

Implementation of Character Education in Islamic Religious Education Learning at Agung Alim Islamic Boarding School, Blado, Batang

Asari

UIN K.H. Abdurrahman Wahid Pekalongan

E-mail: Asari@gmail.com

Abstract

The background of this research is based on looking at the current educational process that is still experiencing difficulties in shaping the personality of students with noble character. The objectives of this research are: 1) to analyze the concept of character education in Agung Alim Blado Batang Junior High School, 2) to analyze the implementation of character education in PAI learning at Agung Alim Blado Batang Junior High School, 3) to analyze the implications of character education in PAI learning at Agung Alim Junior High School Blado Batang. In this study using a qualitative approach with descriptive analysis method. Data collection techniques were carried out with (1) in-depth interviews (2) participatory observation, (3) documentation. The results of this study indicate that: 1) The value of character education instilled in students is the value of character education in relation to God: faith, piety and sincerity. The value of character education has to do with oneself: honesty, responsibility, independence, hard work, discipline and confidence. The value of educating the character of its relationship with others: obey the rules, please help, and respect diversity. The value of character education that has to do with the environment is social care and cleanliness, (2) The method of character education used is the habituation method, the method of giving advice, and the exemplary method, (3) The implementation of character education in Islamic religious education (PAI) learning in junior high Agung Alim Blado Batang with syllabus planning, socialization, lesson plans, implementation of Islamic Religious Education (PAI) learning in forming students with character through habituation. The results of the implementation of character education in habituation-based PAI learning in Agung Alim Blado Batang Junior High School, which is already progressing, can follow PAI learning well.

Keywords: Implementation, Character Education, Learning, Islamic Education.

A. Introduction

The character crisis that befalls young Indonesians indirectly affects their personality and daily behavior. The character crisis that the nation is currently experiencing is caused by damage to individuals in society that occurs collectively so that it forms into a culture. Characters that are a legacy of colonialism and are used as culture for Indonesian people.¹ In the school environment, for example, the culture of cheating during exams is still widespread, awareness of maintaining school cleanliness and order is not yet optimal, discipline is minimal, and there is a lack of respect for teachers. Meanwhile in society, students do not have high social awareness, do not

¹ Mohammad Takdir Ilahi, *Gagalnya Pendidikan Karakter: Analisa & Solusi Pengendalian Karakter Emas Anak Didik*, (Yogyakarta: Ar-Ruzz Media, 2014), hlm. 19.

participate enough in various activities, both social and religious, have low social solidarity, and spend their time with activities that are not useful.

Therefore, building people with character is a big step that must be taken in the world of education so that society does not sink into anomie (loss of values) and alienation (alienation from oneself and society), which can cause chaos or drift as foam on the ocean.²

Character education does not only prioritize cultivating knowledge in students, but what is most important is developing the character of students which emphasizes developing actual value systems and self-actualization. Through character education, it is hoped that the world of education will become a driving force in building the character of students and members of society in general, so that they have a strong, moral, principled and dignified awareness of national and state life by taking into account cultural and religious norms in society.

The learning process will run well in accordance with the expected goals, if the educator has carried out his role as a professional teacher and instructor, the material presented is relevant to needs, the methods used are appropriate to achieve the goals, evaluation is a tool for measuring abilities and means and infrastructure to support learning activities.

In line with the government through the Ministry of National Education which has re-encouraged the development of the character of the Indonesian nation. Law number 20 of 2003 concerning the National Education system article 1 which states that "education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by himself, society, nation and state".³ As a step to optimize the implementation of Islamic religious education in schools, it is necessary to sharpen the vision and mission of Islamic religious education itself, namely:

The formation of students who have character, character and personality with a foundation of faith and piety as well as strong moral values or manners which are reflected in their overall attitudes and daily behavior, to further provide a pattern for the formation of national character.⁴

From an Islamic perspective, theoretically, character education has actually existed since Islam was revealed to the world, along with the sending of the Prophet Muhammad SAW to perfect human morals (character). Islamic teachings are teachings that contain systematics, teachings that not only emphasize aspects of faith, worship and mu'amalah, but also emphasize morals, even exemplified by the character model of the Prophet Muhammad SAW, who has the characteristics of shidiq, tabligh, amanah and fathanah.

