



## The Pattern for the Implementation of Religious Character in Junior High School (Study at SMP Al-Furqon Driyorejo Gresik)

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### Abstraction

*Relational character education is a very important foundation in shaping behavior in delivering successful learners who will experience a different life on the education experienced by their parents and society. The challenges faced in this digital era are very complex. Due to the many violations of morality due to the low character of the students, the poor supervision of parents, parents are less concerned about the development of their children, they just resigned to what the teacher said, but the supervision of parents is very attached to realize the principle of uswatun al-Hasanah character. Besides not less important to form the character of the students to be included in the circle of boarding school. And SMP Al-Furqon is one of the first continuous education located within the boarding school environment al Furqon Driyorejo Gresik.*

**Keyword:** Pattern of application, education of character relegius, SMP AL-Furqon Driyorejo.

### Introduction

#### A. Background of the Study

Globalization era is an era that provides extraordinary opportunities and facilities for anyone who wants and able to use it, both for their own interests and all of the human interest.<sup>1</sup> But not infrequently, this globalization era also has a negative impact on anyone who is not able to fortify himself with various gracious characters that result in the occurrence of deviant behavior such as moral decadence among teenagers.

Nowadays moral decadence, especially among teenagers, is inevitable. All the complicated problems ensnare almost all teenagers in

Indonesia, especially in urban areas. Educational institutions, which are expected to be able to direct and form a human who has good character and moral, were not able to realize these expectations. Almost all schools in this country experiencing confusion in facing the behavior of students which are getting worse. Many schools that exist in big cities whose students are expected to be role models of human beings for students in rural areas, but instead show behavior that does not reflect a characteristic human.

There are so many cases of juvenile delinquency in big cities, such as in Jakarta which recently horrent the country, ranging from student

intercourse that impact on death, drug cases, even cases of immorality. Surprisingly, these cases are found in many eminent schools in urban areas. Schools, in this case focused on First Middle School (SMP) as an educational institution should be a place for the process of the formation and internalization of character values for students. But the facts that occur in the field just indicate that many educational institutions that precisely become the practice of action which is not formulated by education minister.

Survey conducted by BKKBN at the end of 2011 stated that 63% of teenagers in several big cities in Indonesia have premarital sex. The sex offenders were convinced that doing sexual intercourse once did not lead to pregnancy. Another source also mentioned that no less than 900 thousand teenagers who had an abortion due to free sex. In East Java, juvenile abortions accounted for 60% of the total cases.<sup>2</sup>

From the above cases and problems, education was first highlighted by the community, especially religious education. Society considers that religious education in Indonesia has not been able to form a human with noble character. Public schools as an educational institution are considered not able to carry out religious education properly so that it causes various cases above. The public reckons that the implementation of Islamic religious education in public schools has not been able to touch the religious aspects of students in order to form students who are obedient to the rules of religion and morals in accordance with the rules of Islamic Shari'a.

This is in line with what has been revealed by Yustanto as follows: "In today's contemporary reality religious education in schools is not yet fully able to provide sufficient supplies to students, especially students at the junior high school level who are in their teens to face life's challenges. Indeed they know the science and skills are good, but their religion is still weak and easily gets influenced by negative things in the

globalization era, such as juvenile delinquency, and so forth."<sup>3</sup>

Sloping views of society, as well as attitudes that tend to blame the implementation of religious education in public schools then motivate the government, in this case education ministry, to formulate new innovations in the development of education in this country. The innovation undertaken by the government was formulated in the publication of the National Education and Training Center Curriculum Implementation of Character alues Education of character formers (2011) which are the result of empirical study of curriculum center originating from religion, Pancasila, culture and National Education objectives. From the 18 values of these characters, there is one value that is considered very instrumental in shaping human beings that have a noble character of religious values. The value of this religious character includes attitudes and behaviors that adhere to the implementation of religious teachings, tolerant of the implementation of other religious worship, and live in harmony with the followers of other religions. The value of this religious character is considered as an alternative solution in overcoming various juvenile delinquency and moral degradation of teenagers above.

In contrast to the views of the public, general public schools, especially in vocational schools have not been able to shape the religious character of students so that the impact on the behavior of students who deviate from the rules of religion, AL-Furqon Junior High School Driyorejo has different system. Although AL-Furqon Junior High School Driyorejo is a suburb school, all male students do not show deviant behavior such as urban schools. Precisely, in this school, religious characters really manifest well, these two schools show that not all of public schools fail to carry out the internalization of the value of religious characters to their students so that the students are able to be human beings who believe, pious, and noble.

