



Model of Character Education Based on Ubudiyah Muamalah in Madrasah Aliyah Darul Falah Pati

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Abstract

This study aims to make the ubudiyah muamalah character education model effective. The ubudiyah muamalah character education is in accordance with the development in the madrasah. This research uses the research and development (R & D) approach which begins with finding the problem of character education, then proceeding to explore the results of research and development that are relevant to the problems being studied and then analyze them. The data source of this study consisted of ten papers that were presented in the seminar and five research papers. The data were analyzed using qualitative descriptive models. The results of the analysis show that the character education model for Islamic students consists of, among others, familiarity, educator modeling, scheduling, discipline, and continuous mentoring in competency planning, textbooks, learning manuals, and assessment instruments. The implementation of the ubudiyah muamalah character education model includes the role of educators, education staff, parents of students, the environment of students who are important factors. The evaluation system is good, objective, measurable, and authentic. The assessment from external institutions becomes a decisive part. This ubudiyah muamalah character education model will be better if it involves the role of religious leaders. Based on the results of the assessment carried out during one year of study it can be concluded that the development of the management model of the ubudiyah muamalah-based character education in Darul Falah Pati Aliyah madrasahs can be carried out with good results.

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INTRODUCTION

Character education in madrasas is an attempt to shape the character of religious students both in the madrasa and beyond. The purpose of character education is to produce students who have good character, ethics, manners, and creativity. Education that is only oriented to developing cognitive aspects so far needs rearrangement. Comprehensive arrangement in various dimensions becomes a necessity. Violations and irregularities within madrasah educational institutions should not occur if moral education, character, ethics, and character education are the guidelines in every step and purpose of education.

Moral education is education that must be carried out together both at school, at home, and in the community. Mansur (2011: 18) says that value education includes character, values, norms, and morals. Character is the fruit of conscience. Pure character comes from morality. The morality of life's consciousness is centered on the human mind.

Elkind & Sweet as cited in Fathurrahman (2013: 15) give a definition: "Character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about what we want for children, it is clear that we want to be able to judge what is high, care about what is right, and then do what they believe to be right, even in the event face of pressure from without and temptation within ". Meanwhile, Ryan & Bohlin (2001) state that character education is a serious effort to help someone understand, care, and act on the core foundation of ethical values. (Pupuh: 2013 : 17)

According to Ariestoteles as cited in Licona (2012: 81), good character in life is realized by doing the right actions in relation to someone or someone else. Furthermore, according to Novak, character is defined as a compatible mixture of all goodness defined by the tradition of religious and a collection of sensible people in history. Douglas as coited in Muchlas and Haryanto (2013; 41) added that "character is not inherited. One build is one day by the way, one think and acts, thought, action by action. "

Ubudiyah-Muamalah based education is one alternative in character building. This

development still faces obstacles in forming the character of education in madrasas. Activities like this in self-development still face many obstacles. However, services and examples from educators are very necessary. As an alternative, Ubudiyah-Muamalah education is important because this is the foundation for giving guidance in religion.

The competency of ubudiyah-muamalah is a tribute to others in accordance with their respective religions, discipline, peace of mind and noble character. Based on these issues, several problems can be formulated, among others, as follows. How is the model of character education in Darul Falah Aliyah Madrasah? How is the implementation of the ubudiyah muamalah character education management in Darul Falah Aliyah Madrasah? How to evaluate the management of Ubudiyah-Muamalah character education in Darul Falah Aliyah Madrasah?

According to Zakaria (2005: 4), worship (plural ubudiyah) is a process of drawing closer to God (Allah) by carrying out all His commands and avoiding all His prohibitions and charity which is permitted by sharia. Worship is interpreted as the concept of all forms of physical and inner deeds, spiritual body that is loved by Allah the Almighty.

According to Hamid & Saebani (2009: 71), Ubudiyah is categorized into two. First, the Mahdhoh worship is worship which the argument is clear. Worship which the arguments are strong (qoth'iah dilalah), such as prayer, zakat, pilgrimage, purification of small and large bases. Second, worship ghoiru mahdhoh is worship, whose implementation still requires human interpretation, that is interpretation that is adjusted to situations and conditions such as jama 'qoshor, rukhshah fasting, conducting sermons, praying for parents and others.

The implementation of Ubudiyah is in the form of amaliah practices related to worship both divine worship and social worship. According to Al Fikri as cited in Syafei (2001: 17), muamalah is divided into two categories. First, Al Muamalah Al Madiyah which examines material matters. Second, Al Muamalah Al Adabiyah, which is human actions measured by the human senses. This behavior is emphasized in rights and obligations such as honesty, lies, consent, etc.