Islamic religious education as one of the subjects in schools has a very strategic and significant role in forming the character, morals and ethics of students which must receive serious attention in the development of Indonesian society..

² Bambang Q-Anees dan Adang Hambali, *Pendidikan Karakter berbasis al-Qur'an*, (Bandung: Simbiosis Rekatama Media, 2009), hlm. 2.

³ Subijanto, *Jurnal Pendidikan dan Kebudayaan*, (Jakarta: Balitbang Kemdiknas, 1995), hlm. 257.

⁴ Departemen agama, *Visi dan Misi Depag RI*, (Jakarta: Departemen Agama, 2001), hlm.5.

One alternative that can be done in implementing character education at school is to optimize the learning of Islamic religious education (PAI) material. The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so as to create a complete human personality.⁵

By applying appropriate Islamic education methods, learning can transform values and instill character (to give character) as well as form aspects of students' affective attitudes and skills in an integrated and comprehensive manner as a form of mastery of competence in the Islamic education process.⁶

One of the interesting things based on temporary observations in the MTS Agung Alim Blado Batang field is that they have implemented character education through the learning process of Islamic religious education. Islamic religious education learning is not only carried out in the classroom but is also carried out outside the classroom, such as through extracurricular activities, for example the discipline of arriving on time to school or in extracurricular activities, kissing the teacher's hand when meeting, and saying hello when meeting the teacher. Apart from that, the forms of social care character of students at MTS Agung Alim Blado Batang include helping each other and helping each other in good manners, such as visiting friends or teachers who are sick, paying tribute to parents who have died, lending friends who forgot to bring stationery, and routine donations carried out by all students every Friday as well as other character education activities.

Starting from the description above, the author is interested in conducting research on "Implementation of Character Education through Learning Islamic Religious Education at MTS Agung Alim Blado Batang". This needs to be revealed so that we can know in detail about the extent of Islamic religious education learning in the formation of religious character in the school, so that it can be utilized and used as an example for other schools that need it.

B. Methods

1. Types of Research and Research Approaches

Based on the data source, this research is field research, namely research in which data collection is carried out in the field.⁷ In this descriptive research, researchers try to record, analyze and interpret existing conditions.

⁵ Nur Ainiyah, "Pembentukan karakter melalui Pendidikan Agama Islam", *Jurnal Al-Ulum*, No.1, (Juni, Vol 13, 2013), hlm. 26.

⁶ A. Fatah Yasin, *Dimensi-dimensi Pendidikan Islam*, (Malang: UIN Malang Press, 2008), hlm.130.

⁷ Agus Salim, *Teori dan Paradigma Penelitian Kualitatif, Pemikiran Norman K. Denzin dan Egon Guba dan Penerapannya*, (Yogyakarta: Tiara Wacana 2001), hlm. 21.

In this research, a descriptive qualitative approach was used and did not intend to test hypotheses. Apart from that, essentially qualitative research is observing people in their living environment, interacting with them, trying to understand their language and interpretations of the world around them..

2. Types and Sources of Data and Research Locations

The data used in this research is qualitative, which includes qualitative data in this research, namely a general description of the research object, including: Brief history of its founding, geographical location of the object, Vision and Mission, organizational structure, condition of teachers, condition of students, condition of facilities and infrastructure, the process of implementing Islamic religious education learning in the classroom, and instilling character education values.

The research location is MTS Agung Alim Blado Batang. As a general description of the location in this research, MTS Agung Alim Blado Batang is located in Blado Village, Batang District, Batang Regency.

The data sources obtained in relation to this research are primary data sources (Caregivers, School Principals, TU Staff, Teachers and students of MTS Agung Alim Blado Batang) and secondary data (PAI learning process, School Principals, PAI students and teachers).⁸

In collecting data in the field, researchers used data collection methods commonly used in qualitative research, namely interviews, observation, documentation and triangulation. Data collected from the field is then processed using interpretive analysis. The data analysis process is carried out through three continuous stages, namely data reduction, data presentation, and drawing conclusions.⁹

RESULTS

A. Implementation

According to the language, implementation is execution or implementation. Implementation is a side process, policy or innovation in a practical action so that it has an impact, whether in the form of knowledge, skills or attitudes. In the Oxford Advanced Learner's Dictionary, implementation is "put something into effect, the application of something that has an impact and effect."¹⁰

