THE ROLE OF ISLAMIC EDUCATION IN BUILDING STUDENTS' CHARACTER AT SMP NEGERI 17 SURABAYA

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ABSTRACT

Masruroh (2017), "The Role of Islamic Education in Building Students' Character at SMP Negeri 17 Surabaya"

Keywords: Islamic Education, Character Building, Role.

It is an opportunities for educator to give contribution in effort to form character, hence expected formation of student character can be pursued through Islamic education taught in school. The formulation of the problem in this research, first, how is the learning process of Islamic education at SMP Negeri 17 Surabaya? second, how is the character of students at SMP Negeri 17 Surabaya? third, how is the role of Islamic education in building students' character at SMP Negeri 17 Surabaya?

Qualitative approach is used as the methodology in this research. Data are collected through observation, documentation and interview. The data are analyzed using descriptive analysis technique. Researcher describeds the creativity of the teachers of Islamic education in this school.

The results of the study could be summarized as follows: first, in order to to keep the implementation of Islamic education run in accordance with the objectives: a) Prepare the instructional design as early as possible including: educational calendar, learning units and fun lessons; b) follow curriculum for Islamic education designed by Ministry of National Education; c) Use the following teaching method in learning process: lecturing, question-answer, demonstration and assignment; d) Conduct pretest and post test evaluation including formative and summative evaluations. Second, many variables show that students have had a good character although not all elements of their personality is good. Islamic Education has significant role in building the character of students for the provision of life in the earth and the hereafter in accordance with the

guidance of Al-Qur'an and Hadith. This is all also because of the encouragement of the principal and other teachers. Basically every human wants to have a sympathetic personality, because, with it, humans will be respected, and loved by people around.

A.   Introduction

Perspectives of Science for ignoring the destructive science of being developed without stopping point into the metaphysical area. At the top of metaphysics lies the existence of knowledge of the Most Invisible. Knowledge is an approximation of an invisible object that can only be continued with a process called "*hudluri*", the unity of the object studied by Immanuel Kant.

According to Agus Sujanto, "Parents unplannedly teach habits inherited from the ancestors and influences received from society."[1] The child accepts through his imitation skills, with all the pleasure, although sometimes he does not realize what goals and objectives to be achieved with that education. Thus the child will bring wherever the family's influence, even though he has started thinking further.

Besides, the more important thing is the way they treat their children, especially teenager (junior high school students) whether there is an understanding and fair and healthy affection, or without understanding and affection. Also, the kind of treatment they receive whether the parents use democracy or authoritarian (giving command).

While the efforts that parents can do in creating togetherness with children is by implementing essential moral values. According to Moh. Shochib, it can be done by creating rules for family members to be obeyed together.[2]

There are three educational institutions that play a role in the process of building children's character. They are family, school, and community. Education is not enough if it is only given in the family, it should be given people who are competent in carrying out educational program. Thus, parents put off part of their responsibilities to relevant institutions. The main target is schools. The mian reason

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1[1] Agus Sujanto, dkk, *Psikologi Kepribadian*, (Jakarta: Aksara Baru, 1986), 8.
2[2] Moh. Shochib, *Pola Asuh Orang Tua Dalam Membantu Anak Mengembangkan Disiplin Diri*. (Jakarta: Rineka Cipta, 1998), 127.

is that children will not only be smart and clever but can also behave in accordance with society and religious norms.

Parents bring their children to educational institutions because they belief that children has potential of good and bad behaviour which can grow and dominate each other.

The above opinion is strengthen by psychologists who state that in each person grows up two forces. As stated by Ki Hajar Dewantara, "Everyone grows on two forces, the internal strength inheritance from their parents, in the form of gift or often also called as basic abilities or basic factors, and the external streghth are called as environmental factors, or teachable factors".[3]

Internal factors or inheritance factors are everything that has been brought by a child from birth, whether psychiatric, mindfulness, feeling, willingness, fantasy, memory, and all factors determining children's personality. This factors also occur in physical aspects, length of neck, size of the skull, nervous system, muscles, structure and condition of the bones which affect the human personality.