Obedience to carry out the command of Allah the Almighty. is a form of Ubudiyah that must be carried out. Implementation of Ubudiyah becomes amaliyah in obedience to Allah SWT. Humans need an environment, both physical and psychological. The psychological environment depends on the background of every human experience. From that experience positive ways of behaving are produced. Good behavior will develop in an environment that is good at school, in the community, and in the family environment.

Good education is a balance model of Ubudiyah-Muamalah in the form of self-development. Self-development in question is what animates all daily behavior. Many people are not interested in concepts like this because the educational system that runs does not support it. The developed intelligence makes educators always experience psychological stress.

Character education is everything that educators do, which is able to influence the character of students. Educators strive to shape the character of students, such as behavioral example, the way educators speak or deliver material, how tolerance and various things are related. Purwodarminto (2008: 623) defines character as psychological, moral or character traits that distinguish a person from others; character. Some opinions about the definition of character education are as follows.

According to Douglas as cited in Muchlas & Haryanto (2013: 41), "character is not inherited. One build is one day by the way, one think and acts, thought, action by action. " According to Annisa et al. (2016: 13), parenting by balanced parents is an important key in the formation of adolescent character. Parenting by authoritarian parents who are balanced with the demands and warmth of adolescents can improve the quality of adolescent character. The learning process is fun, while discipline and internalization of moral values are good according to student development and the process of good interaction between teachers, parents, and students.

Mulyatiningsih (2016) concluded that the character education model is adjusted to the age level: in children it aims to form, in adolescence it aims to develop, whereas in adulthood it aims to stabilize.

According to Haryati, et al. (2017), character education has principles that include the community involved in understanding the problems faced by the community as a necessity. This principle indicates the existence of honesty and transparency, revealing the problems faced without being covered up.

Cheng, et al. (2007) stated that character education must begin with family education; systematic character education must be given from elementary school to university level for character development. Character education helps students to develop their own potential such as interpersonal care, social development, work ethics, and the quality of work.

Ayoob & Abbassi (2007) concluded that education is one of the instruments to achieve the national goals. Through thoughts, knowledge, attitudes, skills, and competencies shape the future destiny of the nation. The best way to reduce poverty is to make the main assets of poor workers more productive.

Adeyemi et al. (2009) say that students are taught in various scientific disciplines to contribute to the development of their nation. Likewise, they obtain three moral priorities, namely good knowledge, love from good, and doing good. This can improve the proper teaching of the concept of unity from a peaceful society. Whereas the strategy of instilling quality cannot be the national doctrine. Popular wisdom states that the best way to implement character education is through a holistic approach that integrates character development into every aspect of school and community life.

According to Narvaez and Lapsley (2009), student moral development is both implicit and explicit and inevitable in the standards of educational practice. Minimalist strategies require educators to make explicit morals in hidden curriculum, and to encourage praservisual teachers to see the results of permanent moral character for good practice. Furthermore, it is important to know that when teachers are intentional and wise in praxis, they provide student services with deliberation, which will have a positive effect on their character.

Afandi (2011) states that character education through social studies is expected to solve problems experienced by the Indonesian

people. Social Studies learning aims to enable students to be responsible for the lives of people, nations and countries that can be implemented by incorporating the values contained in character education.

According to Zakaria (2012), madrasas contribute positively and significantly to the development of national character. Coherent national character development is carried out through the process of socialization, education and learning in the madrasa. The 18 characters expected include religion, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism, patriotism, respect for achievement, friendship/communicative, peace-loving, fond of reading, caring, environmental care, social care, and Responsibility.

According to Dwirahayu (2012), character education must be taught to students not only to provide knowledge but to provide life experiences that can apply norms, culture, and personal development. Character education that can improve education is an attitude of trust in God; respect for science; respect for others; respect for history and civilization; think critically to convey ideas; Watch Out; hard work and discipline; to be responsible; consistent.

Komalasari (2012) states that the implementation of living values developed in lectures includes religion, honesty, tolerance, discipline, hard work, creative, independent, democratic, love for the homeland, respecting achievement, collaborating, and being responsible.

According to Hendro Kusuma (2016), the implementation of character education in extracurricular activities includes the followings.

(1) Need for additional extracurricular activities; (2) Fulfillment of facilities and infrastructure needed in extracurricular activities; (3) The pattern of the development of character education carried out by schools must be in accordance with the pattern set forth in the main character education design; (4) The firmness of the school to students and coaches who violate the rules needs to be increased for the sake of optimal efforts to shape character in students.

Based on the above understanding, it can be concluded that the character is identical to morals so that the character is a universal human behavioral values which encompass all human activities. Human activities both related to God, yourself, fellow human beings, and with the surrounding environment. Character will be manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture and various existing customs, while the character for students is a quality or character both according to religion, Pancasila, culture, and which is the purpose of education. Character will become someone's personality which can be seen in intact behavior. Characters also become eternal identities as a result of learning experiences that result from values and norms that become role models for all students.