B. Character education

1). Education

Etymologically, education can be interpreted in the terms *tarbiyyah*, *ta'lim*, and *ta'dib*. These three terms have different meanings, although they complement each other. The meaning of *tarbiyyah* has three discussions. The first has the meaning of adding and developing. Second, it has the meaning of growing and becoming big, third has the meaning of repairing, mastering affairs, nurturing, caring for and fulfilling. Furthermore, the term *ta'lim* contains the meaning of the process of transmitting knowledge to the individual's soul without

⁸ Suharsimi Arikunto, *Prosedur Penelitian: Suatu pendekatan Praktek*, (Jakarta: Rineka Cipta, 2013), hlm. 115.

⁹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif...*, hlm. 335-336

¹⁰ Mulyasa, *Manajemen Pendidikan Karakter*, (Jakarta: BumiAksara, 2012), hlm.93.

any specific limitations or provisions. The term ta'dib contains the meaning of personality education, good manners and the cultivation of morals.¹¹

2). Character

According to the language, character comes from the Latin *kharakter*, *kharasein*, and *kharak*, in Greek character comes from the word *charassein*, which means to make sharp/make deep. In English, character in Indonesian is commonly used with the term *character*. Meanwhile, in the Big Indonesian Dictionary (KBBI), the Language Center of the Department of National Education, character means mental qualities, morals or manners that distinguish a person from others, or means innate, heart, soul, personality, manners, behavior, personality, nature, character, temperament, and character.

Character according to general terms is the original state that exists in an individual person that differentiates him from other people.¹² According to another opinion, the term character is taken from the Greek which means to mark (mark). This term focuses more on actions or behavior.

There are two understandings of character. First, it shows how someone behaves. If someone behaves dishonestly, cruelly or greedily, of course that person manifests bad actions, on the other hand, if someone behaves well, is honest, likes to help, of course that person manifests noble actions. Second, the term character is closely related to personality. A person is usually called a "person of character" if his behavior conforms to normal rules.¹³

Character education is about instilling certain characters while providing a conducive environment or environment so that students are able to develop their own unique characters as they live their lives..¹⁴ Meanwhile, according to Yahya Khan, character education is teaching habits of thinking and behavior that help individuals to live and work together as a family, community and state and help them make responsible decisions.¹⁵ Character education will be considered successful if a student not only understands value education as a form of knowledge, but also makes it a part of life and consciously lives based on values.

Character education according to Thomas Lickona is education to shape a person's personality through character education, the results of which are seen in a person's real actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on.¹⁶

C. Learning

¹¹ Mastuhu, *Dinamika Sistem Pesantren*, (Jakarta: INIS, 1994), hlm. 16.

¹² Gunawan, Heri, *Pendidikan Karakter Konsep dan Implementasi*, (Bandung: Alfabeta, 2012), hlm.

3.

¹³ Mulyasa, *Manajemen Pendidikan Karakter*, (Jakarta: Bumi Aksara, 2012), hlm. 3.

¹⁴ Tim Direktorat Pendidikan Madrasah, *Wawasan Pendidikan*, (Jakarta: Tim Direktorat Pendidikan Madrasah, 2010), hlm. 34.

¹⁵ Yahya Khan, *Pendidikan Karakter Berbasis Potensi Diri*, (Yogyakarta: Pelangi Publishing, 2010), hlm. 1.

¹⁶ Lickona, Thomas; *Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*, (Bandung: Nusa Media, 2013), hlm. 295.

The definition of learning is an activity that aims to teach students. Another definition explains that learning is a set of events that influence students in learning situations. Learning is essentially closely related to how to build good interactions between the two components, namely teachers and students. Therefore, every lesson, especially religious learning, should try to explain the values contained in the curriculum and correlate them with the reality around the students.¹⁷ So that learning is an activity that builds relationships between teachers and students in learning situations.

