

Implementation of the Islamic Religious Education System in Student Character Education at Mardhatillah Al Mumtazah Vocational High School Pandeglang

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Abstract

The formation of student character is very closely related to learning Islam, which is essential. The existence of character education in school is beneficial for all students because, in character education, it will teach how students learn to be tolerant, stay away from forbidden things that are certainly not good, and become better individuals. This study aims to discover the application of Islamic religious education in schools and the impact of Islamic religious education learning on students' character at school and in daily life. The research method used is qualitative and descriptive, and interviews were conducted to dig up information for six days. The subjects in this study are the Vice Principal, the Teacher Council and SMK Mardhatillah Al Mumtazah Picung Pandeglang students. The results of the study explain that Islamic religious education creates the character of students who can think, behave, realise a quality personality, is reflected in behaviour that can distinguish between good and bad things, emulate the morals of the messenger, pray in congregation, recite the Qur'an, dhikr, and give alms.

Keywords: Islamic Religious Education, Student Character

INTRODUCTION

Education is a process of learning a group of people's knowledge, skills, and habits inherited from one generation to the next through teaching, training, and research. Education is also a conscious effort carried out systematically to create a teaching-learning atmosphere so students can develop their potential. In English, the word education is called *education*, whereas etymologically, the word comes from Latin, namely *Eductum*. *Eductum* consists of two words: E, which means development from the inside out, and Duco, which means developing. So, etymologically, the meaning of

education is the process of creating one's abilities and individual strengths.

According to Ahmad D. Marimba (1989: 23), the definition of education is guidance or guidance consciously by educators. There is an educated physical and spiritual development towards forming the primary personality. With education, a person can have intelligence, noble character, personality, spiritual strength, and skills that benefit themselves and society. This is under Law No. 20 of 2003 concerning the National Education System, Article 3, which states that national education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life. National education aims to develop the potential of students to become human beings who believe in and fear God Almighty and have noble character, knowledge, creativity, independence, responsibility, and good character and morals.

Today's education is characterized by the development of science and technology, which is increasingly sophisticated and diverse, making humans less socialized with the outside world and more accepting of Western culture to adapt to themselves. This results in moral deterioration and failure in education; it is undeniable that currently, various social phenomena are very concerning in multiple cases, such as riots, violence, and moral decadence, namely the fading of norms, ethics, religion and noble culture in students. Damage to student morals is characterized by drug abuse, brawls, promiscuity, bullying, circulation of pornographic videos, the habit of lying, cheating, low mutual respect and appreciation, as well as low sympathy and empathy for students. Technology and the ever-growing flow of globalization make it very easy for students to access information in their hands. Be it positive or even negative information.

However, some students access negative information. The information is not filtered in advance and is immediately consumed and adapted to their daily lives. Something negative that they get is immediately imitated and applied. Such as cyberbullying, cheating that is increasingly sophisticated with existing technology, following a Western lifestyle such as drinking alcohol, wearing minimal clothes, not being able to respect older people, and being significantly lacking in paying attention to the situation around them. One of the factors that causes it is religion. Many students are not able to carry out their obligations to worship. So, there is a lack of restrictions on students not to do harmful things.

With the situation and conditions above, education is needed to overcome and reduce the fading of students' character. Efforts that can be made are by habituation through character education. Character education is essential in such conditions. With character education, the fading of students' morals can be overcome, and students have a character with integrity. For a nation, implementing character education is an obligation that must be realized and prioritized first in the existing developments. A good nation is a nation in which a society has character.

Mardhatillah Al Mumtazah Pandeglang Vocational High School is one of the

educational institutions that is committed to educating the character of its students following one of its missions, which is to prioritize the development of leadership attitudes, character integrity, cultural sensitivity and the ability to cooperate in preparing students to become agents of change in the community.

Based on this background, the author is interested in examining how the implementation of Islamic education can be done to grow or overcome the fading of student character with the title "Implementation of the Islamic Education System in Student Character Education at Mardhatillah Al Mumtazah Pandeglang Vocational High School".

METHODS

This research was carried out following the title of this paper, namely at the Mardhatillah Al Mumtazah Vocational High School Picung Pandeglang, which is located in Jl. Raya Munjul Km. 05 Ciherang Village, Ciherang Village, Picung District, Pandeglang Regency. This research approach uses a qualitative method. Primary data sources were collected directly from informants through observations, field notes, and interviews with the Vice Principal for Curriculum, Vice Principal for Student Affairs, PAI Teachers, Agricultural Productive Teachers, and students. Additional data sources (secondary), namely data collected, processed, and presented by other parties, usually from publications or journals. Secondary data has been processed as written manuscripts or documents, including a brief history of the school or school profile, madrasah vision and mission, organizational structure, etc. There are four types of data collection techniques namely 1). Interview, 2). observation, 3). documentation, and 4). focused discussion (*Focus Group Discussion*). The research procedure is to reduce and present data and make conclusions about the process. This analysis takes place during this research. Furthermore, the data validity techniques are as follows: testing credibility (trust), transferability (involvement), dependability (dependency), and confirmability (certainty) related to the data collection and analysis process.

