BUILD STUDENT CHARACTER THROUGH ISLAMIC RELIGIOUS EDUCATION

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ABSTRAK
Character education is important for human life, so the role played by the world of education must not only show moral knowledge, but also love and be willing to take moral action. This paper will discuss the formation of student character through Islamic religious education. Islamic Religious Education (PAI) is one of the most important pillars of character education in the world of education. Character education will grow well if it starts from the instillation of a religious spirit in children, therefore PAI material in schools is one of the supports for character education for students. Through PAI learning, students are taught aqidah as their religious basis, taught the Koran and hadith as a guide for their life, taught fiqh as legal signs in worship, teaches Islamic history as an example of life, and teaches morals as a guide for human behavior whether in the good or bad category. bad. Therefore, the main goal of PAI learning is the formation of personality in students which is reflected in their behavior and mindset in everyday life. In addition, the success of PAI learning in schools is also determined by the application of appropriate learning methods.

Keywords: Character Education, Islamic Religious Education.

Abstrak (Times New Roman 10, Bold, spasi 1, spacing before 12 pt, after 2 pt)
Abstrak memuat uraian singkat mengenai masalah dan tujuan penelitian, metode yang digunakan, dan hasil penelitian. Tekanan penulisan abstrak terutama pada hasil penelitian. Abstrak ditulis dalam bahasa Indonesia dan Bahasa Inggris. Pengetikan abstrak dilakukan dengan spasi tunggal dengan margin yang lebih sempit dari margin kanan dan kiri teks utama. Kata kunci perlu dicantumkan untuk menggambarkan ranah masalah yang diteliti dan istilah-istilah pokok yang mendasari pelaksanaan penelitian. Kata-kata kunci dapat berupa kata tunggal atau gabungan kata. Jumlah kata-kata kunci 3-5 kata. Kata-kata kunci ini diperlukan untuk komputerisasi. Pencarian judul penelitian dan abstraknya dipermudah dengan kata-kata kunci tersebut.
Kata Kunci: isi, format, artikel.

1. INTRODUCTION

Moral education has become an important issue in the world of education lately, which is related to the phenomenon of moral corruption in society and in an increasingly diverse government environment [1]. Crime, injustice, corruption, violence against children, human rights violations, are evidence that there has been a crisis of identity and characteristics in the Indonesian nation. The term of moral education is more popular in America, while the term character education is more popular in the Asian region [2]. Meanwhile, in England most people prefer the term value education. Specifically in Indonesia, the terms character education and Pancasila moral education have also been used (Suyata, 2011:13) .

An alternative to character education in schools is to optimize the learning of Islamic religious education (PAI) materials. Religious education, especially the role of Islamic religious education, has a very important strategic meaning in realizing the formation of the character of students. Religious education is also a means of transforming religious knowledge, a means of transforming norms and moral values to shape attitudes, which plays a role in controlling behavior so as to create a complete human personality[3]. Schools are required to play their roles and responsibilities, instill and develop good values, and help students shape and build their own character with good values. This character education is designed to emphasize certain values, such as respect, responsibility, honesty, caring, and fairness, as well as to help students understand, care, and practice these values in their own lives.

Islamic religious education is expected to produce humans who always strive for perfection of faith, piety, and noble character, which includes ethics, morals or morals as the embodiment of education

[4]. These individuals must have high competence in facing challenges, obstacles and changes in community interactions at local, national, regional and global scales.

2. LITERATURE REVIEW

The term character is associated with ethics, morals and/or values, related to with moral force, and means "positive" rather than neutral. Thus, character education in a broader sense can be interpreted as developing the cultural values and national character of students so that they have values and character as themselves, and apply these values in their lives as members of society and religious, nationalist citizens. , productive and creative [5]. A person is born in a state of stupidity, the primitive urges that exist within him may be able to command or control his senses. So, the effect that can accompany a person's upbringing and education will be able to direct the tendencies, feelings, and passions to be in harmony with the guidance of reason and also religious teachings [6].