D. Islamic Religious Education

Islamic education is a process of individual formation based on Islamic teachings revealed by Allah SWT to the Prophet Muhammad Saw. Through Islamic education, individuals are formed to obtain a high level so that they are able to fulfill their function as caliph on earth, and succeed in realizing happiness in this world and the hereafter.¹⁸ This is in line with one of PAI's functions, namely, as a source of values that provide life guidelines to achieve happiness in life in this world and the hereafter.¹⁹ In general, education should prepare people to have strong personalities and skills in life amidst various changes and various possibilities of developments over time. Education not only produces individuals with high intellectual capacity, but also prepares individuals with strong character who are pious, religious and have noble character, who at the same time have the capacity and ability to face global challenges.²⁰

Islamic religious education (PAI) is passed and experienced by children starting from the cognition stage, namely students' knowledge and understanding of the teachings and values contained in Islamic teachings. Next is the perfection stage, namely the process of internalizing religious teachings and values into students, namely appreciation and belief. Children's appreciation and beliefs will become stronger if they are based on their knowledge and understanding of the teachings and values of the Islamic religion. Through the affection stage, motivation will grow within the child to be moved to practice and obey Islamic teachings (psychomotor stage) which have been internalized within him. In this way, Muslim people will be formed who are faithful, devout and have noble character.²¹

Therefore, in guiding students to achieve the ability to help glorify life, Islamic education must combine a combination of knowledge, skills, wisdom or personal character that must be taught and trained to children, which originates from the values of the Qur'an and Hadith. Through educational principles sourced from the Koran and Hadith, the character and personality of a complete Muslim (kaffah),

¹⁷ Ahmad Munjin Nasih, *Metodolan Teknik Pembelajaran Pendidikan Agama Islam*, (Bandung: PT Refika Aditama, 2009), hlm. 19.

¹⁸ Azyumardi azra, *Esei-esei Intelektual Muslim dan pendidikan Islam*, (Cet. I, Jakarta: Logos Wacana ilmu, 1998), hlm. 5-6.

¹⁹ H. Mgs Nazaruddin, *Manajemen Pembelajaran: Implementasi Konsep, karakteristik dan Metodologi di Sekolah umum*, (Yogyakarta: Sukses Offset, 2007), hlm. 19.

²⁰ Tim Direktorat Pendidikan Madrasah, *Wawasan...* hlm. 52.

²¹ Muhaimin, *Paradigm Pendidikan Islam*, (Bandung: Remaja Rosda Karya, 2001), hlm.

strong and tough will be formed. This expression is in accordance with the objectives of Islamic education which includes four aspects, namely:

1. Oriented to the goals and tasks of humans on earth, both vertically and horizontally; namely humans who carry out two functions at once as 'abd and caliph fil ard. For this reason, education must be able to deliver and formulate an education system towards achieving the tasks and functions of humans created on earth. Memperhatikan potensi kebaikan yang diciptakan Allah secara primordial berupa fitrah yang ditanamkan ke dalam setiap manusia. Oleh karena itu pendidikan Islam harus merawat, membimbing dan mengembangkan potensi-potensi fitrah insaniyah yang ada dalam setiap siswa.
2. Oriented to the demands of society and current developments. These demands take the form of preserving cultural values that have become institutionalized in people's lives as well as fulfilling the demands of life's needs, in anticipation of the accelerated development of the modern world. So Islamic education must play a role in people's lives, improving and providing warnings to the community.
3. Oriented to the dimensions of Islamic ideal life, such as; (a) increasing general welfare, (b) the value of hard work, (c) the value of tolerance (tasamuh), balance (tawazun), (d) the value of diversity and (e) multiculturalism.²²

However, forming a human with character is not easy. Therefore, Islamic religious education must stimulate students to have a high level of concern for each other. Apart from that, education must be able to produce students who have respect, love, respect and maintain harmony between people, especially in the midst of a pluralistic nation.

In the end, the self-image of human beings, which is the culmination of the goals of character education in Islam, can be achieved by identifying a number of indicators, which include: a person who is devout in worship, democratic, loves peace, loves art and culture, respects and likes to help others. All this is done consciously, with quality and full of joy. By looking at the goals of Islamic education, character education is needed for students in order to form human beings.

DISCUSSION

A. Implementation of Character Education through PAI Learning developed at MTS Agung AlimBlado Batang.

The curriculum used in teaching and learning at MTS Agung Alima is the character education curriculum which also uses the 2013 curriculum of the Indonesian Ministry of National Education. The Character Education Curriculum was prepared by the Curriculum Development Team formed by the "Agung Alim" Foundation. This team consists of various elements such as the Principal and Deputy Principal of the Unit School at the "MTS Agung Alim" Foundation, and so on. The Character Education Curriculum at MTS Agung Alim has been implemented in an integrated manner in all subjects contained in the Syllabus and RPP and has been implemented since the Even Semester of the 2013-2014 Academic Year until now.