RESEARCH METHODOLOGY

This study was designed as a research & development (R & D) where it will make the ubudiyah-muamalah-based character education model for self-development educators of Islamic students. Character education development is based on muudiyah of the the student.

Table 1. Matrix of researach methodology

Phases	Research Problems	Data Source	Research Inmstruments	Validity	Technique of Data Analysis	Findings
Preliminary study	Character education	Observation	Tape recorder	Triangulation: Source Data document	Interactive analysis using steps of Data colleciton Data reduaction Data display	Factual Model
	Bad services	Interview	Interview			
	Unclear assessment	Documentation	Observation			
	Unidentified KDUM books	Document	Document			
Development	KDUM character education	Observation	Tape recorder	Triangulation: Source Data Document	Interactive analysis using steps of Data colleciton Data reduaction Data display	Hypothetic Model
	Service management	Interview	Interview			
	Standard assessment	Documentation	Observation			
	KDUM books properly main tained	Document	Document			

Validation	KDUM character education Service management Standard assessment KDUM books properly maintained	Expert Practitioner	Forum Group Discussion Interview	Triangulation: Source Data	Interactive analysis using steps of Data collection	Final Model
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The model of developing the ubudiyah muamalah-based character education management is designed with the following stages. The factual model with a number of studies, types of data, data collection tools, and data analysis techniques from students of the darul falah madrasah teacher.

- a. Character Education: 1) Educators, 2) Learners, 3) Curriculum, 4) Development

- Teams, 5) Distribution of standards, 6) Program socialization.
- b. Implementation: 1) Educators, 2) Learners, 3) Curriculum, 4) Class Standards, 5) Standards for implementation, 6) Implementation of curriculum
- c. Evaluation: 1) Educators, 2) Students, 3) Curriculum, 4) Competency Test, 5) LPP, 6) Reports

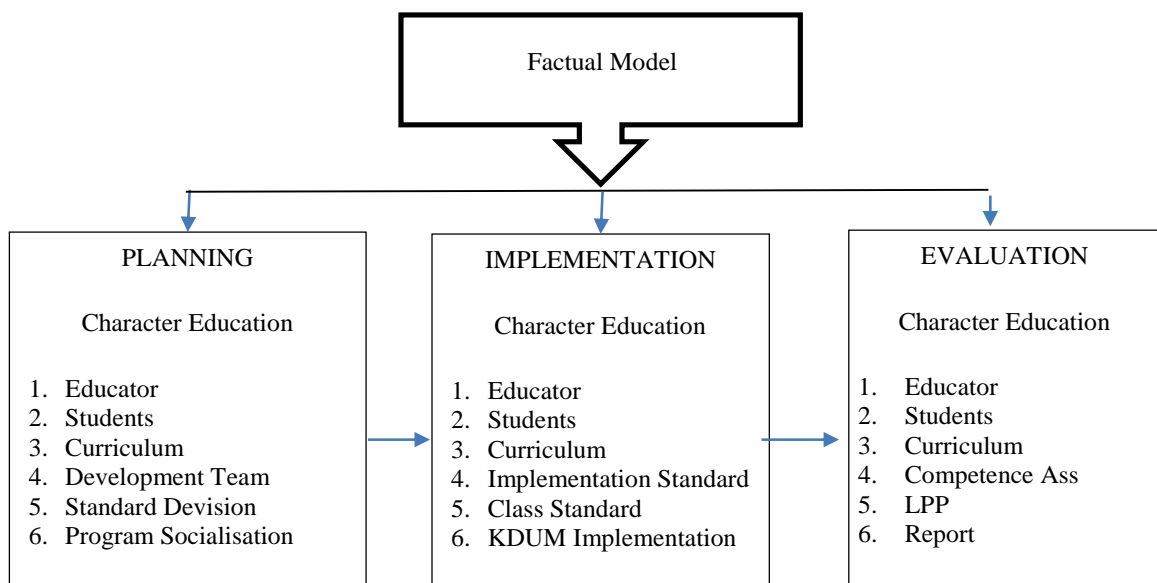


Figure 1. Factual Model

- 1. Hypothetical model covers the subjects of the development test, data type, data collection tool, design data analysis techniques the development of Ubudiyah-Muamalah based character education management model then submitted in the Forum Group Discussion with experts and practitioners of Character Education Management.
- a. Ubudiyah Muamalah Basic Competency Planning includes 1) KDUM Educators, 2) Students, 3) KDUM Curriculum, 4) KDUM Development Team, 5) Development of KDUM standards, 6) KDUM program socialization, 7) KDUM self development