RESULTS AND DISCUSSION

The following is a study on implementing the Islamic religious education system in schools to foster student character.

We interviewed 7 (seven) speakers: the seven Vice Principal for Curriculum, the Vice Principal for Student Affairs, PAI Teachers, Agricultural Productive Teachers and 3 (three) students who have studied Islamic religious education at Mardhatillah Al Mumtazah Pandeglang Vocational High School.

The first informant (Iffah Lathifah, S.PdI., M.Pd/Deputy Head of Curriculum) said to apply and implement the Islamic Religious Education Subject. A supporting program was made in the form of habituation activities, namely daily activities starting from before the learning activities began until after the learning activities, which included joint Dhuha

Prayer activities, dhikr Asmaul Husna, plus the development of Arabic and English, which were used to communicate daily at school. There are also Halaqah activities/guidance on reading the Qur'an, Dzuhur Prayer and Asr Prayer in the congregation, so it is hoped that it will become a habit for students both when in the school environment and when in the community environment, and this is very much in line with character education.

The second informant (Lili Mulsihad / Deputy Head of Student Affairs) said that in-classroom learning activities must be balanced with practices both following general subject matter and in Islamic Religious Education as well as by participating in extracurricular activities held by schools such as Sports, Martial Arts, Arts, Muhadhoroh and Scouting, all of which are closely related to character education. Likewise, other habituation activities at home include environmental cleanliness activities and community service at school.

The third informant (Usman, S.Pd/Islamic Religious Education Teacher) said that in learning activities, it is necessary to have direct practice as part of the scientific practice that has been learned, especially those related to daily worship; this will undoubtedly be more appropriate with the existence of a supporting activity program, namely the Dhuha Prayer activity every morning before the learning activity starts, halaqah activities for guidance on reading the Qur'an with each supervisor consisting of 7 to 8 students in groups and Dzuhur and Asr prayer activities in congregation. In addition, there is also a monthly program, namely MABIT (Night of Faith and Taqwa) activities in the form of congregational Maghrib Prayer activities, Reading Yaasin and Dhikr or Istighasah, Islamic studies, Tahajjud together, holy reflection and congregational Shubuh Prayer. These activities are efforts to educate students to have a better character.

The fourth informant (Atma Wijaya, S.PKP/Agricultural Productive Teacher) said that the students of SMK Mardhatillah Al Mumtazah, even though their expertise program is agriculture with a focus on Agribusiness, Food Crops and Horticulture in the content of the learning curriculum, especially during practice, there is character education such as land preparation activities, nurseries, planting, maintenance, weed control and harvesting as well as post-harvest treatment. Character education follows Lickona (1992:52), emphasizing the importance of three character components: knowledge of morals, feelings about morals and moral actions. This can be seen when students work together to cultivate land and maintain plants.

The fifth informant (Hendriansyah/grade 11 student) said that he had been taught the material of aqidah and noble morals at school through Islamic religious education. This has become a habit in schools starting from the implementation of Dhuha prayers, Dhikr Asma ul Husna, guided reading of the Al Quran and congregational prayers, as well as being applied in the daily life of informants by performing their obligations by carrying out five times of prayer, believing in the pillars of faith, and imitating the morals of the messenger. The informant also knows what character education is. According to him, character education is like an image of a person that refers to a trait or attitude. In the

learning process, the informant said that the teacher had reflected on the value of a character as when he wanted to carry out Islamic religious learning, he was obliged to perform ablution and continued with tadarus of the Qur'an. However, in providing motivation, the teacher does not always motivate students. The informant also said that Islamic religious education is essential because it must be instilled as early as possible, both in the school environment and in the community, so that students can have faith and good morals following the teachings of Islam. After participating in Islamic religious education lessons, informants can have more faith in Allah SWT and better understand the Islamic religion. In addition, the school also provides efforts to create good student character with activities outside of school hours, such as doing Mabit (Night of Faith and Taqwa), Friday sadaqah, congregational Dzuhur prayers, requiring Friday prayers (men), reading surah Yaasin, cults and other religious related things.

