



Habituation Based Islamic Character Learning Management in MI Muhammadiyah 2 Kudus Program Khusus

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Abstract

The objectives of this study are (1) Describe Islamic character learning planning based on habituation in MI Muhammadiyah 2 Kudus Program Khusus, (2) Describe the implementation of habituation based Islamic learning in MI Muhammadiyah 2 Kudus Program Khusus, and (3) Describe the assessment / evaluation habituation based Islamic character learning in MI Muhammadiyah 2 Kudus Program Khusus. The approach used in this study is a qualitative approach. Data collection techniques used was participatory observation, semistructured interviews, and documentation. The data validity technique that will be used is source, method and time triangulation. The data analysis technique used is based on Miles and Huberman's theory which includes data reduction, data presentation, and verification. The results showed that (1) Planning for habituation programs at MI Muhammadiyah 2 Kudus Program Khusus consisted of several stages including, evaluation, coordination meetings, and program preparation, (2) Implementation of habituation programs at MI Muhammadiyah 2 Kudus Program Khusus were well implemented and orderly, both in the school environment and in the home environment. However, the obstacle is sometimes the lazy attitude of the students, and (3) Evaluation (assessment) of the habituation program at MI Muhammadiyah 2 Kudus Program Khusus is carried out in 2 stages. The first is to use student achievement books for daily assessments at school. The second is using the 2013 curriculum report cards for assessment at the end of each semester.

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INTRODUCTION

The progress of the times and globalization always have positive and negative impacts. This is not always a negative value and can instead be a learning material to increase our knowledge of the outside world, of course. However, it cannot be denied that many consider globalization and technological progress as the main factors in the case of moral decline faced by a nation. As stated by Sobry (2013: 82) that globalization is like a knife that can have a positive or negative value depending on the people who master it. One of the most affected from the effects of moral degradation through the negative side of information technology is children, even though children are valuable assets for parents and the nation because in the hands of a qualified generation the future of the family and nation towards glory. (Prawesthi & Defiana, 2016)

Current advances in technology and information have led to the emergence of a modern lifestyle among the people. Based on various literature cited by Nata (2008: 95), we can find at least eight diseases found in modern society. First, the disintegration of science (specialization that is too rigid). Second, the personality that is divided as a result of a life modeled by science that is too specialized and has no God-character character. Third, the shallow sense of faith, piety, and humanity. Fourth, the emergence of materialistic patterns of relationships as a result of life that pursues excessive worldly. Fifth, tends to justify any means. Sixth, easy stress and frustration. Seventh, feeling alienated in a crowd due to individualistic attitudes. And eighth, loss of self-esteem and future due to deviant behavior.

Therefore, the problems faced by modern society require an educational orientation that does not merely emphasize the filling of the brain, but also the filling of the soul, moral guidance, and obedience in practicing worship. (Nata, 2008: 96) These three things should be integrated in everyday life both in the formal, non-formal, and informal education paths. Informal path education is the responsibility of

parents carried out in everyday life in the family environment. Whereas formal and non formal education channels are the responsibility of educational institutions in organizing teaching and learning processes in schools and other educational institutions.

Anti-radicalism is currently being intensively implemented to anticipate the birth of new movements that can shape the behavior of students to lead to acts of violence. The emergence of radicalism among students is not only influenced by teaching from within the educational institution, but can also be influenced by factors from outside the educational institution. Therefore we need an educational institution that combines modern education with religious education so that children are still able to respond to the development of the modern world, but also have a strong religious basis as a foundation for moral formation so as not to be carried away by the currents and negative impacts of the times.

According to Mujib and Mudzakkir (2008: 27) Islamic education can be interpreted as a process of transinternalising Islamic knowledge and values to students through teaching, habituation, guidance, nurturing, controlling, and developing the potential to achieve harmony and perfection of life in the world and the hereafter. The transinternalization process in question is a process of transformation and internalization of Islamic knowledge and values to students in a gradual, planned, systemic, and continuous manner. Through Islamic learning, students are expected to be able to foster a sense of faith and get used to practicing Islamic values that are reflected in everyday morals that do not deviate from the rules, both at school and at home.

The concept of Islamic education goals is in line with the objectives of character education which are being intensively carried out in the world of national education. Efforts to construct conceptual buildings about "character and cultural education" are inseparable from social processes and social values (some experts call them "hidden curriculum", hidden curriculum). (Juneman: 2010)

Character education focuses on developing students' identities to be intelligent and have characters where students need to be forced through formal or informal education. (Agung, 2011) Character education has a higher meaning than moral education, because character education is a system of inculcating character values to students which include components of awareness, understanding, caring, and high commitment to implement these values. (Harun, 2013)

The values developed in character education in Indonesia are sourced from Religion, Pancasila, Culture, and National Education Objectives. (Samani and Hariyanto, 2012: 52) Based on the four sources of values, values that can be identified in character education include religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love homeland, value achievement, friendly / communicative, love peace, love to read, care about the environment, care about social, and responsibility.