Meanwhile, the external factors or environmental factors are everything that exists outside the human including plants, animals, people, stones, mountains, temples, times, books, paintings, pictures, winds, seasons, weather conditions, rainfall, staple foods, parent occupations, and results cultural in both material and spiritual.[4]

Basically, personality does not occur immediately but it is formed through a long life process. Many factors are taking part in shaping the personality of a person. Thus, whether the personality of a person is good, bad, strong, weak, adaptable or savage, it is completely determined by factors affected the person life experience. In this case, education plays an essential role in building the human character.[5]

This phenomena provide an opportunity for educators to contribute in the efforts of character building. In this case, it is also expected that the process of building student characters can be pursued through Islamic education taught in school.

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33 Agus Sujanto, *Psikologi ,* .3.
44 Ibid., 5.
5[5] Zuhairini et,al, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara, 1992), 186

Character of students in this context can be interpreted as an identity belongs to someone as a characteristic for the overall behavior as a Muslim, both physically and personality. Physical behaviors are including the way of speak, walk, eat, drink, and deal with parents, teachers, peers, and relatives. Meanwhile, the personality attitudes are patient, sincere, and praiseworthy attitude arising from the soul urge.

Then the characteristic of the behavior can be maintained as a habit which can not be influenced by attitude and behavior of others who have contradictory attitudes. This characteristic is only possible to maintain if it has been established as a habit for a long time. In addition, as an individual, each student has a different background of traits. This individual difference is not expected to affect the difference that will be an obstacle in building typical habits in general.[6]

So, the role of religious education in building the character of students should be discussed again as a way to build students' characters as well as to prevent deviant behavior of teenagers can be realized, not just a slogan.

Based on the above description, the researcher is interested in conducting research entitled "The role of Islamic education in building the character of students at SMP Negeri 17 Surabaya". The significances of this research are to reveal the role of Islamic Education subjects in building the character of students in SMP Negeri 17 Surabaya, to motivate the process of learning of Islamic education subject in secondary school level, especially in SMP Negeri 17 Surabaya, and to support the goals of national education program.

According to the above opinion, there are some basic issues related to "The role of Islamic education in building the character of students at SMP Negeri 17 Surabaya" as follows: First, how is the Islamic education learning process in SMP Negeri 17 Surabaya? Second, how is the character of students at SMP Negeri 17 Surabaya? Third, how is the role of Islamic Education in building students' character at SMP Negeri 17 Surabaya?

B.   Methodology

1.   Type of Research

[6] Jalaluddin dan Usaman Said, *Filsafat Pendidikan Agama Islam (Konsep dan Perkembangan Pemikirannya).*, (Jakarta : Raja Grafindo Persada, 1994),   92

Researcher uses an approach to know the character of students at SMP Negeri 17 Surabaya. A qualitative research approach is used in this study. According to KirK and Miller in Lexy Moleong, "qualitative research is a particular tradition in the science of social knowledge which is fundamentally dependent on human observation in its own and related to people in his language and terminology.[7]

The type of research used in this study is a descriptive qualitative research. This is a research that attempts to describe and interpret the existing data. In addition, descriptive research is limited to an effort to state a problem or situation of an event in truth so it is merely using fact. [8]

The data are collected through documentary survey and interview. The rough data is analized again to get the final data. The data are collected by researcher at SMP Negeri 17 Surabaya. The source of the data are students and teacher at SMP Negeri 17 Surabaya as the sample of the research.

2. Data Collection Techniques

The researcher uses several data collection techniques to obtain relevant data or information to the problem of research, so the data can be considered valid, relevant and appropriate with reality in the field. The data collection techniques used in this research are; First, Documentation. It is used to find data about the history of the establishment of SMP Negeri 17 Surabaya Model Bangkalan, the structure of school management, the number of students, the number of teachers, the facilities of the school and other data supporting the research process. Second, Interview. It is conducted on all samples aimed to reveal data or information about teacher and students response toward the implementation of Islamic education at SMP Negeri 17 Surabaya. Third, Observation. It is used to investigate the situation and condition, the process of intraction and association of students, and Islamic education learning activities at SMP Negeri 17 Surabaya. Finally, all of the data are analyzed by using the data analysis technique.