Based on the results of a preliminary survey conducted by researchers, on July 28, 2014, there are some interesting things that exist in AL-Furqon Junior High School Driyorejo which is related to the formation of the religious character of the students. AL-Furqon Junior High School Driyorejo is the first junior high school located in Driyorejo Gresik. Although this school is a private high school, the students' circumstances are far from abusive behaviors. As a private junior secondary school located in Gresik regency, it is in the spotlight as well as piloting other public schools in morals. This is because AL-Furqon Junior High School Driyorejo not only taught theoretically, but also the values of religious character. It has become the practice and tradition in the school.

In the environment of SMP AL-Furqon Driyorejo, religious character is not only one of the character values that only exist in the lesson plan, but has been internalized in daily activities in the school environment. This can be seen from aspects of student worship and morals. When we viewed from the aspect of *ubudiyah*, at the break time at around 10:00 pm, students queue in the *mushala* to do *sholat dhuha* and at the second break at 12.30 they did *sholat dhuhur* together. In addition, as a public school, most of the students wear veil, and many more activities and religious behavior practiced by students of AL-Furqon Junior High School Driyorejo in everyday life.

In addition, there is something that is not less important when viewed from the aspect of morals. It is the students of AL-Furqon Junior High School Driyorejo who already familiar with the religious behaviors such as greet each other and say hello when meeting fellow students, always greet and shake hands with the teacher when they met. This is in accordance with the culture developed by AL-Furqon Junior High School Driyorejo that is a culture of smile, greetings, and polite.

## B. Research Objectives

Based on the context and focus of the research above, the purpose of this study are:

- 1) To describe what religious values developed in SMP AL-Furqon Driyorejo.
- 2) To describe the efforts of Application Pattern of religious character for students in SMP AL-Furqon Driyorejo.
- 3) To describe the pattern model of application of religious character for students in SMP AL-Furqon Driyorejo.

## C. Description of Theory and Concepts

### 1. Character Education

Etymologically, the word "character" der "kharax", which means making sharp and deep making.<sup>4</sup>

In terminology, character is interpreted as a way of thinking and behave that is typical of each individual to live and work together within the scope of family, community, nation, and country. Character can be regarded as values of human behavior associated with God, self, and human beings. Environment and nationality embodied in thoughts, words, and deeds based on religious norms, law, etiquette, culture, customs, and aesthetics. Character is a behavior that appears in everyday life both in attitude and in acting.<sup>5</sup> Character is an entirely natural and stable disposition that defines an individual in his overall psychic behavioral order which makes it typical in the way of thinking and acting.<sup>6</sup>

Some people assume that character is the same as the personality. Personality is regarded as a characteristic or style of a person that comes from the environment, such as a family in childhood, and also innate person from birth.<sup>7</sup> Character is influenced by heredity (heredity). Behavior of a child is often not far from the behavior of his parents. Characters are also influenced by the environment. A child, who is in a good environment, tends to have good character, and vice versa. Character refers to a series of attitudes, behaviors, motivations, and skills.<sup>8</sup>

Referring to the various notions of the characters above, then the character can be interpreted as a basic value that affects a person, both because of the influence of heredity and the environment, and manifested in attitudes and everyday behavior that sets it apart from others.

According to Zubaedi, Character education is a deliberate effort to realize goodness, that is, good human qualities objectively, not only for individual, but also good for society as a whole.<sup>9</sup> Character education is interpreted as an education that develops character values in learners so that they have character value as their own character, apply those values in their life as members of citizen society which is religious, nationalist, productive, and creative.<sup>10</sup>

According to David Elkind and Freddy Sweet, character education is a deliberate effort to help people understand, care about, and carry out core ethical values.<sup>11</sup> While Raharjo defines character education as a holistic education process that connects the moral dimension with social aspects in the lives of learners as a foundation for the formation of a good generation that is able to live independently and have a principle of a truth that can be justified.<sup>12</sup>

According Muchlas Samani and Hariyanto, character education is as follows, "Character education is a system of cultivating the values of character in the learner that includes the components of knowledge, awareness or willingness and action to implement those values, either to God, their selves, fellow, environment, and nationality to become Insan Kamil."<sup>13</sup>

