). Documentation comes from the word document, which means written things. In carrying out the documentation method, researchers investigate written objects, such as books, magazines, meeting minutes, and diaries. According to Moleong in (Tanjung, 2022) that the documentation method is a way of collecting information or data through testing archives and documents. The documentation strategy is also a data collection technique submitted to subject study. The data collection method using the documentation method was carried out to obtain data about the state of the institution (object of research), namely the existence of education management in fostering the character of students.

According to Muhadjir in (Ulfah, 2019) states that data analysis is an activity of conducting, searching for and systematically compiling notes of findings through observation and interviews so that researchers focus on the research they are studying. After that, make it a finding material for others, edit, classify, and serve it.

## Results And Discussion

### Functions and Objectives of Character Education

Implementation of character education in schools is important, even though schools or educational institutions are not the only institutions that are responsible and play a role in shaping the character of students. Apart from madrasahs, the process of character education is also the responsibility of the family and society. In the family, parents have an important role in this character education process (Hasbi, 2021). Before students enter the world of school, the family is the first place where children acquire and experience character education. The success of character education is highly dependent on the

synergy between schools, families and communities.

According to the Ministry of National Education's Center for Curriculum Research and Development on the Development of National Culture and Character/Madrasa Guidelines (Ministry of National Education, 2010) that the functions of character education are: (1) Development: developing the potential of students to become well-behaved individuals; this is for students who already have attitudes and behaviors that reflect the culture and character of the nation; (2) Improvement: strengthening the role of national education to be responsible for developing the potential of students who are more dignified; (3) Filter: to filter the culture of the nation itself and the culture of other nations that are inconsistent with the cultural values and dignified character of the nation.

Based on the Guidelines for Implementing Character Education of the Ministry of National Education (2011) it is explained that character education functions (1) to build a multicultural national life; (2) building a nation that is intelligent, has a noble culture, and is able to contribute to the development of life people man; develop the basic potential to have a good heart, good thoughts, and good behavior as well as good examples; (3) building a citizen's attitude that loves peace, is creative, is independent.

In article 2 point a, b, c Presidential Regulation number 87 of 2017 concerning strengthening character education (PPK), the objectives of PPK are: a. Building and equipping students as the golden generation of Indonesia in 2045 with the spirit of Pancasila and good character education to face the dynamics of change in the future; b. Developing a national education platform that places character education as the main soul in the implementation of education for students with the support of public involvement carried out through formal education, non formal, and informal with attention diversity Indonesian culture; and c. Revitalize and strengthen the potential and

competence of educators, education staff, students, communities, and the family environment in implementing PPK.

According to Muslich in (Hanafiah, 2022) that character education aims to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced. Through character education it is hoped that students will be able to independently improve and use their knowledge, study and internalize it, and personalize character values and noble character so that they are manifested in everyday behavior. According to (Fitri, 2012) states that character education aims to shape and build the mindset, attitudes, and behavior of students so that they become positive individuals, have good morals, have a noble spirit, and are responsible. Substantively, the purpose of character education is to guide and facilitate children to have positive (good) character.

### **Principles of Character Education Development**

In principle, character development is not included as a subject but is integrated into subjects, self-development, and Madrasah culture (Mayasari, 2021). Therefore, teachers and Madrasahs need to integrate the values developed in character education into the existing Curriculum, Syllabus and Learning Program Plans (RPP). The learning principles used in the development of national culture and character education strive for students to know and accept cultural values and national character as their own and be responsible for the decisions they make through the stages of recognizing choices, assessing choices, making decisions, and then making a decision. values according to self-confidence.

With this principle, students learn through the process of thinking, behaving, and doing. These three processes are intended to develop students' ability to carry out social activities and

encourage students to see themselves as social beings.

### **Indicators of Madrasah and Classroom Success in Character Education**

Character is developed through the stage of knowledge, execution, and habits. Therefore, character cannot be taught to the extent of knowledge. Someone who has knowledge of goodness may not necessarily be able to act according to the knowledge he has, especially when he is not trained to do that kindness (Ulfah, 2020). Thus, to become a person of character, three components of good character are needed, that is knowledge of morals, feelings about morals, and moral acts. These three components need to be given to students so that they are able to understand, feel, and do the values of virtue that they know.

According to (Fitri, 2012) there are two types of indicators that want to be developed related to the education of National Character and Culture Values, namely indicators for Madrasahs and classes. Madrasah and class indicators are markers used by Madrasah Heads, teachers and personnel. Madrasahs in planning, implementing and evaluating. Madrasahs as educational institutions implementing the values of national character and culture. This indicator also relates to programmed Madrasah activities and daily (routine) Madrasah activities. Indicators are formulated in the form of student behavior in the classroom and Madrasah which can be observed through teacher observation when a student performs an action in Madrasah, question and answer with students, answers given by students to teacher assignments and questions, and student writing in reports and homework. Indicators function for teachers as criteria for giving consideration to behavior for certain values that have become behaviors that students have.

### **Conclusion**

Based on the presentation on the research on the implementation of character education in Madrasahs, it can be concluded that in Islam, education is not just a process transfer knowledge from teacher to student. Education in Islam is also accompanied by exemplary efforts (Qudwah) of educators in the formation of the character of students. Therefore, the effort to give birth to someone who is knowledgeable, has character, is civilized, and has noble character is part of education. Madrasahs as educational institutions must implement character development integrated into subjects, self-development, and Madrasah culture. Thus, teachers and Madrasahs need to integrate the values developed in character education into the existing Curriculum, Syllabus and Learning Program Plans (RPP). The learning principles used in the development of national culture and character education strive for students to know and accept cultural values and national character as their own and be responsible for the decisions they make through the stages of recognizing choices, assessing choices, making decisions, and then making a decision. values according to self-confidence.

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