3. Data Analysis Techniques

[7]Lexy j Melong, *Metodelogi Penelitian Kualitatif* , (Bandung : Remaja RosdaKarya, 2002), 3
[8]Handari Nabawi, *Metode Penelitian Bidang Sosial*, (Yogyakarta : Gajah Mada Pres, 2005), 31

Data analysis is a substantial step in a research activity. This is due to less meaningful data without analysis. To give meaning and implications to data, it must be presented in the form of conclusions or generalizations. Therefore, it is necessary to conduct data analysis using certain method or techniques.

Descriptive Analysis technique is used in this research. It is done by collecting data in the form of words and numbers. Data for descriptive qualitative research are colleted in form of quotation taken from interview script or report of other personal documents.

In analyzing the data, researcher describes the creativity of teacher of Islamic education at SMP Negeri 17 Surabaya. Then the collected data are analyzed by using descriptive analysis techniques.

C.   **Discussion of Research Result**

1. **The Implementation of Islamic Education in Building the Character of Students at SMP Negeri 17 Surabaya**

For more detail observation of the implementation of Islamic education in building the character of students at SMP Negeri 17 Surabaya, we must pay attention to several things:

a. Instructional Design Planning

Each planning is always concerned with the projection or estimation of the learning process, as well as in the planning of instructional design at SMP Negeri 17 Surabaya done to estimate the process of learning in order to achieve the maximum result of learning.

The concept of instructional design planning can be seen from various perspectives. For first, planning of instructional design plays as technology in which this planning will encourage the use of techniques to develop cognitive behavior and constructive theories of learning. Second, planning of instructional design plays as a system in which there are arrangements of resources and procedures to drive learning. Third, planning of instructional design plays as a discipline in which instructional design planning is a branch of a knowledge that constantly produces processes that are systemically implemented. Fourth,

instructional design planning plays as a process. The last, instructional design planning plays as a reality.

The instructional design planning is expexted to be useful as guidance or direction in carrying out the learning activities, as the basic pattern in managing task and authority for each element involved in the learning process, as a tool of measuring the effectiveness of learning activities, as the basic materials of data preparation to obtain work balance, and to save time, effort, cost and tools.

To achieve an ideal instructional design planning at SMP Negeri 17 Surabaya, it is implemented steps of minimal approached close to the above concept, the instructional planning at SMP Negeri 17 Surabaya is design as follows:

1) Establishing Educational Calendar
   Educational calendar is structured as a guide in designing plans and programs in education. Ahmad Say'roni, the headmaster of SMP Negeri 17 Surabaya, states that:

   > "This establishment refers to the decree of the Ministry of National Education number 125 / U / 2002 July 31, 2002 on the educational calendar and the number of effective hours of study in school and the regulation of Ministry of National Education number 22 of 2006 on the content standards for basic and secondary education units".[9]

   Ahmad Say'roni also explains about aspects regarding to the establishment of educational calendar as follows:

   > "The establishment of public holidays in 2012 is still an estimation, waiting for the joint decree of the Ministry of Religious Affairs, the Ministry of Manpower and Transmigration and the Ministry of Administrative Reform. Adjustments are needed to be done after the SKB is issued".[10]

2) Establishing Lesson Units
   As a logical consequence of the above planning, the teacher of Islamic Education at SMP Negeri 17 Surabaya must firstly design a unit of learning

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[9] Result of interview with Ahmad Say'roni, the principle of SMP Negeri 17 Surabaya on June 26, 2017.
[10] Result of interview with Ahmad Say'roni, the principle of SMP Negeri 17 Surabaya on June 26, 2017.

before teaching. By designing this unit of learning (satpel), teachers know the steps that have to be done within a one year period, and can determine the material to be adjusted in each semester. The lesson unit is a plan that describes the procedure and organization of learning to achieve a basic competency set out in the content standards and elaborated in the syllabus. The scope of the instructional design includes 1 (one) basic competency consisting of 1 (one) indicator or multiple indicators for 1 (one) meeting or more. Lesson units at least contain learning objectives, teaching materials, teaching methods, learning resources, and assessment of learning outcomes.