The definition of character education based on the curriculum center is as follows: "The character education of the nation can be interpreted as an education that develops the cultural values and character of the nation in the students so that they have values and character as their character, apply those values in their life, as members of society, and 14 religious citizens, nationalist, productive,

## 2. The Purpose of Character Education in School

Fuad Hasan, Indonesian Education Expert, explained that the purpose of education is derived from the transfer of cultural values and social norms (transmission of culture values and social norms). While Mardiatmadja mentions that character education as the soul of education in humanizing human beings. Therefore, the purpose of character education can be formulated to change people become better in the form of knowledge, attitude and skills.<sup>15</sup>

In a broader context, character-and educatiolong-term goals. The short-term goal of character education is the cultivation of values within the student and the renewal of the common life order that respects individual freedom. Its long-term goal is to base someone on individual contextual responses which sharpen the vision of life to be achieved through the ongoing process of self-formation.<sup>16</sup>

Character education also aims to improve the quality of educational processes and outcomes that lead to the formation of character and noble character of learners as a whole, integrated and balanced. It is in accordance with the competency standards of graduates in each educational unit. Through character education, students are expected to be able to independently improve and use their knowledge, review and internalize and personalize the values of character and noble character in order to embody them in everyday behavior<sup>17</sup>

Character education at the educational unit level leads to the establishment of a school or Islamic school culture that is the values that underlie behavior, traditions, daily habits, and symbols practiced by all citizens of the school or Islamic school, and the surrounding community.<sup>18</sup> In a school setting, the character education goals are as follows:

- a. Strengthen and develop the values of life that are considered important and necessary to form good personality.

- b. Correct student behavior that is inconsistent with the values developed by the school;
- c. Building a harmonious connection with family and society in doing the responsibilities of character education together<sup>19</sup>

From the various explanations about the purpose of the implementation of character education in schools, it can be concluded that character education in schools aims to form students who not only pious personally (normative) but also pious socially manifested in everyday behavior, or form students who is able to apply dzikir, think, and good deeds in everyday life.

### 3. The Principles of Character Education Internalization.

Internalizing character education in schools cannot be done quickly and instantly. It must go through a series of long process. Therefore, internalizing character education in schools must pay attention to the several principles. Character Education Quality Standards recommends 11 principles to realize the effective character education as follows:

- a) Promotes the basic ethical values as the basis of character
- b) Identify character comprehensively including thoughts, feelings, and behaviors
- c) Use a sharp, proactive, and effective approach to build the characters
- d) Create a caring school community
- e) Give students a chance to show good behavior
- f) Have a scope for a meaningful and challenging curriculum that values all students to build their character and help them to succeed
- g) Motivate the students
- h) Functioning all school staff as moral communities who share responsibility for character education and loyalty to the same basic values

- i) The existence of moral leadership division and broad support in building character Education initiative
- j) Functioning families and community members as partners in building character
- k) Evaluate school character, function of school staff as character teacher, and 20 manifestation of positive character in st

### D. Research Design

The researcher used qualitative approach as the research approach since this research tried to explain the fact without requiring data in the form of numbers (quantitative). This research also tried to describe a situation along with all its aspects in order to provide clear information.

Qualitative approach is describing and interpreting the data, such as the situation experience, a relationship, activity, view, attitudes that are visible, or about an ongoing process, the influences, emerging abnormalities, emerging tendencies, tapered contradictions, and so on. The implementation of qualitative research is not limited only to the collection and compilation of data, but includes the analysis and interpretation the meaning of the data.<sup>21</sup>

The qualitative research has six characteristics: (1) concern of context; (2) natural setting; (3) human instrument; (4) descriptive data; (5) emergent design; (6) Inductive analysis.<sup>22</sup>

This research used qualitative research with single site design. It meant that researchers used a place to be studied. The place was in AL-Furqon junior high school Driyorejo.

The researcher tried to explain the reality of internalization of religious character values of students in AL-Furqon junior high school Driyorejo. This involved the description of the values of the developed religious character, the descriptions of the internalization of religious character values, and attempts to find models of the internalization of religious character values at school.

### A. Research setting

This research took place at AL-Furqon junior high school Driyorejo. This school is a junior high school in the village of Wedoroanom Driyorejo District Gresik, east java.