Character education values are integrated in the syllabus and lesson plans in each

²² Arifuddin Arif, *Pengantar Ilmu Pendidikan Islam*, (Jakarta: Penerbit Kultura, 2008), hlm. 47-48.

subject. In the syllabus, character education values are listed in learning activities. Likewise, in PAI lessons, the values of national character education are included in the creation of the syllabus and lesson plans. In accordance with the strategy for implementing character education, the implementation of character education is integrated into subjects by developing syllabi and lesson plans based on existing basic competencies in accordance with the values that will be applied. Likewise in PAI subjects at MTS Agung Alim Blado Batang.

The forms of implementing character education through PAI learning at MTS Agung Alim Blado Batang can be seen through familiarization with the programs at MTS Blado Batang as well as habits in attitudes and behavior which include character education values such as religion, caring for the environment, caring for the social environment, honesty, democracy, love of country and discipline. The following are among the forms of application of habituation character education in PAI learning at MTS Blado Batang.

This habituation can be done, one of the ways, from children's religious behavior habits with the support of the school, community and family environment. Meanwhile, efforts that schools can make to maximize PAI learning in schools include: 1) teachers are needed who are professional in the sense of being competent in their knowledge, have good morals and are able to be role models for their students, 2) learning is not only carried out in the classroom but is supplemented with activities Religious extracurricular activities that are carried out seriously as part of learning, 3) require students to carry out certain religious services at school with teacher guidance (for example, regularly performing midday prayers in congregation), 4) provide a suitable place of worship for religious activities, 5) practice good morals in the school environment and carried out by the entire school community (for example greeting, greeting and smile programs), 6) all teachers should be able to implement religious education in all the material taught as a form of comprehensive character education. If these things can be implemented, the goal of national education is to create students who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

As a result of the researcher's observations, PAI MTS Agung Alim Blado Batang teachers, every first hour when they enter the classroom, students line up and shake hands with the teacher, before the learning process begins they pray and then recite the Koran first and when opening the lesson or Before starting the material, the teacher always holds an apperception first and evaluates last week's material, so that the explanation is sequential (systematic), apart from that, it can also stimulate students' knowledge. When starting learning, they have prepared a Learning Tool Plan (RPP) so that the delivery of the material is appropriate both in terms of the material, core competencies, basic competencies, learning objectives, learning materials, learning methods, media, learning tools and resources.

In learning Islamic Religious Education at MTS Agung Alim Blado Batang, teachers are not only tasked with transferring knowledge to students, but also instilling the character values contained in this education, because character values are the core of the learning process and objectives. Based on information gathered from Mr. M. Mansyur, S.Pd.I., it shows that PAI teachers at MTS Blado Batang can generally be

described as follows:

1. All MTS Agung Alim Blado Batang teachers are graduates (S1).
2. Judging from the administration, all MTS Agung Alim Blado Batang teachers are well prepared in teaching.
3. Responsible for his duties.
4. Have broad insight.
5. Never stop learning and developing your abilities.
6. Every year prepare complete learning tools including making Prota, Promes, Syllabus and RPP.
7. Discipline in teaching.
8. Master the class well.

The expected teaching and learning process in character education is more about educating, not teaching. Educating means the learning process is more directed towards guidance and advice. Guiding and advising means directing students towards learning values as role models in real life. As an Islamic religious education teacher, you must be able to try to choose, determine, develop learning methods that can help make it easier, faster, more comfortable for students to study Islam and use it as a guide and guidance for their life and life. Therefore, one of the abilities that GPAI must have is the ability to plan to develop its learning methods professionally.