- b. Ubudiyah Muamalah Competency Implementation includes 1) KDUM Educators, 2) Learners, 3) KDUM Curriculum, 4) KDUM Implementation Standards, 5) KDUM Class Standards, 6) KDUM Implementation, 7) KDUM Self Development
- c. KDUM evaluation; 1) KDUM Educator, 2) Learners, 3) KDUM Curriculum, 4) KDUM Competency Test, 5) KDUM Program Assessment Sheet, 6) KDUM Reports, 7) KDUM Self Development

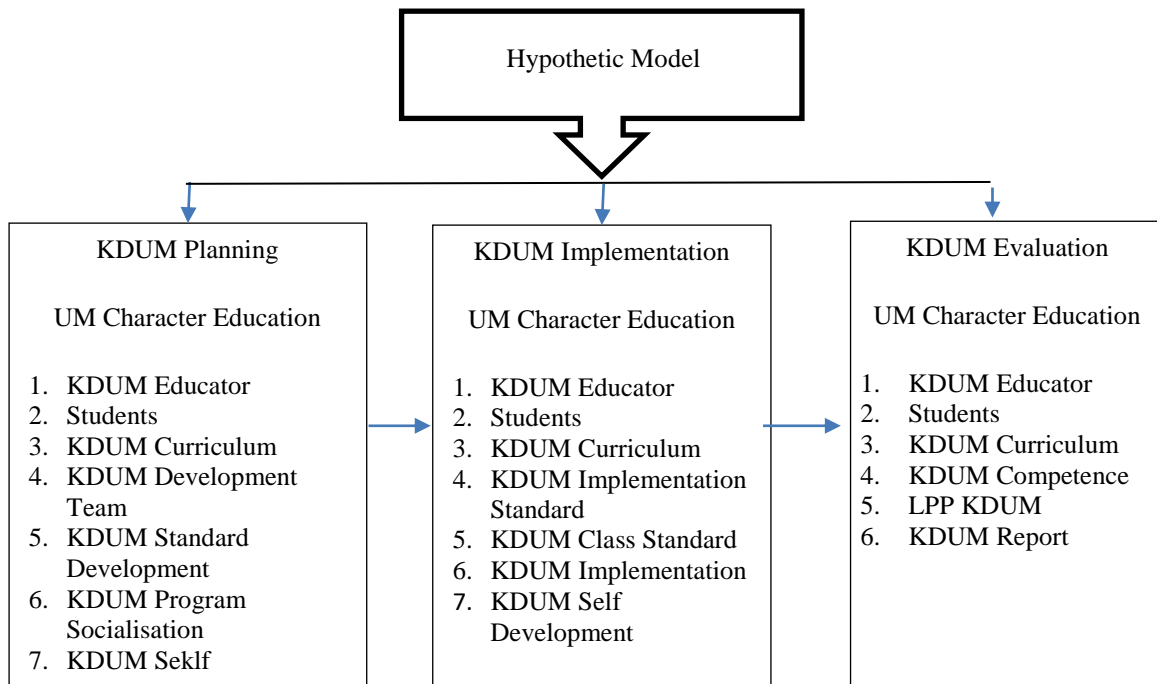


Figure 2. Hypothetical Model

2. The final model in the form of Ubudiyah muamalah based character education management model in Private Aliyah Madrasas in Pati includes field test subjects, data collection tools, Data Analysis Techniques, and steps to implement the Final Model.

FINDINGS AND DISCUSSION

Factual Model

Planning of competence in ubudiyah muamalah every year the lesson is socialized to all steakhoder madrasas. The main goal is to introduce that the Aliyah Darul Falah madrasa has a unique repertoire. First is the introduction of the meaning, function, and purpose of Ubudiyah Muamalah Basic Competencies for students. The competency of Ubudiyah Muamalah is a form of development from religious education which is a concern in Darul Falah Aliyah Madrasas. Whereas the aim to be achieved from the development of character education based on ubudiyah muamalah is to implement education in a practical form and form in real life in society because good education is education that can touch and prioritize society directly.

This noble goal requires an answer that is implementable and can be implemented as a form

of habituation and at the same time what the community needs. As for practically, the educational goals of Ubudiyah Muamalah are among others to form students who have personality and moral character. This goal includes having religious competence, having sidiq character, having a trustful character, having a tablig nature, having a fathan nature, being democratic, disciplined, being independent, caring for the social, and caring for the environment.

The planning includes (1) Forming the Ubudiyah Muamalah Basic Competency Development Team. The establishment of the Ubudiyah Muamalah competency teaching material development team to plan to finalize the contents which will be the book that holds the students; (2) Developing Ubudiyah Muamalah Basic Competency Standards.