## E. Results and Discussion

### A. Description of Data

1. Religious Values Developed in AL-Furqon Junior High School Driyorejo AL-Furqon junior high school Driyorejo has nine religious values. They are devotion, sincerity, honesty, modesty, help, tolerance, equality, cleanliness and competition. The researcher categorized values. Devotion, sincerity, and honesty belong to illahiyah value.

While the rest belong to insaniyah value.

The nine religious values developed in AL-Furqon junior high school Driyorejo came from the teachings of Islam (al-Qur'an and hadith), derived from the values of character education that triggered by education national ministry, originated from inheritance cultural heredity from generation to generation in AL-Furqon junior high school Driyorejo.

2. The Efforts of Internalizing Religious Character in AL-Furqon junior high school Driyorejo

The efforts made by AL-Furqon junior high school Driyorejo to internalize the religious values to students are:

- a. Through theoretical transferring of Knowledge

This theoretical knowledge was held at new Islamic religious lesson, Friday sermons, and religious lectures on the anniversary of Islam.

- b. Through Religious Activities Executed by SKI (Islamic organization) Extracurricular at AL-Furqon junior high school Driyorejo Religious activities carried out by SKI extracurricular at AL-Furqon junior high school Driyorejo were dhuhur prayers in congregation, Friday prayers, dhuha prayers, istighasaha, khotmil Qur'an, eid al

adha, charity, social services, and cleaning the mushala/mosque.

- c. Through the Formation of Religious Culture at AL-Furqon junior high school Driyorejo.

The religious cultures that exist in AL-Furqon Junior High School Driyorejo were the culture of recitation of prayer and asmaul husna every morning, playing religious song at rest period, veiling for female students, and shake hand with teachers.

### B. Research Findings

1. Religious Values Developed in AL-Furqon Junior High School Driyorejo Based on the data above, it was found that there are nine religious values developed in AL-Furqon Junior High School Driyorejo. They were devotion, honesty, sincerity, civility, caring, tolerance, achievement, trust, balance in life and leadership. Then, the researcher categorized the values. Devotion, sincerity, and honesty belong to illahiyah value. While civility, caring, tolerance, achievement, trust, balance in life and leadership belong to insaniyah value.

The nine religious values developed in AL-Furqon Junior High School Driyorejo derived from the teachings of Islam (al-Qur'an and hadith), the values of character education that triggered by education ministry, inheritance cultural heredity from generation to generation in AL-Furqon Junior High School Driyorejo.

2. The Efforts of Internalizing Religious Character in AL-Furqon Junior High School Driyorejo

The efforts made by AL-Furqon Junior High School Driyorejo to internalize the religious values to students are:

- 1) Through the introduction of religious values at New Student Orientation Event (MOS)
- 2) Through giving knowledge theoretically
- 3) Through Religious Activities Executed by SKI Extracurricular at AL-Furqon Junior High School Driyorejo

- 4) Through the Formation of Religious Culture at AL-Furqon Junior High School Driyorejo Models of Internalization of Religious Character for Students at SMP AL-Furqon Junior High School Driyorejo

The internalization model of religious character for students in AL-Furqon Junior High School Driyorejo was implemented through 4 stages, namely:

- 1) Introduction of Religious Values During New Student Orientation Period (MOS)
- 2) Giving Religious Material Theoretically.
- 3) Implementation of Religious Activities by SKI Extracurricular AL-Furqon Junior High School Driyorejo
- 4) Creation of Religious Culture at AL-Furqon Junior High School Driyorejo

### Conclusion

Based on the results of the research, there were three conclusions as follows:

- 1) The religious values developed at AL-Furqon Junior High School Driyorejo include illahiyah values and Insaniyyah values. The illahiyah Values developed at AL-Furqon Junior High School Driyorejo were devotion (taqwa), sincerity and honesty .the Insaniyyah values were modesty, help each other, tolerance, equality, cleanliness, and competition. The sources of religious values developed at AL-Furqon Junior High School Driyorejo were derived from the teachings of Islam (al-Qur'an and hadith, ijma and Qiyas), the values of character education from National Education Ministry, and cultural values inherited in a way from generation to generation in AL-Furqon Junior High School Driyorejo.
- 2) The efforts of internalizing the religious character for students conducted by AL-Furqon Junior High School Driyorejo were carried out theoretically and practically. Theoretically, the internalization was done through the introduction of religious

values at MOS (New Student Orientation Period), Islamic lesson, religious material during the Friday sermon, religious material through religious lecture on the anniversary of Islam, religious activities undertaken by Studies of Islamic Spirituality (SKI) extracurricular, and through the creation of religious culture in schools. Practically, internalization was done through direct practice, such as the implementation of praying dzuhur, dluha, social service, read asmaul husna every morning, shake hands with teachers and the other students.

