

Installation of Character Education through Faithful Program at Madrasah Ibtidaiyah

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Abstract

The background is the fading attitude of courtesy possessed by the nation's children where they are assets and the next generation of the nation, especially students or students. Therefore, it is necessary to instill character in students to improve the character or morals of the next generation of the Nation, namely through habituation at Madrasah Ibtidaiyah, both programmed and incidental routine activities. This research was conducted with the aim of providing knowledge to readers about instilling character education through a habituation program at Madrasah Ibtidaiyah. This study uses a qualitative approach. This type of research is field research, namely at Madrasah Ibtidaiyah Salafiyah Gamer Pekalongan. Data was collected by interviewing the headmaster of the Madrasah, teachers and guardians of students, observing and documenting important matters related to the problem under study. The results of the study show that: first, the habituation program implemented by MI Salafiyah Gamer Pekalongan includes; morning smile, line up, pray together, morning tadarus, read asma'ul husna, and pray together. Second, these habituation programs are used effectively enough to instill character education in students at MI Salafiyah Gamer Pekalongan, the characters instilled include religious character, responsibility, discipline, courtesy in behavior, courtesy in speech, independence, leadership and confident.

Keywords: education, character, and habituation.

A. Introduction

Education is a human spiritual need that must be met, especially for children who are stepping up and growing up. Education is often also interpreted as a deliberate effort aimed at helping the development of children's potential and abilities. Schools are places and facilities for carrying out education in the form of teaching, namely education in the field of science in general and Indonesian language education in particular, the teaching and learning process is the core of educational activities in schools.

The main function of the school is as a medium for the realization of education based on the goals of thought, creed, shari'a, for the realization of self-serving to Allah and the attitude of oneness of Allah and developing all talents or human potential in accordance with their nature so that humans avoid various irregularities. Islamic Religious Education plays a very important role in efforts to form human beings who have faith and are devoted to Allah SWT, respect and

practice religious teachings in society, nation and state. In the process of the whole teaching process, especially learning in schools and madrasas, the teacher plays a major and very important role because it is a benchmark in terms of habituation to students' religious behavior. Referring to the pattern of education and teacher training of Rasulullah SAW. In an Islamic perspective, the teacher becomes a key position in forming a true Muslim personality.

Exemplary personality and authority possessed by the teacher will positively or negatively influence the formation of the personality and character of the child. Here the role of the teacher is very important to instill character education in students. The teacher is a role model for his students in providing examples of good character so that they can produce good generations as well (Mahmudah et al, 2022). Motivation from teachers in general and religious teachers in particular is important and needed to encourage human desires to be better (Muna et al, 2022). In terms of changing this behavior, the teacher should know the principles of motivation that can help carry out his teaching duties, although there are no definite guidelines.

The study that was carried out obtained the result that it was known that students had begun to be attracted to their good character. Even though students do not show changes simultaneously, over time and the process of implementing character education goes on, one by one the children begin to show their respective characters. Some of the characters that have appeared include religious, where students and teachers are accustomed to reading short letters of the Qur'an before starting learning. Responsibility, where students picket class as a form of student responsibility (Vida Noor Aini, 2018). Other studies also state that the results of research and discussion, in the implementation of character education in schools through habituation and exemplary activities at MI Raudlatul Aulad, teachers have sufficiently understood the meaning of character education. However, there are some teachers who still do not fully understand, the character education program cannot be properly socialized to all teachers so that they do not fully understand. Implementation of character education in schools through habituation and exemplary activities at MI Raudlatul Aulad is carried out with various student activity programs that can instill character values in students, both through habituation and exemplary activities. In habituation activities carried out through routine habituation, and spontaneous habituation While exemplary activities in the implementation of character education by providing exemplary activities to students through models or exemplary besides being taught in a way that is appropriate to the conditions of students (Aida Sari, 2017).