The competencies compiled from the development team include (1) Memorizing, writing and interpreting well and correctly the verses about faith, piety, prayer, fasting, and education; (2) Memorize and write well and correctly Ayat Kursi; (3) Memorizing prayers Nariyah and Munjiyat, Memorizing wirid after prayer and prayers, Skill reading maulid Natsar Al Barzanji, Compiling a speech or religious lecture, Conducting jama 'and qashar prayers, Performing prayers along with their prayers, Performing

tahajjud prayers along with the prayer, Memorizing the letters Al-A'la and Al-Ghasiyah, Memorizing the recitation of tahlil (kalimah Thoyibah) along with its prayers; (3) Arranging religious theme papers, Compiling written works (Arabic, English and or Indonesian), Becoming bilal jama'ah tarawih prayer and witr along with their prayers, Memafal 99 asma'ul Husna, Carrying out the study of bodies, Compiling manuscripts sermon (especially for boys) and MC (for girls only), carrying out Amil Zakat assignments, performing in public (MC, tahlil and / or special female religious lectures), Performing as bilal or khatib (son only), Teaching one subject at the Ibtidaiyah Madrasah (MI), Carrying out the Al-Qur'an test 30 Juz, Carrying out the Fiqh Test (Matan Tahrir and or Matan Taqrib), Carrying out the memorization of Faraidhul Bahiyah (Qowaidul Fiqhiyah),

The preparation of competency standards is adjusted to the abilities and conditions of student development which include: (1) The cognitive level includes the competence to memorize, write, understand, and translate; (2) Practical level, such as the practice of jama 'qoshor, shalat hajat, tahajjud, can become bilal, Friday sermons, carry out the corpse review, become amil zakat, become imam tahlil, as da'i, able to teach at Ibtidaiyah Madrasa; (3) The level of work, such as making a text on religious lectures, MC texts, sermon texts, written works and making lesson plans for teaching.

The Ubudiyah Muamalah Basic Competency Program socialization begins: (1) Since the registration of new students by the student admission committee; (2) Since being accepted as MA Darul Falah students; (3) At the time of implementation of the period of taaruf of madrasah students.

This was followed by the socialization of the guardians of the new students in class X. This included signing the statement of the guardian of the student's ability to carry out Ubudiyah Muamalah Basic Competencies. Statement and specimen signature of both parents or guardians of students in Ubudiyah Muamalah Basic Competency book. Submission of Ubudiyah Muamalah Basic Competency Book to students. Submission of the Ubudiyah Muamalah Basic Competency book is carried out after students

have ascertained that they already have classes according to their respective management.

Determination of the teacher of Ubudiyah Muamalah Basic Competency. Every teacher is required to be able to master the competencies of the Ubudi Muamalah. Every educator already has the ability to master the material of Ubudiyah Muamalah Basic Competence. The division of groups of students to know that every day they have a relationship with the duties and responsibilities in carrying out tasks in person.

Ubudiyah Muamalah (KDUM) Basic Competency Test Planning. Before the Ubudiyah And Muamalah Basic Competency Test (KDUM) was implemented there were a number of things that needed to be prepared, namely: (1) Sharing KDUM books to each class X student. While class XI and XII students continued the competencies shared in class X; (2) Establish KDUM testers in one academic year (odd semester and even semester) through the Decree of the Chief of MA Darul Falah Sirahan concerning Determination of KDUM Examiners; (3) Disseminating KDUM material in each class (class X, XI and XII) at the beginning of each semester, except for certain competencies, socialization and debriefing will be carried out according to what was planned by MA Darul Falah; (4) Establish KDUM test schedules for each student through the Decree of the Chief of MA Darul Falah Sirahan regarding the KDUM test schedule of Aliyah Darul Falah Madrasah students by adjusting the examiner's ability and the ability of the students being tested; (5) Share the list of KDUM testers and KDUM test schedules to students; (6) Prepare a control book to determine the progress of the percentage of KDUM that has or has not been tested.

Ubudiyah Muamalah (KDUM) Basic Competency Test Implementation. Ubudiyah Muamalah Basic Competency Material (KDUM) is divided into three forms of competency, namely: (1) Memory competency; (2) Competence in memorizing and writing; (3) Practice competence individually or in groups. For memorizing and writing competencies as well as individual practice competencies carried out in accordance with the schedule set by the head of MA Darul Falah through the decision of the Chief of MA Darul Falah about the KDUM test schedule for students, and also adjusted to the

examiner's ability and readiness of the test participants. Meanwhile, individual and group practice competencies that require special handling are carried out specifically and continuously.

Ubudiyah Muamalah (KDUM) Basic Competency Test Assessment. Assessment aims to obtain information about the achievement and learning progress of students in each competency that is their responsibility. This assessment covers cognitive and psychomotor aspects in accordance with the types of competencies carried out by MA Darul Falah Sirahan. The assessment of the KDUM test results is expected to encourage better learning. The assessment principles used are as follows: (1) Valid, namely the assessment is based on data that reflects the measured ability; (2) Objective, namely the assessment is based on clear procedures and criteria, not influenced by the subjectivity of the assessor; (3) Fair, namely the evaluation of unfavorable or detrimental to students due to special needs and differences in ethnic background, culture, socio-economic status and gender; (4) Open, namely assessment procedures, assessment criteria, and the basis for decision making can be known by interested parties, in this case the students.