In developing Islamic religious education learning adapted to the material that will be delivered by the teacher, a teacher must really prepare the appropriate method to be delivered in accordance with the SK and KD, then develop it in a syllabus and develop it again in the RPP. According to Mr. Saiful Bahri, S.Pd., as deputy principal, one of the PAI subject teachers in PAI learning must be adjusted to the material to be delivered so that the teacher can choose the right method for PAI learning, and it doesn't have to be the teacher who delivers the material. but can apply the character education in PAI lessons. PAI learning does not have to be designed to carry out learning only in the classroom but learning can also be done outside the classroom. As is often done by Mr. Saiful Bahri, S.Pd., namely designing PAI learning as attractively as possible so that students are interested in studying Islamic religious education, it requires an understanding of the PAI material and including the character values contained in it. In PAI learning development activities, students can take from other PAI book sources that are appropriate to the material to be discussed.

B. Implications of Character Education through PAI Learning for Students at MTS Agung Alim Blado Batang

The formation of good character education for students is the most urgent impact expected at MTS Agung Alim Blado Batang. This can be seen in three aspects, namely: spiritual, social and knowledge.

First: this character education has an impact on improving the spiritual quality of students, namely increasing faith and devotion to Allah SWT, having a strong creed, adhering firmly to Islamic law. The students have noble morals and good character.

This can be seen from the values and activities carried out at MTS Agung Alim Blado Batang, including: getting used to praying, celebrating Islamic holidays, praying fardhu in congregation at the Pondok Mosque, reading and writing the Al-Qur'an. an,

istighosah every Friday Kliwon, greetings and kissing hands, tolerance, mutual help, Friday infaq, independence and love of cleanliness.

Second, Social, so the implementation of character education through PAI learning to form social awareness, has an impact on words and actions, having a caring attitude towards other people, such as expressing gratitude, mutual respect, shaking hands, a sense of unity, infaq and shodaqoh, tolerance, visiting sick friends or parents, compensation for orphans, community service in the school environment, and helping each other in the school environment.

Third, knowledge has an impact on students' knowledge, namely understanding religious and general knowledge. opportunities for students to have integral insight. However, in reality students' knowledge in the general field is more dominant than religious knowledge.

Based on the explanation above, what is interesting about MTS Agung Alim Blado Batang is that it can develop the three components above, so that it has good quality and can provide customer satisfaction from both the community and parents of students. These things are in the form of: (1) having good morals or character, (2) having integral insight (imtaq and science and technology), and being able to graduate students, (3), being able to continue to a higher level and being accepted into state schools.

In relation to the implementation of character education through PAI learning at MTS Agung Alim Blado Batang, the impact of the three components above shows moral knowing, namely that students do not only gain religious knowledge from religious lessons, but from general lessons that are integrated in madrasas and Moral feeling, namely students increased faith and devotion, a sense of unity, and a sense of love for students in worshipping Allah, as well as moral action, manifesting actions, having a caring attitude towards others, respecting each other, shaking hands, and helping each other in the school environment.

CONCLUSION

1. Implementation of character education through PAI learning developed at MTS Agung Alim Blado Batang is through example and habituation such as:
 - a. Get used to praying and reciting the Qur'an before learning begins,
 - b. midday prayer in congregation,
 - c. Istighosah,
 - d. Commemoration of Islamic Holidays (PHBI),
Meanwhile, in terms of social care, they are:
 - a. Infaq,
 - b. Visiting a friend/parent who is sick,
 - c. Compensation for orphans, and
 - d. Community service work in the school environment.

The implementation of character education at MTS Agung Alim Blado Batang is a religious habituation with the Islamic orientation of Ahlussunnah Wal Jamaah An-Nahdliyah which is carried out through daily routine activities and is integrated into learning in all subjects.

Instilling the values of character education through PAI learning

above makes MTS Agung Alim Blado Batang students have faith and devotion to Allah SWT, have strong creeds, adhere to Islamic law which implements noble morals and good character. The learning methods used alternate according to the material or activities presented.

2. Learning Islamic Religious Education at MTS Agung Alim Blado Batang consists of:

a. Learning Planning

Learning planning is the initial stage in the process of implementing learning in forming character at MTS Agung Alim Blado Batang, including preparing the syllabus which includes: 1) preparing the syllabus, 2) socializing the syllabus and 3) planning the implementation of learning which is a preparation to make the learning process easier..

b. Implementation of Learning

The implementation of Islamic Religious Education (PAI) learning in forming character at MTS Agung Alim Blado Batang is through example and religious habituation with various approach methods as follows: PAI learning material for forming character at MTS Agung Alim Blado Batang is by implementing the teaching and learning process between teachers and students in class which is held every week for 3 hours, the PAI learning materials are as follows: Al-Qur'an Hadith, Aqidah, Morals, Fiqh, SKI.