According to Harun (2013), in the post-reform era, efforts to include character education were not through learning moral values, but instead moved through religious religious dimensions that emphasized faith and piety (imtak) and noble character (to replace the term morality). Although it does not stand alone as a special subject, it appears that the importance of character education in national education has been implicitly included in the school curriculum.

National education development includes three pillars of development, namely the expansion and equitable distribution of education, improving the quality and relevance of education, and improving education management. (Suparlan, 2014: 38) Management of education or also known as management of education is one of the determining pillars for the progress of national education. To facilitate the management of education, the National Education Standards Agency (BSNP) has formulated eight aspects of education that must be improved through education development.

One aspect of the National Education Standards which aims to implement an effective and efficient learning process is known as the Process Standards. Based on PERMEN No. 41 of 2007 concerning Process Standards article 1 explained that the process standards for primary and secondary education units include planning the learning process, implementing the learning process, evaluating learning outcomes, and monitoring the learning process. All the processes carried out in these learning activities can run as expected if the teacher can manage the learning process properly.

METHODS

The approach used in this study is a qualitative approach. Qualitative research methods are carried out intensively, in which the researcher participates in the field long and carefully records what is happening, conducts reflective analyzes of the various documents found in the field, and makes detailed research reports. (Sugiyono, 2015: 22)

The object of this research is the management of Islamic character learning based on habituation carried out in MI Muhammadiyah 2 Kudus Special Program, which includes the process of planning, implementation, and evaluation / assessment.

Table 1. In this study, data and data sources used include

No.	Research Data	Research Data Sources
1.	Planning	Headmaster Teacher Homeroom teacher curriculum
2.	Implementation	Teacher Homeroom teacher Parents Student's diary Student
3.	Assessment	Headmaster Teacher Homeroom teacher Student's diary

Table 2. The description of data collection techniques that are adjusted to the data and research sources are as follows

No.	Research Sources	Data	Data technique	collection
1.	Headmaster		interview	
	Teacher			
	Homeroom teacher		interview	
2.	curriculum		interview	
	Teacher		documentation	
	Homeroom teacher		Interview	
	Parents		Interview	
	Student's diary		Documentation	
3.	Student		Observation	
	Headmaster		Interview	
	Teacher		Interview	
	Homeroom teacher		Interview	
	Student's diary		Dokumentation	

In this study, the data validity technique that will be used is triangulation of sources, methods and time. After the data is collected, the researcher analyzes it. After the results of the analysis are obtained, data is confirmed from one source to another so that the research data is obtained.

The data analysis technique used is Miles and Huberman (in Sugiyono, 2015: 337), suggesting that the activities in qualitative data analysis include data reduction, data display, and conclusion drawing / verification.

RESULTS AND DISCUSSION

Planning of Islamic character learning based on habituation in MI Muhammadiyah 2 Kudus Special Program

One function in management is the planning (planning). Planning is known as "the base function" or the basic function of management because it is the basis for the implementation of other management functions. (Suparlan, 2014: 43)

According to Sahnan (2017), the steps in planning in schools that include determining

and formulating goals to be achieved, examine the problems or jobs that will be done, collect data or information needed, determine the stages or a series of actions, formulating how problems will be solved and how the work must be solved, determining who will do and what influences the implementation of the action, and determining how to make changes in the preparation of the plan.

The implementation of character education in schools is not a separate subject, nor is it an additional competency standard (SK) and basic competency (KD), but can be integrated into existing subjects, self-development, and school culture, as well as local content. (Sri Judiani, 2010)

Planning a habituation program at MI Muhammadiyah 2 Kudus Special Program consists of several stages including, evaluation, coordination meetings, and program preparation. The evaluation is expected to find out what deficiencies exist during the process of implementing a habituation program in the past school year. Based on the results of the evaluation in the previous school year, the school principal, teacher and committee held a coordination meeting to determine the next steps. During the meeting a habituation program was arranged to be carried out in the new school year. The habituation program is included in the school curriculum. The school curriculum was arranged by several parties according to the results of the coordination meeting.