Model of Development

Every year, the ubudiyah muamalah competency planning is socialized to all stakeholders of madrasas. The main goal is to introduce that the Aliyah Darul Falah madrasa has a unique repertoire. First is the introduction of the meaning, function and purpose of Ubudiyah Muamalah Basic Competencies for students. The competency of Ubudiyah Muamalah is a form of development from religious education which is a concern in Darul Falah Aliyah Madrasas. While the aim to be achieved from the development of character education based on ubudiyah muamalah is to implement education in a practical form and to shape it in real life in society. Because good education is education that can touch people directly.

This noble goal requires an implementative answer and can be realized as a form of habituation and at the same time needed by the community. Practically, the purpose of education in Ubudiyah Muamalah is to form students who

have personality and moral character. These goals include: having religious competence, having sidiq character, having trustworthiness, having tablig nature, having fathanah character, being democratic, disciplined, being independent, caring for the social, caring for the environment, while the steps in developing ubudiyah muamalah-based character education include: (1) Forming the Ubudiyah Muamalah Basic Competency Development Team. Teams developing teaching materials about competencies Ubudiyah Muamalah plan and finalize the contents that will become student handbooks; (2) Developing Ubudiyah Muamalah Basic Competency Standards. Competencies compiled by the development team include (1) Memorizing, writing and interpreting well and correctly verses about faith, piety, prayer, fasting, and education; (2) Memorize and write well and correctly Ayat Kursi; (3) Memorizing the prayer of Nariyah and Munjiyat, Memorizing the wirid after prayer and prayer, Skillful in reading maulid Natsar Al Barzanji, Arranging the speech or religious lectures, Carrying out the jama 'and qashar prayers, Carrying out the prayer together with the prayer, Carrying out the prayer together do'anya, Memorizing the letters Al-A'la and Al-Ghasiyah, Memorizing the recitation of tahlil (kalimah Thoyibah) along with the prayer

Arrange papers on religious themes, compile papers (in Arabic, English and/or Indonesian), become bilal jama'ah tarawih prayer and witr along with their prayers, memorize 99 asma'ul Husna, carry out the study of bodies, compile sermon texts (Only for boys) and MCs (for girls only), Carrying out Amil Zakat duties, Performing in public (MC, tahlil and/or special female religious lectures), Performing as bilal or khatib (son only), Teaching one subject in Ibtidaiyah Madrasas (MI), Carrying out the Al-Qur'an test 30 Juz, Carrying out the Book of Fiqh tests (Matan Tahrir and or Matan Taqrib) Carrying out the memorization of Faraidhul Bahiyah (Qowaidul Fiqhiyah),

Arranging competency standards that are in accordance with the abilities and conditions of student development include several categories of material given as follows. (1) The cognitive level includes the competence to memorize, write, understand, and translate; (2) Practical level, such

as the practice of jama 'qoshor, shalat hajat, tahajjud, can become bilal, Friday sermons, carry out the corpse review, become amil zakat, become imam tahlil, as da'i, able to teach at Ibtidaiyah Madrasa; (3) The level of work, such as making a text on religious lectures, MC texts, sermon texts, written works and making RPPs for teaching.

Socialize Ubudiyah Muamalah's basic competency program since the enrollment of new students by the admissions committee, then when it has been accepted as MA Darul Falah students. When at the time of the implementation of the taaruf of madrasah students. The next step is socializing the guardians of the new students of class X. Signing the statement of the guardians of the student's ability to carry out Ubudiyah Muamalah Basic Competencies, Statement and signature spaceman in Ubudiyah Muamalah Basic Competency books, both parents or guardians of students. Submission of Ubudiyah Muamalah Basic Competency Books to students The delivery of the Ubudiyah Muamalah Basic Competency book is conducted after students have ascertained that they already have classes according to their respective management. Determination of the teacher of Ubudiyah Muamalah Basic Competency. Every teacher is required to be able to master the competencies of the Ubudi Muamalah. Every educator already has the ability to master the material of Ubudiyah Muamalah Basic Competence.