3) Teaching and learning process
Teaching and learning process is a term that implies the activity of interaction between teachers and students to achieve the learning goals. There is a mutual influence interaction during the process. It means that not only students who learn from teacher but the teacher also learns a lot during the teaching and learning activities. In other words teachers and students are the two decisive components in teaching and learning activities.
This duty is a part of instructional design planning prepared previously and the learning activities is evaluated and imporved until the upcoming semester examination. In delivering lesson of Islamic education at SMP Negeri 17 Surabaya should not be theoretical but practical so the material taught is really understandable and practiced.

4) Curriculum and Methodology
The curriculum at SMP Negeri 17 Surabaya is a learning program or document that contains the observed learning outcomes (students are expected to have it) under the responsibility of the school to achieve the educational goals.
Although, in general, character education has not been a top priority in the national development curriculum and has not been applied holistically in the curriculum of National Education, in Curriculum 2013, teachers have a great opportunity to apply character education into each educational unit for several reasons. First, the curriculum 2013 is defined as an operational curriculum developed and implemented by teachers in each educational unit.

One of the principles of the development of Curriculum 2013 in SMP Negeri 17 Surabaya is that curriculum is developed based on principles focused on the potential, development, needs and interests of learners and the environment. Second, the educational goals of unit educational institution is to improve intelligence, knowledge, personality, character, and skills to live independently and follow further education. Third, the concept of character education is written in the formulation established by the National Education Standards Agency (BSNP) which states that education that integrates all the potential skills of students, knowledge, personality, character and skills to live independently and follow further education.

Methods that can be applied in teaching character education for example: inculcation approach, cognitive moral development, value analysis, value clarification, action learning approach, and contextual learning can create an effective and enjoyable learning experience.

5) Evaluation System

Assessment is an attempt to obtain a variety of information on a regular, continuous, and comprehensive about the process and results of growth and development of character achieved by students.

The assessment conducted at SMP Negeri 17 Surabaya is proposed to measure how far the formulated values as minimum standards developed and embedded in schools to be understood, practiced, applied and maintained by students in everyday life.

Character education assessments are more emphasized on the success of acceptance of values in attitudes and behaviors of learners in accordance with character values applied and practiced in everyday life. Assessment type can be attitude and behavior assessment, both individual and group.

The technique of assessment of character education is done by all teachers. Assessment is done at any time, either during school hours or out of hours, in class or outside the classroom by way of observation and recording. Assessment instruments can be observation sheet, attitude scale, portfolio, check list, and interview guidelines.

2. The Efforts to Improve the Quality of Islamic Education in Building the Character of Students in SMP Negeri 17 Surabaya

The quality of good Islamic education is proven by teaching moral values as the foundation for the generation as the candicate of leader of rahmatan lil-alamin (the grace of the universe) because Islamic education is one of the reference of character of morality (character building of morality). It is the moment for us to leave the old method of teaching, which is merely carrying out the demands of the task and pursuing the targets of the curriculum, so there is no idealism of being a teacher.

Optimism must always exist because optimism is a hope in building the quality of Islamic education in the declining of moral degradation. Optimism must run synergistically with the optimization of the quality of educators. The steps done at SMP Negeri 17 Surabaya in improving the quality of education:

a.   Training for Islamic education teachers

SMP Negeri 17 Surabaya has run a teacher development program as an effort in developing the quality of education as the demands of the era. Inservice training is a program that can be used as a forum to develop the teaching profession for Islamic education teachers. It is an education and training in certain fields to improve and foster teachers' skills and professionalism. [11]

The success of Islamic education highly depends on the teacher factor as the curriculum implementer. Islamic education teachers are educational personnel who play an active role in improving faith and piety. Therefore, Islamic education teachers are required to have appropriate teacher insight in accordance with the prevailing education policy. The insight essentially consists of insights regarding to teaching methodology which often referred as educational insight. Teachers are required to have abilities of professionalism as educators as follows:

1)   Professional Capacity
2)   Professional Effort
3)   Time spent to professional activities (Teachers Time)
4)   Compatibility between skills and job

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[11] Result of interview with Ahmad Say'roni, the principle of SMP Negeri 17 Surabaya on June 28, 2017.