In another study regarding the relation to character education through the habituation method, the results also found that character education through habituation can be carried out in a programmed, routine and incidental or spontaneous manner in daily activities. Programmed activities are activities carried out with special planning or programming within a certain period of time to develop students individually, in groups, and or together in the classroom. While routine and incidental activities, for example: the flag ceremony on Monday, healthy gymnastics, congregational prayers, regularity, maintenance of

cleanliness, self-health, disposing of trash in its place, greeting behavior, queuing, and so on (Lailatus Shoimah et al, 2019).

Observations made and looking for some information related to student activities in the school environment. The majority of MIS Gamer students in Pekalongan City apply discipline, responsibility, courtesy to teachers, orderly midday prayers in congregation at school, arrive on time, some examples of habituation include: Morning smile (teacher welcomes students at the gate, salim), sits down when removing shoes, putting shoes on a shelf, praying dhuha in congregation (priest from students), praying dhuhur in congregation (priest & call to prayer from students). Most of these student behaviors arise due to the influence of friends, the school environment, or from their home environment.

B. Method

This research is qualitative research, that describes the facts in the field systematically. This means that this research is research that stems from an inductive mindset, which is based on participatory objective observation of a social phenomenon. While the type of research used is field research, meaning that research is directly carried out in the field. Because it is an in-depth study of social units in such a way, in which this research is carried out in real life situations, resulting in a well-organized and complete picture of these social units.

This research was conducted at MI Salafiyah Gamer, East Pekalongan District, Pekalongan City in the even semester of the 2021/2022 Academic Year. The subjects of this study were teachers, madrasah heads, student guardians and grade 5 students. This research focused on the biases made and applied by teachers at MIS Gamer as an effort to instill disciplinary character education. Furthermore, to make it easier to obtain the data needed in this study, researchers used data collection techniques, namely by observation, interviews and documentation. In observation, the researcher directly observed the learning and habituation processes carried out at MIS Gamer. Researchers are also involved in these activities. In interviews, researchers made direct contact or communicated directly with data sources, namely the head of the madrasa, student guardians and MIS Gamer teachers. The next technique is data collection techniques, namely collecting data through written documents, such as archives and books about opinions, theories, laws and others related to research. In this study, researchers collected data from documents owned by MIS Gamer, photo archives, lesson plans, activity books and others. Data analysis was carried out through data collection, the results of data collection were then followed up with data reduction, data display and drawing conclusions.

C. Discussion

Getting used to MI Salafiyah Gamer

Habituation is the process of forming attitudes or behavior that is done intentionally and repeatedly so that it becomes a habit so that it is embedded in the child. The teacher is the second exemplary role model as a substitute for parents at school who can be imitated and imitated as a role model or living example and

provides habituation to students. So, if the teacher's morals at school reflect the goodness of students at school, they will automatically imitate their teachers and the habits that teachers apply will become a culture that is attached to students, and vice versa.

Character education through habituation can be carried out in programmed and non-programmed daily activities. Meanwhile, according to Akbar, character education can be carried out through various habituation programs either through programs that are routine, incidental or programmed.

In this case MI Salafiyah Gamer has a habituation program with the aim of instilling character education in students. The programs are as follows:

a) MorningSmiles

The morning smile program was carried out by MI Salafiyah Gamer teachers before the learning activities started, which was at 06.30 – 07.00 WIB. The teachers stood near the madrasa gate to welcome the students, then the students shook hands with the teachers.

b) march

After the bell rang at 07.15 WIB all students lined up in the field. Students line up based on class level, sequentially from grade 1 to grade 6. When lining up each class teacher checks the neatness and completeness of the students. And for students who are late, he must stand in front facing all students. This trains students to be disciplined with madrasa rules, namely by wearing complete uniforms in accordance with applicable regulations and leaving on time.