Next is the division of groups of students to find out that every day has a relationship with the task of the responsibility of students in carrying out tasks in person. Ubudiyah Muamalah (KDUM) Basic Competency Test Planning. Before the Ubudiyah And Muamalah Basic Competency Test (KDUM) was implemented there were a number of things that needed to be prepared, namely: (1) Sharing KDUM books to each class X student. While class XI and XII students continued the competencies shared in class X; (2) Establish KDUM testers in one academic year (odd semester and even semester) through the Decree of the Chief of MA Darul Falah Sirahan concerning Determination of KDUM Examiners; (3) Disseminating KDUM material in each class (class X, XI and XII) at the beginning of each semester, except for certain competencies, socialization and debriefing will be

carried out according to what was planned by MA Darul Falah; (4) Establish KDUM test schedules for each student through the Decree of the Chief of MA Darul Falah Sirahan regarding the KDUM test schedule of Aliyah Darul Falah Madrasah students by adjusting the examiner's ability and the ability of the students being tested; (5) Share the list of KDUM testers and KDUM test schedules to students; (5) Prepare a control book to determine the progress of the percentage of KDUM that has or has not been tested.

The Ubudiyah Muamalah (KDUM) Basic Competency Test includes the Ubudiyah Muamalah Basic Competency Material (KDUM) divided into three forms of competency, namely (1) memorizing competencies in memorizing and writing competencies; (2) Practice competence individually or in groups. For memorizing, memorizing and writing competencies and individual practice competencies carried out in accordance with the schedule set by the head of MA Darul Falah through the decision of the Chief of MA Darul Falah about the KDUM test schedule for students, and also adjusted to the examiner's ability and readiness of the test participants. Whereas individual and group practice competencies that require special handling are carried out specifically and continuously.

Ubudiyah Muamalah Basic Competency Test Assessment (KDUM) Assessment aims to obtain information about student achievement and learning progress in each competency that is their responsibility. This assessment covers cognitive and psychomotor aspects in accordance with the types of competencies carried out by MA Darul Falah Sirahan. Assessment of KDUM test results of students is expected to encourage better learning. The assessment principles used are as follows. (1) Saheeh, which is based on data that reflects measured abilities; (2) Objective, namely the assessment is based on clear procedures and criteria, not influenced by the subjectivity of the assessor; (3) Fair, namely the evaluation of unfavorable or detrimental to students due to special needs and differences in ethnic background, culture, socio-economic status and gender; (4) Open, namely assessment procedures, assessment criteria, and the basis for decision

making can be known by interested parties, in this case the students.

Discussion of the Research Findings of Ubudiyah-Muamalah Character Education

Based on the KDUM test results of odd and even semesters, classes X, XI and XII can be seen in Table 1.

Based on the class X competency test, the odd semester found that in number 1 competency there were 90 students who scored A (52%), 74

students scored B (43%) and 10 students got C (10%). In number 2 competency there are 120 students who get A score (69%), and 54 students get B scores (31%). In number 3 competencies there are 150 students who get A (86%), and 24 students get B (14%). In competency number 4 there are 155 students who get an A (89%), and 19 students get a B (11%). And in competency number 5, there are 75 students who get an A (43%), 90 students get a B (52%) and 9 students get a C (5%).

Table 2. KDUM Test Results

Competency Tested	Frequency Value and Percentage		
	A	B	C
Memorizing, writing and interpreting well and correctly the verses about faith and piety	90 (52%)	74 (43%)	10 (6%)
Memorizing and writing verses of the chair properly and correctly	120 (69%)	54 (31%)	0 (0%)
Memorizing the prayer of Nariyah	150 (86%)	24 (14%)	0 (0%)
Memorizing Salat Munjiyat	155 (89%)	19 (11%)	0 (0%)
Memorizing wirid after prayer and the do's	75 (43%)	90 (52%)	9 (5%)

Based on the competency test in the odd semester XI class, it is known that in competency number 1 there are 75 students who get an A (44%), 90 students get a B (53%) and 4 students get a C (2%). In competency number 2, there are 70 students who get an A (41%), 92 students get a B (54%) and 7 students (4%). In competency

number 3, there were 74 students who scored A (44%), 88 students scored B (52%) and 7 students got C (4%). In competency number 4, there were 73 students who received an A (43%), and 96 students scored B (57%). And in number 5 competency, there were 110 students who got A score (65%), and 59 students got B scores (35%).

Table 3. KDUM Test Results

Competency Tested	Frequency Value and Percentage		
	A	B	C
Memorizing and writing and interpreting well and correctly the verses about prayer and fasting	75 (44%)	90 (53%)	4 (2%)
Memorizing the letter al-'A'la and al-Ghasiyah	70 (41%)	92 (54%)	7 (4%)
Memorize the reading of tahlil (sentence thayibah) along with its do	74 (44%)	88 (52%)	7 (4%)
Arrange papers with religious themes	73 (43%)	96 (57%)	0 (0%)
Practicing tahajud and the do's	110 (65%)	59 (35%)	0 (0%)

Based on the odd semester XII class competency test, it is known that in competency number 1 there were 102 students who scored A (61%), and 64 students got a B score (39%). In competency number 2, there are 30 students who get an A (58%), and 22 students get B (42%). In competency number 3, there are 75 students who

get A (66%), and 39 students get B (34%). In competency number 4 there are 100 students who get an A (60%), 64 students get a B (39%) and 2 students get a C (1%). And on number 5 competency there are 80 students who get A score (65%), and 86 students get B scores (52%).