5) Income and health

b. *Pesantren Ramadlan* Activities

As stated by Choiriyatus Sholikhah, Pesantren Ramadlan is the principal's policy to realize one of the government policies in Islamic education lesson as the implementation of the government regulation number 20 on national education system stated in the Law of the Republic of Indonesia in article 30 on Religious Education.

Materials presented in *Pesantren Ramadlan* activities at SMP Negeri 17 Surabaya, According to Choiriyatus Sholikhah, are based on the following contents of the material and practice:

1) Faith and Aqeedah
2) Worship accompanied by practice, which includes:
   Practice five-time-prayer
   Practice *jenazah*-prayer
3) Read and write the Qur'an, which consists of:
   Art reading and writing (calligraphy)
   Makharijul khuruf washifatuha
   Tajwid and Imla'
4) Morals (character)

3. **Value Contained in the Process of Students' Character Building at SMP Negeri 17 Surabaya**

Based on the result of interview, Niswatul Khasanah states that moral values are involved in every educational steps, both in choosing and deciding everything for learning needs.[12] Through the perception of values, teachers can evaluate students. Choiriyatus Sholikhah argues that students can also measure the values presented by teachers in the learning process.[13] People can also refer to a number of values (rightly-wrong, good-bad, beautiful-not beautiful) when they consider the educational worthiness experienced by their children. In short, in all forms of human perceptions, attitudes, beliefs, and actions in education, values are always included. Even through that value students can be critical of the impact of education.

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12 Result of interview with Niswatul Khasanah, teacher of Islamic education on June 27, 2017.
13 Result of interview with Choiriyatus Sholikhah, teacher of Islamic education on June 28, 2017.

When a housewife criticizes that the cost of education is too expensive while the implementation is less optimal, or when a company leader assesses a bachelor degree who are less able to adjust to the conditions of work, that is all associated with value. Therefore, besides used as an educational content, the value can also be used as a media of critic for everyone with an interest in education (stake holders) in evaluating the educational process and outcomes.

4. **The Role of Islamic Education in Building Students' Character**

Islamic education plays an important role in building the character of students for the provision of life in the earth and the hereafter in accordance with the guidance of Al-Qur'an and Hadith. This is all also because of the encouragement of the principal and other teachers. Basically every human wants to have a sympathetic personality, because, with it, humans will be respected, and loved by people around.

After interviewing several teachers of PAI as research sample, it can be sum up that Islamic Education plays an important role in building the character of students. It can be estimated that around 80% of character aspects is proven. Students already have a conscience to devote both parents, respect teachers, make friends, and have tolerance toward neighbors with other religion.

In order to make students accustomed to behave properly and honestly, not only teachers of Islamic education but also the principal along with the all teachers give religious advice to the students and directly show a model of good behavior in daily life, for example, In terms of politeness and time discipline in everything. Thus, students easily imitate without any command from teachers.

The form of supervision on the behavior of students not only hung on the teacher alone but a good cooperation from various parties to monitor it. As from the board, alumnus, parents of the students themselves and the public of course also supervise by giving a report to the school if there are students who behave deviant in order to be followed up.

Teacher on duty is the one who responsible to supervise students during the school hours to maintain students' activity and keep their discipline in accordance with our expectation.

D.   Conclusion

Firstly, in order to to keep the implementation of Islamic education run in accordance with the objectives: a) Prepare the instructional design as early as possible including: educational calendar, learning units and fun lessons; b) follow curriculum for Islamic education designed by Ministry of National Education; c) Use the following teaching method in learning process: lecturing, question-answer, demonstration and assignment; d) Conduct pretest and post test evaluation including formative and summative evaluations.

Secondly, many variables show that students have had a good character although not all elements of their personality is good.

Thirdly, Islamic Education has significant role in building the character of students for the provision of life in the earth and the hereafter in accordance with the guidance of Al-Qur'an and Hadith. This is all also because of the encouragement of the principal and other teachers. Basically every human wants to have a sympathetic personality, because, with it, humans will be respected, and loved by people around.

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