3. The implications of character education through PAI learning for students at MTS Agung Alim Blado Batang are as follows:

- a. Instilling and awakening religious beliefs,
- b. Instill social ethics,
- c. Instill good habits,

REFERENCE

- Adhim, Fauzi. 2006. *Positive Parenting Cara-cara Melejitkan Karakter Positif Anak Anda*. Bandung: Mizan.
- Andayani, Dian dan Abdul Majid. 2004. *Pendidikan Agama Islam Berbasis Kompetensi*. Bandung: Remaja Rosdakarya.
- Arif, Arifuddin. 2008. *Pengantar Ilmu Pendidikan Islam*. Jakarta: Penerbit Kultura.

- Arikunto, Suharsimi. 2013. *Prosedur Penelitian: Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Asmani, Jamal Ma'mur. 2012. *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*. Bandung: Diva Press.
- Aunillah, Nurla Isna. 2011. *Panduan Menerapkan Pendidikan Karakter di Sekolah*. Jakarta: Laksana.
- Azra, Azyumardi. 2004. *Paradigma Baru Pendidikan Nasional*. Jakarta: Rineka Cipta.
- Azwar, Saefudin. 1998. *Metode Penelitian*, Yogyakarta: Pustaka Pelajar.
- Bambang Q-Anees, Adang Hambali. 2009. *Pendidikan Karakter Berbasis al-Qur'an*. Bandung: Simbiosis Rekatama Media.
- Daulay, Haidar Putra. 2004. *Pendidikan Islam Dalam Sistem Pendidikan Nasional di Indonesia*. Jakarta: Prenada Media.
- Departemen Pendidikan Nasional. 2003. *Standar Kompetensi Mata Pelajaran Agama Islam MTS dan MTs*. Jakarta: Pusat Kurikulum, Balitbang Depdiknas.
- Dirjen Dikdasmen Kemendiknas. 2010. *Pembinaan Pendidikan Karakter di Sekolah Menengah Pertama*. Jakarta: Dirjen Dikdasmen Kemendiknas.
- Fadillah, Muhammad dan Lilif Mualifatul Khorida, 2013. *Pendidikan Karakter Anak Usia Dini*, Jogjakarta: Ar-Ruzz Media.
- Fatah, Yasin A. 2008. *Dimensi-dimensi Pendidikan Islam*. Malang: UIN Malang Press.
- Firdos Mujahidin. 2017. *Strategi Mengelola Pembelajaran Bermutu*. Bandung: PT Rosdakarya.
- Ghazali. Tanpa tahun. *Ihya' Ulumuddin*, terj. oleh A. Hasan, Semarang: Toha Putra, tt.
- Gunawan, Heri. 2012. *Pendidikan Karakter Konsep dan Implementasi*. Bandung: Alfabeta.
- Hamalik, Oemar. 2014. *Proses Belajar Mengajar*, Jakarta: Bumi Aksara.
- Johar Permana dan Dharma Kesuma, Cepi Triatna. 2011. *Pendidikan Karakter Kajian Teori dan Praktek Di Sekolah*. Bandung: PT Remaja Rosdakarya.
- Kementerian Pendidikan Nasional. 2011. *Pedoman Pelaksanaan Pendidikan Karakter: Berdasarkan Pengalaman di Satuan Pendidikan Rintisan*. Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan.
- Khan, Yahya. 2010. *Pendidikan Karakter Berbasis Potensi Diri*. Yogyakarta: Pelangi Publishing.
- Koesoema, Doni A. 2007. *Pendidikan Karakter: Strategi Mendidik*. Jakarta: PT. Grasindo.
- Kesuma, Dharma, Cepi Triatna, dan Johar Permana. 2011. *Pendidikan Karakter Kajian Teori dan Praktek Di Sekolah*, Bandung: PT Remaja Rosdakarya.
- Lickona, Tomas. 2013. *Pendidikan Karakter Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. Bandung: Nusa Media.
- Majid, Abdul, Dian Andayani. 2011. *Pendidikan Karakter Perspektif Islam*. Bandung: Remaja Rosdakarya.
- Marzuki. 2015. *Pendidikan Karakter Islam*. Jakarta: Amzah.
- Maskawaih, Ibnu. 1398 H. *Tahzib al-Akhlaq wa That hir al-Araq*, Cet II, Beirut: Dar al-Maktabah.
- Muslich, Masnur. 2011. *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara.
- Mastuhu. 1994. *Dinamika Sistem Pesantren*. Jakarta: INIS.
- Maunah, Binti. 2009. *Landasan Pendidikan*, Yogyakarta: Teras.