Implementation of habituation-based Islamic character learning in MI Muhammadiyah 2 Kudus Special Program

The implementation of the program to strengthen character education through four stages of activities, namely integrated, civilizing, exemplary, and collaboration with parents of students. (Maisaro, et al: 2018) The implementation of the habituation program at MI Muhammadiyah 2 Kudus The Special Program has been implemented well and in an orderly manner. Starting from coming to school, students are accustomed to shaking hands with

the teacher. It aims to apply polite and respectful attitude to older people. In addition students are accustomed to pray in congregation independently of course with supervision and guidance from the homeroom teacher. Every time the prayer bell rings, students are accustomed to performing the Dhuha prayer and Dhuhr prayer in congregation without being instructed by the teacher. Indirectly this habituation aims to practice the independence and obedience of students in terms of praying, both at school, at home, and anywhere.

In addition to praying in congregation, students are accustomed to memorizing Juz Amma together. Students memorize under the guidance of their homeroom teacher. That way students are expected to memorize without feeling coercion from the teacher so that students memorize happily and without being burdened.

Before starting learning and after ending learning students are accustomed to pray together. Besides praying also accustomed at the time before and after eating. This is familiarized with the aim that students become someone who is devout in worship.

Based on the results of the study, the habituation program at the school is very influential on student behavior at home. Children become more independent, orderly, and disciplined in carrying out daily activities at home. But the obstacle is sometimes the laziness arises from children, so that their activities become disrupted. Feeling lazy can arise because of the bustle and density of student activities at school.

According to the findings of Kinkopf and Casey (2016), best practices for proactively teaching character development are by explicit teaching characters, communicating with parents more than once a week about characters, and using the same vocabulary and language in schools to deal with bad behavior and student character.

Therefore, it is the duty of parents to supervise, guide and motivate children when they are lazy to do their activities at home. But it must be admitted that until now schools in

general are still dominant in working on character education in the classroom environment and around the school grounds. Whereas culture and character habituation, besides being developed in the classroom, must be developed through school culture, co-curricular and extracurricular activities, as well as in daily activities at home. (Dirjen Dikdas Kemdiknas, 2011)

Evaluation / assessment of Islamic character learning based on habituation in MI Muhammadiyah 2 Kudus Special Program

Assessment is carried out consistently, systematically, and programmed using tests and non-tests in written or oral form, performance observation, attitude measurement, assessment of work in the form of assignments, projects and / or products, portfolios, and self-assessments. (Minister of Education Regulation No.41 of 2007)

Based on the results of research by Daeng Jakiah, et al (2018), evaluation of learning in shaping Islamic character in TK Bina 45 Pontianak, includes observation, anecdotal recording, conversation, assignment (project), performance (performance) and the work (product). Common obstacles faced by schools are the assessment of undocumented student attitudes, the lack of understanding of teachers to implement character education, and the absence of synergy between education at school and education at home. (Darmayanti & Wibowo, 2014)

To conduct an assessment of the habituation program, MI Muhammadiyah 2 Kudus Special Program conducts an assessment in two stages. The first is the daily assessment of students at school. To assess daily student development is done through student achievement books. In this achievement book the teacher records the development of students every day which includes learning programs and activities outside of learning.

With this achievement book can be a bridge between teachers, students, and parents of students. Parents of students can find out their child's development at school, if there is no

development in the child, parents can consult with the teacher. With input from students' parents, the teacher can pay more attention and guide students to be more motivated in participating in activities at school.

The second assessment is evaluating the student achievement book for one semester to be included in the curriculum report card. The teacher evaluates the student achievement book based on the program habituation indicators that exist in the school curriculum. After evaluation, the teacher makes an assessment with a scale of 1-4. The results of the assessment will be included in the 2013 curriculum report card application in spiritual and social aspects. From the report card application, an assessment result will be obtained in the form of a description of some of these indicators.

At the end of the report card the semester will be handed over to the students' parents. From the results of the report cards, parents can see the results of student learning for one semester. For teachers and homeroom teachers, the results of student report cards every semester will be used as evaluation material to determine the next steps in making programs at school better, including the habituation program conducted at school.

CONCLUSION

Planning a habituation program at MI Muhammadiyah 2 Kudus Special Program consists of several stages including, evaluation, coordination meetings, and program preparation.

Implementation of habituation program at MI Muhammadiyah 2 Kudus Special Program has been implemented well and in an orderly manner, both in the school environment and in the home environment. However, the obstacle is sometimes the lazy attitude of students when they are tired.

Evaluation (assessment) of the habituation program at MI Muhammadiyah 2 Kudus Special Program is carried out in 2 stages. The first is to use student achievement books for daily assessments at school. The

second is using the 2013 curriculum report cards for assessment at the end of each semester.

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