c) Pray Together

Praying together is done when students line up in the field after the class teacher checks the completeness and tidiness of the student uniforms. The prayer that is read, namely the letter al-Fatihah and the morning prayer, is led by one of the students from the upper class and is carried out on a scheduled basis every day. Then after finishing praying the students have a mushafahah or shake hands with all the teachers and immediately enter the classroom.

d) Morning Tadarus

After the students entered the class and were followed by each class teacher, MI Salafiyah Gamer students did the morning tadarus, namely reading juz 'amma together. Letters read are in accordance with the provisions of each class. This activity is carried out for 15 minutes before class begins.

e) Reading Asma'ul Husna

The recitation of Asma'ul Husna is carried out at the first break before performing the Duha prayer. Reading Asma'ul Husna means introducing the good names of Allah. With this habit, little by little students are able to memorize the good names of Allah.

f) Congregational Prayer

At the madrasah, congregational prayers are performed twice, namely: Duha prayer and Dhuhur prayer. The duha prayer is held during the first break while the midday prayer is held after the second break.

Cultivating Characters at MIS Gamers in Pekalongan City

The character cultivation carried out at MI Salafiyah Gamer through habituation programs can be detailed as follows:

a) MorningSmiles

The morning smile program was carried out by MI Salafiyah Gamer teachers before the learning activities started, which was at 06.30 – 07.00 WIB. The teachers stood near the madrasa gate to welcome the students, then the students shook hands with the teachers. Students who depart by bicycle, get off in front of the gate and enter on foot while guiding their bicycles, students who are escorted by student guardians are escorted to the front of the gate. This teaches students about discipline, courtesy, and independence, so that indirectly these things will be embedded in students. In addition to welcoming students, teachers also greet and interact with guardians of students who accompany them. This can build closeness between teachers and student guardians so that it is expected that teachers and student guardians can have cohesiveness in instilling character education in students.

b) march

After the bell rang at 07.15 WIB all students lined up in the field. Students line up based on class level, sequentially from grade 1 to grade 6. When lining up each class teacher checks the neatness and completeness of the students. And for students who are late, he must stand in front facing all students. This trains students to be disciplined with madrasa rules, namely by wearing complete uniforms in accordance with applicable regulations and leaving on time.

Based on observations made by researchers, marching activities have a significant influence. After this activity is carried out regularly, students are more disciplined in dressing. And the student tardiness rate is reduced.

c) Pray Together

Praying together is done when students line up in the field after the class teacher checks the completeness and tidiness of the student uniforms. The prayer that is read, namely the letter al-Fatihah and the morning prayer, is led by one of the students from the upper class and is carried out on a scheduled basis every day. Then after finishing praying the students have a mushafahah or shake hands with all the teachers and immediately enter the classroom.

The head of the madrasa said that praying which was done together was an effort made to instill religious character in students, so that students always remember that praying before carrying out all activities is something that must be done. Meanwhile, shaking hands with the teacher is done so that students understand how to respect the teacher both when in the madrasah environment or outside the madrasah environment.

d) Morning Tadarus

After the students entered the class and were followed by each class teacher, MI Salafiyah Gamer students did the morning tadarus, namely reading juz 'amma together. Letters read are in accordance with the provisions of each class. This activity is carried out for 15 minutes before class begins.

In this case the researcher conducted an interview with the 5th grade teacher at MI Salafiyah Gamer, he said that through this habituation students are expected to have religious character especially awareness in worship and indirectly be able to strengthen faith and piety to Allah SWT. In addition, with tadarus students are accustomed to doing something useful and reduce activities that are less useful. Because if students are accustomed to reading verses of the Koran, when they leave this habit they will feel something is missing, so they will always fill their free time or even always take time for positive and useful things, namely meditation.