Knowing what is good means being able to understand and distinguish between good and bad. Knowing the good means developing the ability to infer or summarize a situation, deliberately, choosing something good to do, and then doing it [7]. Aristotle calls it practical wisdom. Having a practical policy means knowing what circumstances require. Knowing, for example, students can plan their activities, such as how they do their homework, spend time with their family and friends. But practical wisdom is not solely about time management, it is also concerned with prioritizing and choosing what is good in all situations of life. This relates to the ability to make wise commitments and keep them (Kevin Ryan, 1999:5) [8].

3. RESEARCH METHOD

This research is a type of qualitative research with a field observation approach with a focus on analyzing the Character Building of Students Through Islamic Religious Education. The data analysis technique in this study was based on an interactive analysis model developed by Alya Siti Nurhasanah and Vina Maulidina. The analysis steps were carried out, namely data collection, data presentation, data reduction, and drawing conclusions.

Data collection was carried out by direct visits to the place of direct observation activities with documentation and interviews. Furthermore, the data obtained is reduced. Data reduction is done by selecting the data, grouping the data, selecting the data and summarizing the data. Furthermore, after the data is reduced, the data is ready to be presented. The last step is data verification which is done by drawing conclusions based on the data obtained.

4. RESULT AND DISCUSSION

Character education is not in the form of material that can only be recorded and memorized and cannot be evaluated in a short period of time, but character education is a learning that is applied in all student activities both at school, in the community and in the home environment through a process of habituation, example, and carried out. on an ongoing basis [8]. Therefore, the success of character education is a shared responsibility between schools, communities and parents [9].

States that character education is a deliberate effort to help a person so that he can understand, pay attention to, and practice core ethical values [6]. Starting from this definition, when we think about the type of character we want to build in students, it is clear that at that time we want them to be able to understand these values, pay more attention to the truth of those values, and then do something about it [10]. what he believes in, even though he has to face challenges and pressures both from outside and from within himself. In other words they have a 'consciousness to force themselves' to do those values. [10]

In Law No. 20 of 2003 concerning the national education system, character education actually occupies an important position, this can be seen from the goals of national education which states that: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating people. life of the nation, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". [11]

Evaluation of the success of character education, of course, cannot be assessed by formative or summative tests which are stated in scores [12]. But the benchmark of the success of character education is the formation of character of students with character; character, cultured, polite, religious, creative, innovative which is applied in life throughout his life. Therefore, of course, there is no appropriate evaluation tool that can immediately show the success of character education [13].

Islamic religious education as stated in the GBPP PAI in public schools, it is explained that Islamic religious education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam, coupled with demands to respect adherents of other religions in relation to with inter-religious harmony to realize national unity and integrity [9]. According to Zakiyah Darajat (1987:87) [14]. Islamic religious education is an effort to foster and nurture students so that they can always understand the teachings of Islam as a whole. Then live the goal, which in the end can practice and make Islam a way of life. The subjects of Islamic religious education as a whole are within the scope of the al-Qur'an and Al-hadith, faith, morals, fiqh/worship, and history, while at the same time illustrating that the scope of Islamic religious education includes the realization of harmony, harmony and balance in the human relationship with Allah SWT, oneself, fellow human beings, other creatures and the environment (hablun minallah wa hablun minannas) [15]. So Islamic religious education is a conscious effort made by educators in order to prepare students to believe, understand, and practice Islamic teachings through guidance, teaching or training activities that have been determined to achieve the goals that have been set.

5. CONCLUSION

Instilling character in children from an early age means participating in preparing a generation of nation with character, they are future generations of the nation who are expected to be able to lead the nation and make a civilized country, uphold the noble values of the nation with good morals and character and become a generation of knowledge. and adorn himself with faith and piety. Therefore, learning Islamic religious education (PAI) in schools as an effort to build student character is very important. The formation of children's character will be better if it arises from religious awareness, not just because it is based on entrenched behavior in society.

Character education as a way to return humans to their moral awareness must always be guarded by all parties. Families, educational institutions, mass media, communities, and the government must work hand in hand to work together in this responsibility. Meanwhile , Islamic religious education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam, accompanied by demands to respect adherents of other religions in relation to inter-religious harmony so that national unity and unity are realized.

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