- Megawangi, Ratna. 2007. *Pendidikan Karakter Solusi yang Tepat untuk Membangun Bangsa*. Cet. II. Jakarta: Indonesia heritage Foundation.
- Muhaimin. 2002. *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. Bandung: Remaja Rosdakarya.
- Mulyana, 2009. *Menjadi Guru Profesional Menciptakan Pembelajaran Kreatif dan Menyenangkan*, Bandung: Remaja Rosdakarya.
- Mulyasa. 2012. *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara.
- Mohammad Takdir Ilahi, 2014. *Gagalnya Pendidikan Karakter: Analisi & Solusi Pengendalian Karakter Emas Anak Didik*. Yogyakarta: Ar-Ruzz Media.
- Moleong, Lexy J. 2010. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhadjir, Noeng. 1995. *Metodologi Penelitian Kualitatif*, Yogyakarta : Rakesarasin.
- Munjin Nasih, Ahmad. 2009. *Metode dan Teknik Pembelajaran Pendidikan Agama Islam*. Bandung: PT Refika Aditama.
- Mursidin, 2011. *Moral Sumber Pendidikan: Sebuah Formula Pendidikan Budi Pekerti di Sekolah/Madrasah*, Bogor: Ghalia Indonesia.
- Nasution, S. 2006. *Metode Research (Penelitian Ilmiah)*, Jakarta: Bumi Aksara.
- Nazarudin. 2007. *Manajemen Pembelajaran; Implementasi Konsep, Karakteristik dan Metodologi di Sekolah Umum*. Yogyakarta: Teras.
- Q-Anees, Bambang dan Hambali, Adang. 2009. *Pendidikan Karakter Berbasis al-Qur'an*. Bandung: Simbiosis Rekatama Media.
- Rahman, Arif. 2013. *Memahami Ilmu Pendidikan*, Yogyakarta: Aswaja Pressindo.
- Riyanto, Yatim. 2009. *Paradigma Baru Pembelajaran*. Jakarta: Kencana.
- Sagala, Syaiful. 2005. *Konsep dan Makna Pembelajaran*. Bandung: Alfabeta.
- Soedarsono, Soemarsono. 2004. *Character Building Membentuk watak*, Jakarta: Elex Media Komputindo.
- Subijanto. 1995. *Jurnal Pendidikan dan Kebudayaan*. Jakarta: Balitbang Kemdiknas.
- Sugiyono. 2006. *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.
- Suwito. 2004. *Filosafat Pendidikan Akhlak*, Ibnu Miskawaih. Yogyakarta: Belukar.
- Tilaar, H.A.R. 2004. *Paradigma Pendidikan Nasional*. Jakarta: Rineka Cipta.
- Tim Direktorat Madrasah Kementerian Agama. 2010. *Wawasan pendidikan Karakter dalam Islam*. Jakarta: Direktorat pendidikan Madrasah.
- Undang-undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional
- Warsita, Bambang. 2008. *Teknologi Pembelajaran: landasan dan Aplikasinya*, Jakarta: Rineka Cipta.
- Wan Mohammad Nor Wan Daud. 2003. *Filsafat dan Praktik Pendidikan Syed M Naquib al-Attas*. Terj. Hamid Fahmy Zarkasy. Bandung: Mizan.
- Yasin, A. Fatah. 2008. *Dimensi-Dimensi Pendidikan Islam*. Malang: UIN Malang Press.
- Yunus, Mahmud. 1999. *Metodik Khusus Pendidikan Agama*. Jakarta: Hidakarya Agung.
- Yaumi, Muhammad. 2013. *Prinsip-Prinsip Desain Pembelajaran*, Jakarta: Kencana.