The sixth informant (Deca Aprilia/10th-grade student) said that in Islamic religious education, noble morals are essential because instilling this noble morality can better influence oneself and improve one's behaviour. The noble morals taught can also be applied in daily life to know more and deepen knowledge or knowledge about Islam so that they always get closer to Allah SWT by praying and giving alms. He also said that he did not know what character education was, but after explaining it, the informant could understand it. He told the teacher to reflect on the character's values he learned. In learning Islam at school, he is required to recite the Qur'an, and every Friday after the Dhuha prayer, he is required to take part in the reading of the Qur'an Surah Alkahfi guided by one of the teachers.

The seventh informant (Rismayanti/Grade 12 student) said that not all teachers motivate their students to learn. The informant knows what character education is. According to him, character education is related to behaviour. In addition, noble moral learning must also be taught in Islamic religious education to improve behaviour. In learning Islamic religious education subjects, what must be done is to pray, sometimes reciting the Qur'an and continuing the verses. Also, in practising Islamic religious education that has been taught, he carries out tadarus of the Qur'an, praying and giving alms to become a righteous child. He also said that he knows what character is. Character is the attitude or behaviour of a person. He said that in the application of learning at school, teachers have reflected character values and always provide motivation. The benefits of learning Islamic religious education are to increase knowledge about Islam and, in noble moral material, toich can make humans devoted to Allah SWT help each otheraand nd always perform dhuha prayers. The informant also said that to instil religious values in schools, namely by doing rohis every Friday, Mabit once a week and memorizing the surahs in the Qur'an. The thing that must be done when learning Islam is taking place is to listen carefully to what the teacher explains. The critical informant said that he knew what character education was. According to our crucial informant, character education is something that can be seen from distinctive values such as character, morals

and personality of a person who have been formed from various policies that have been believed and used as a way of thinking for a person, looking at something, behaving towards something, speaking and behaving. The informant also said that by learning Islamic religious education, they can learn more about Islam, can choose what is good and what is not good, and can guard against their mistakes in today's society. The informant also applies Islamic religious education in daily life by performing congregational prayers, tadarus Al-Qur'an, and dhikr, holding Dhuha prayers together, and holding rohis every Friday.

Based on the opinions of the informants above, we conclude that Islamic religious education in creating student character is an effort designed to improve by forming good individuals by practising thinking, behaving, behaving in realizing a quality personality such as behaviour that can distinguish between good and bad things, imitating the morals of the apostles, congregational prayers, reciting the Qur'an, dhikr, and giving alms. This opinion is further strengthened by previous research conducted by Nur (2013) that the role of Islamic religious education is very strategic in realizing the formation of student character, and according to Munawwaroh (2019), Character education is the process of deliberately instilling students' character.

In an education, character education is essential because Therefore, in implementing character education, a learning model is needed that can shape students' character so that it can be helpful in their daily lives; this is reinforced by Hidayat & Sukitman (2020), who stated that to form good character, students need a character learning required model in their daily lives. Character education taught in schools can shape students' morals or behaviour to be even better. With the development of the era of many students who do not reflect noble morals, many people, parents and teachers complain about morals, morals, ethics or manners that exist in students today. Therefore, character education is essential and helpful in shaping the character of promising students who can be beneficial, for the nation and its religion. According to Raharjo (2010), character education given to a person will have a good impact and can affect a person's noble morals if carried out integrally and simultaneously in the family, school, and community environments.

According to Uliana & Setyowati (2013), character education is an effort from the educational process to realize a society with noble character, ethics, morals, and civilization.

The many problems in this country, among others, are caused by the depletion of moral values or character in the community, especially among students who are the nation's successors. Educational institutions or schools are solutions as a place for these moral values or characters. And in this case, Islamic religious education plays a vital role in building good moral values. Islamic religious education build students to be better, reflecting

In Islamic religious education, the purpose is to know or deepen knowledge about Islam. Also, according to Hanipah (2016), Islamic religious education aims to form human

personality so that it has a personality that upholds spirituality and morality. Islamic religious learning is learning that can and must even be applied to daily life, namely applied in the school environment and outside of school. Therefore, according to Mentari (2020), Islamic religious learning in schools can foster religious characters in daily life both at school, in the family and in the community.

CONCLUSION

Character education in schools can affect noble morals, ethics, culture, and manners in students. Islamic religious education in creating student character is an effort designed to perfect by forming good individuals by practicing thinking, behaving, behaving, in realizing a quality personality in the form of behavior that can distinguish between good and bad things, imitating the morals of the Prophet, congregational prayers, reciting the Qur'an, dhikr, and giving alms. In terms of instilling good student character, the role of Islamic religious education in schools is undoubted and very strategic. In the application of Islamic religious education learning in schools in creating students' character, students can choose or determine what is good for them and what is not good for them, can protect from wrong associations in today's times, can also have faith and good morals in accordance with the teachings of Islam.

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