e) Reading Asma'ul Husna

The recitation of Asma'ul Husna is carried out at the first break before performing the Duha prayer. Reading Asma'ul Husna means introducing the good names of Allah. With this habit, little by little students are able to memorize the good names of Allah. Then if it is associated with character education, students are expected to be able to practice positive behavior in accordance with the asma'ul husna. Apart from that, by getting used to reading Asma'ul Husna, it means training students to say good things, so that they can reduce the phenomenon that often occurs at this time, namely the number of students who say harsh words. In fact, students who speak harshly occur not because the student really wants to say harshly, but because of the influence of the surrounding environment which he then absorbs into his memory and then he practices in his daily life. Therefore, it is necessary to do positive habituation to students in terms of their words, one of which is by getting used to reading asma'ul husna.

f) Congregational Prayer

At the madrasah, congregational prayers are performed twice, namely: Duha prayer and Dhuhur prayer. The duha prayer is held during the first break while the midday prayer is held after the second break. This congregational prayer was attended by all

students and led by one of the students on duty. The schedule for being an imam and mu'adzin is carried out alternately from the highest class to the lowest class. Then when praying, the teacher supervises their prayer movement. If there is a wrong prayer movement, the teacher justifies it by giving an example.

Based on the researchers' observations, the researchers argue that through this habituation students are trained to dare to lead, foster their independence and self-confidence. This has an influence on the character of students, especially on their self-confidence. It can be seen that during the learning process, students dare to convey what they want to convey, both asking and answering questions that the teacher gives.

Some of the habits that are carried out at MI Salafiyah Gamer provide a lot of teaching to children related to character including: discipline, religion, courtesy, respect, courage, confidence, independence, and good morals. Good habits should be carried out repeatedly, regularly and programmed, so that the habit will become a complete, permanent and automatic habit. Therefore supervision is crucial to the success of the refraction process. For this reason, good cooperation between teachers and parents is needed to monitor the habits that have been formed in children and help the habituation process to be applied in socializing with the community.

Based on the results of these observations the characters obtained by students in cultivating characters through the habituation method are:

Table 1. Characters obtained by students

NO	CHARACTER NAME	DESCRIPTION			
		VERY GOOD	GOOD	PRETTY GOOD	NOT GOOD
1	RELIGIOUS	✓			
2	HONEST		✓		
3	TOLERANCE	✓			
4	DISCIPLINE	✓			
5	HARD WORK		✓		
6	CREATIVE			✓	
7	INDEPENDENT	✓			
8	DEMOCRATIC		✓		
9	CURIOSITY		✓		
10	SPIRIT OF NATIONALITY	✓			
11	LOVE THE COUNTRY	✓			

12	RESPECT ACHIEVEMENT		✓		
13	FRIENDLY / COMMUNICATIVE	✓			
14	LOVE PEACE	✓			
15	LIKE TO READ		✓		
16	ENVIRONMENTAL CARE		✓		
17	SOCIAL CARE	✓			
18	RESPONSIBILITY	✓			

Character building

Law No. 20 of 2003 describes education as creating an active learning atmosphere, planned and requires conscious effort in cultivating the potential and strength of children in the field of religion, self-control, intelligence, noble character or noble character. So character education can be interpreted as a form of conscious and planned effort to foster positive values in a person that is manifested in thoughts, attitudes, feelings, words and actions based on the rules that already apply in society.

The objectives of character education according to the Ministry of National Education are as follows:

- 1) Fostering a good attitude or character in children.
- 2) Familiarize students with commendable behavior and in line with general values that apply in society and religious local wisdom.
- 3) Instill and develop a responsible leadership spirit.
- 4) Growing and developing students' abilities in terms of independence, creativity, and having national insights.
- 5) Developing a safe, honest and friendly school environment.

Therefore, character values that need to be instilled in children include: religious, honest, tolerant, disciplined, hard work, creative, independent, democracy, curiosity, national spirit, love of the motherland, respect, love peace, care environment, social care, and responsibility. This character education can be instilled in several ways, one of which is through a habituation program in madrasas. Madrasas as a place to gain knowledge for children should not only be a place for intellectual development, but must cover all aspects of education including instilling character values in children. These values must be included in every program, be it teaching and learning activities, daily activities at the madrasa and integrated with all extracurricular activities at the madrasa.