Table 4. KDUM Test Results

Competency Tested	Frequency Value and Percentage		
	A	B	C
Memorizing, writing and interpreting properly and correctly the verses of the Qur'an about education	102 (61%)	64 (39%)	0 (0%)
Compile the sermon text (specifically male students)	30 (58%)	22 (42%)	0 (0%)
Arrange MC manuscripts (specifically female students)	75 (66%)	39 (34%)	0 (0%)
Has reviewed the Qur'an a minimum until July 30 with proof of the certificate from the teacher reciting	100 (60%)	64 (39%)	2 (1%)
Carry out amil / committee zakat duties	80 (48%)	86 (52%)	0

Based on the competency test for class X even semester, it is known that in competency number 1 there are 75 students who score A (43%), 85 students get B (49%) and 14 students get C (8%). In competency number 2 there are 80 students who get an A (46%), and 94 students get a B (46%). In competency number 3, there were

87 students who got an A (50%), 80 students got B (46%) and 7 students got C (4%). In number 4 competency there are 100 students who get A score (57%), and 74 students get B score (43%). And on number 5 competency there are 120 students who get A score (69%), and 54 students get B scores (31%).

Table 5. KDUM Test

Competency Tested	Frequency Value and Percentage		
	A	B	C
Skilled reading Maulid Natsar al Barzanji	75 (43%)	85 (49%)	14 (8%)
Has reviewed the Qur'an at least until juz 20 with proof of the certificate from the teacher reciting	80 (46%)	94 (54%)	0 (0%)
Arranging speech texts or religious lectures	87 (50%)	80 (46%)	7 (4%)
4 Carry out jama 'and qasar	100 (57%)	74 (43%)	0 (0%)
Carrying out prayers and their prayers	120 (69%)	54 (31%)	0 (0%)

Based on the XI class competency test even semester, it is known that in number 1 competency there are 40 students who get an A (24%), and 129 students get B (76%). In competency number 2, there were 98 students who received A score (58%), and 71 students got B scores (42%). In number 3 competencies there

are 79 students who get A (47%), and 90 students get B (53%). In competency number 4 there are 120 students who get an A (71%), and 49 students get a B (29%). And in competency number 5 there are 80 students who get A (47%), and 89 students get B (53%).

Table 6. KDUM Test

Competency Tested	Frequency Value and Percentage		
	A	B	C
Arrange writing (Arabic and English)	40 (24%)	129 (76%)	0 (0%)
2 Have reviewed the Qur'an at a minimum until July 25 with proof of the certificate from the teacher reciting	98 (58%)	71 (42%)	0 (0%)
Become bilal jama'ah shala tarawih and wirir with their doings	79 (47%)	90 (53%)	0 (0%)
Memorizing 99 Asma'ul Husna	120 (71%)	49 (29%)	0 (0%)
Implementing janazah	80 (47%)	89 (53%)	0 (0%)

Based on the class XII even semester competency test, it is known that in number 1 competency there are 50 students who get A score (44%) and 64 students who get B score (56%). In number 2 competency there are 30 students who

get A score (58%), and 22 students who get B score (42%) while in competency number 3 there are 85 students who get A score (51%) and 81 students which gets a B value (49%).

Table 7. KDUM Test Results

Competency Tested	Frequency Value and Percentage		
	A	B	C
Appearing before the public (becoming an MC, tahlil Imam or religious speaker (specifically for female students)	50 (44%)	64 (56%)	0 (0%)
Being bilal or khatib shum jum'at (specifically for female students)	30 (58%)	22 (42%)	0 (0%)
Teaching one PAI and Arabic Language subject at Madrasah Ibtidaiyah	85 (51%)	81 (49%)	0 (0%)

Based on the data in Table 1 to Table 6, it is known that the average ability of students is in grades A and B. This means that most students are in the good category.

CONCLUSION

Character education that applies to students of the Aliyah Darul Falah Madrasah by providing religious learning to increase devotion to worship.

Character Education Based on Ubudiyah Muamalah is contained in Ubudiyah Muamalah (KDUM) Basic Competencies. The competencies include cognitive competence and field practice. All of this is planned, implemented and also evaluated by the community or local community leaders.

Ubudiyah Muamalah based character education is contained in Ubudiyah Muamalah (KDUM) Basic Competence as a form of development of noble cultivation or character that can benefit students, educators and society in general, and especially all students.

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