- 3) The internalization model of religious character for students in AL-Furqon Junior High School Driyorejo is an organic-integrative model that consist of 4 stages:
  - a) Introduction of religious values during the New Student Orientation Period
  - b) giving religious materials theoretically
  - c) Implementation of religious activities held by SKI extracurricular in AL-Furqon Junior High School Driyorejo
  - d) Creation of religious culture in AL-Furqon Junior High School Driyorejo

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#### Author's Biography



**A. History of Birth:** Dr.H.Abdul Muid, M.Pd.I was born in Wedoroanom RT.12.RW.04 Driyorejo-Gresik East Java on November 11, 1969 as the first son of twelve brothers of Mochammad Chiron and Dewi Nasuhah. Three of his brothers died when they were child, while the nine were alive as the children of Mochammad Chiron and Dewi Nasuhah who worked as farmers and Muezzin with a very mediocre economic situation in a remote village in Wedoroanom. Before he went to study in Central



Java, he had worked as a freelancer, farm laborers, while help his parents. In the midst of the turmoil he muses while praying "Oh God Change Our Life with Education so that someday we will not become a farmer like our Dad and our Mother, because they are both very miserable". Because of that we finally decided to learn Islam while continuing study at junior high school.

**B. History of Education:** In the Beginning of his Education History, he continued his education in Madrasah Ibtidaiyah Tarbiyatul Akhlaq, Wedoroanom Driyorejo Gresik. Then, he graduated in 1983. One year later, he did not study at school. Then, he continued his study in Pondok Pesantren An- Nur Mranggen Demak Central Java from 1985 until 1990 and did formal study Madrasah Tsanawiyah Ibrohimiyyah Brumbung Mranggen Demak Central Java. He graduated in 1987 and then continued his study at Madrasah Aliyah Ibrohimiyyah Brumbung Mranggen Demak Central Java. He graduated in 1990. After graduating from Aliyah, he served in Pondok Pesantren An-Nidhomiyyah Ngelom Taman Sepanjang Sidoarjo East Java which led by KH. Badrus Sholeh Syakur. He also continued his studies in Tarbiyah Taruna School of Surabaya Surabaya. He started his study in 1991 and graduated in 1995. . He wrote a thesis with the title: The role of teenage mosque in improving shalat at Tawang Sari Mosque Taman Sidoarjo East Java. Then, he went to Postgraduate program in Islamic Religious Education STAI Qomaruddin Bungah Gresik. He started his study in 2007 and graduated in 2009. He wrote Thesis by Title: Learning Islamic Religious Education through Strategy PAIKEM in increasing Learning achievement at SMA Al-Furqon Wedoroanom Driyorejo Gresik East Java. Then he tried to take Doctoral Program (S3) test in IAIN Surabaya, he wanted to join department of Islamic Studies at IAIN Surabaya to learn about Islam. The test was held in September 2010 precisely the beginning of Ramadhan, and Al-Hamdulillah he passed the Test to take the Doctoral Program on 17th of

Ramadhan in 2010. He finished his Doctoral Program for three and a half years at UIN Sunan Ampel Surabaya. He also got a scholarship from Diktis in 2012. Then, he graduated from Doctoral Program on March 17th, 2015. He finished his doctoral study in six semesters. During his Doctoral program, he conducted ongoing guidance with the beloved Promoters, Prof. Dr. H. Burhan Djamaluddin, MA. He conducted a private examination Doctoral Program with Prof. Dr. H. Imam Bawani, MA on June 13, 2014 precisely on Friday at 1 until 3 pm. Furthermore, he did an open revision test for seven months later, while the Dissertation examination was conducted on Tuesday 17 March 2015 at 09.00 AM until 12.00 pm. He wrote Dissertation with Title: "Management of Islamic Education Based on Islamic boarding school (Pesantren)". He conducted his study at SMA ASSA'ADAH Sampurnan Bungah Gresik East Java. Then, he graduated on Saturday, October 17, 2015 at 07 am to 14 pm. Now he lives in Boboh Village RT.05 RW.02 Boboh Menganti Gresik East Java accompanied by his beloved wife, Hj. Yuliatin, SE