There are 18 character values that will be instilled in students as an effort to build the nation's character. The complete character values formulated by the Ministry of National Education are as follows:

- 1) Religious, is an observance and adherence in understanding and implementing the teachings of the religion (belief) that is adhered to, including in this case the attitude of tolerance towards the

implementation of other religious worship (belief), and living in harmony and side by side.

- 2) Attitudes and behaviors that reflect the unity between knowledge, words and deeds (knowing what is right, saying the right thing and doing the right thing) so as to make the person concerned a person who can be trusted, this is an honest character value.
- 3) Tolerance is an attitude and behavior that reflects respect for differences in religion, belief, ethnicity, custom, language, race, ethnicity, opinion, and other things that are different from oneself consciously and openly, and can live peacefully amidst these differences.
- 4) Habits and actions that are consistent with all forms of rules or regulations that apply are disciplinary character values.
- 5) Hard work is a sincere behavior in fighting to the last drop of blood in completing various tasks, problems, work, and others as well as possible.
- 6) Creative, namely attitudes and behaviors that reflect innovation in various aspects in solving problems, so that they always find new ways, even new results that are better than before.
- 7) Independent, namely attitudes and behaviors that do not depend on other people in completing various tasks and problems. However, this does not mean that one cannot work collaboratively, but one cannot assign tasks and responsibilities to others.
- 8) Democratic, namely the attitude and way of thinking that reflects the equality of rights and obligations in a fair and equitable manner between himself and other people.
- 9) Curiosity, namely ways of thinking, attitudes, and behaviors that reflect curiosity and curiosity about everything that is seen, heard, and studied in more depth.
- 10) The spirit of nationalism or nationalism, namely attitudes and actions that place the interests of the nation and state above personal or individual and group interests.
- 11) Love for the motherland, namely attitudes and behavior that reflect a sense of pride, loyalty, care, and high respect for language, culture, economy, politics, and so on, so that it is not easy to accept offers from other nations that can harm the nation itself.
- 12) Appreciating achievement, namely an open attitude towards other people's achievements and admitting one's own shortcomings without reducing the spirit of higher achievement.
- 13) Communicative, friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative cooperation.
- 14) Peace-loving, namely attitudes and behaviors that reflect an atmosphere of peace, security, calm, and comfort in their presence in a particular community or society.

- 15) Love to read, namely the habit without coercion to provide special time to read various information, be it books, journals, magazines, newspapers, and so on, so that it creates a policy for him.
- 16) Caring for the environment, namely attitudes and actions that always try to protect and preserve the surrounding environment
- 17) Social care, namely attitudes and actions that reflect concern for other people and the people who need them.
- 18) Responsibility, namely the attitude and behavior of a person in carrying out their duties and obligations, whether related to oneself, social, community, nation, state, or religion.

D. Conclusion

Schools have an important role in educating the nation's children and developing the potential of students. Besides that, school is also a place to educate students to behave politely and politely and have good character. In realizing this, schools can create habituation programs in the school environment that focus on strengthening character education. Habituation is the process of forming attitudes or behavior that is done intentionally and repeatedly so that it becomes a habit so that it is embedded in the child. Habituation contains experiences that are practiced repeatedly. Like MI Salafiyah Gamer which has a habituation program with the aim of instilling character education in students. The programs include: morning smiles, marching, praying together, morning tadarus, reading asma'ul husna, praying together. Character cultivation carried out by the teacher along with the related stakeholders, shows a good form of character for MIS Gamer students in Pekalongan City, this can be seen from the observations and interviews conducted, then the table presented also becomes additional data on character cultivation for MIS students Gamers through the habituation method become a role model carried out by teachers, employees and the school.

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