

The Attitude and Social Behavior in The Implementation of Student Character Education in Madrasah Aliyah Al Asror

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Abstract

The purpose of this study is to determine the implementation of student character education in Madrasah Aliyah Al Asror, to find out how the implementation of student character education in Madrasah Aliyah Al Asror in shaping the attitudes and behavior in the community. The research approach used was qualitative phenomenology. Data were collected by interviewing informants consisting of the head of the madrasah, the teachers, and the community leaders, observing the madrasah environment and studying the documents. The data validity techniques were validity, triangulation. The data analysis techniques used were data collection, data reduction, data presentation, and drawing conclusion. The results showed that character education in MA Al Asror based on the results of research conducted inside and outside the classroom such as before teaching and learning activities the students were accustomed to praying, then the teacher gave motivation to students, in the middle of delivering the material the teacher delivered social values and at the end of the lesson the teacher gave assignments to students. The conclusion of this research is, the students are expected to be able to have religious character, respect, and responsible during the activities inside and outside the classroom.

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INTRODUCTION

The national education aims to produce superior people generation, both in terms of scientific and technological abilities as well as the superior noble character (Siti Ekowati Rusdini, Maman Rachman, 2016).). Character education plays an important role in building the civilization of a nation (Rahmi & Erlinda, 2014).

Education is a process of culture interrelation into individuals and society so that they become existent. Education is not only a means of transferring knowledge, but also as a means of transferring the process of cultivating and distributing values (enculturation and socialization). Education is also expected to develop the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various nation's cultural and character problems (Siti Nurindah Sari, Maman Rachman, 2015). Education serves as an important basis of the developments that result in the changes in the education system. Thinking is a major factor in the educational progress (Ma & Utomo, 2019).

Character education is a national movement that creates schools that foster ethical, responsible, and caring young people by imitating and teaching good character through an emphasis on shared universal values. It is a deliberate and proactive effort by schools, districts and states to instill in their students important core ethical values such as caring, honesty, fairness, responsibility, and respect for self and others (Pala, 2011). Education policy must lead to actualize moral education in the school system. Together, parents, teachers, and administrators as stakeholders, must jointly encourage students to realize these good values in their lives (Tsai, 2012).

Literally, character means mental or moral qualities, moral strength, the name or reputation (Zuhriy, 2011). The disclosure of character in academic studies has similar meaning to character and morals as well as ethics. However, there are several opinions which state that there is difference among character, morals and ethics. Therefore, in this

discussion, we will focus on discussing the discourse of character, honor, morals and ethics (Reksiana, 2018). Character education is also often equated with religion, moral education, and citizenship education (Eka, 2017).

The implementation of character education is integrated to formal, informal or non-formal activities. Formal activities are integrated to learning activities and school activities. The character education is integrated to informal or non-formal activities, namely routine activities, habituation of worship, language, the development of interests and talents as well as assignments (Nizarani et al., 2020) The graduates who have the character as the target institution are the reflection of the institution success in performing the education vision and mission (Rofam, 2019). Character education teaches habits of thinking and behavior that help individuals to live and work together as families, communities, and countries and help them to make responsible decisions (A. Kamaruddin, 2012).

There are several elements of the human dimension that psychologically and sociologically deserve to be discussed in relation to the formation of human character. These elements include: attitudes, emotions, will, beliefs, and habits (Normasari et al., 2012). The values in character development related to local history are social and environmental care, nationalism, and respect for diversity (Alfiyah & Shokheh, 2017).). Students must be trained seriously and proportionally to achieve the ideal character and attitude (Astuti et al., 2014).

Studying character can't be separated from studying values or attitudes, norms, and morals. One of the elements in a person's character is attitude and behavior. A person's attitude is manifested in that person's behavior and the behavior will be seen by others and it will make others judge how the person's character is (Utomo & Muntholib, 2018). Today's children are more individualistic, they feel that the current technology can make them do everything on their own so there is no need to cultivate a life of mutual help among others. Not only in relation to friends, globalization also

undermines the value of politeness to older people (Oktaviyanti, 2016).

The Strengthening of Character Education, abbreviated as SCE, is implemented by applying the values of Pancasila in character education, especially religious values, honesty, tolerance, discipline, hard work, independent creativity, democracy, curiosity, national spirit, love for the homeland, respect for achievement, communicative, peaceful, reading, caring, and responsible. The implementation of SCE in formal education units can be integrated into intracurricular activities; co-curricular; and extracurricular (Farikah, 2019). The value clarification technique is carried out repeatedly, it aims to get to know the character of the students and the teachers can instill character values based on the nation's culture to students (Handayani et al., 2018).

METHOD

This study used qualitative method with phenomenological approach to obtain data according to what were in the field and tried to dig deeper into the social phenomena that occurred in the Al Asror Islamic boarding school. The research is used to interpret experiences through interactions with other people or the closest environment to shape social behavior and attitude.

The focus of the research is knowing the implementation of the education system in shaping the character of MA Al Asror students, knowing the implementation of the education system in the character of Madrasah Aliyah Al Asror students in the community. Data collection techniques were carried out by in-depth interviews, observation and document studies, interviews were conducted with 10 informants.

Table 1. Research Informan

N0	Informant	Total
1.	Principal of Madrasah	1
2.	Religion Teachers	2
3.	Citizenship Educaton Teachers	2

4.	Social Science Teachers	3
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5.	Community Leaders	2
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(Source: Data Primer, August 2020)

Observations were made by observing activities in the school environment. Document studies were used to investigate written data such as data archives, photos of activities in the environment of MA Al Asror. The researchers conducted in-depth interviews to find out about learning activities carried out by the teachers and the students of Madrasah Aliyah Al Asror as an effort to shape character and attitude as well as social behavior.

The validity of the data was tested using source triangulation techniques, technical triangulation, reference adequacy theory triangulation and observation persistence. The analysis of research data was carried out in the following steps (1) processing data on the implementation of the character education system for MA AL Asror students, (2) reading the entire data, (3) separating core data from supporting data, (4) applying the sequence of research data, (5) presenting the description of the research data, (6) interpreting the data in qualitative research.

RESULTS AND DISCUSSION

The tasks of the teachers are not only teaching in the classroom and providing knowledge, but also instilling character values into their students, so that the students become human beings with character. The shaping of character must be based on patience, painstaking and must be gradual. And don't forget that the Islamic religious education teacher must be a good role model for his students. A teacher must have a special strategy or method so that the cultivation of the character values can be accepted by the students, understood by the students and applied in their daily life. If the character building carried out by the Islamic religious education teacher can be carried out properly, then of course it will produce students with character as well.

Humans with character are religious humans. Within the framework of character building, religious aspects need to be maximally invested. The instilling of religious values is the responsibility of parents and schools as well as the community. In the family, the instilling of religious values is done by creating an atmosphere that allows the internalization of religious values in children, this is done in daily activities both in the school environment and in the community, such as praying before starting activities, praying in congregation, conducting recitation activities and others, so that with this habituation the students will become polite and have good morals. As expressed by (Erihadiana, 2019) that a generation which has morals and noble character is the healthy, knowledgeable, capable, creative, independent and as a democratic and responsible citizen.

Based on the results of interviews conducted by the researchers, it was found that honesty character education had been around for a long time before the 2013 curriculum. The goal was to form students' personalities who were more disciplined and honest. It is expected that all students have an honest character in daily activities because it reflects as a person of faith. Although in practice it is not easy, all school members must have an honest attitude and personality. The values to be formed or realized in the personality of students so that they are functional and actual in Muslim behavior are the values that underlie morals. As stated by Zarkasyi in the previous research that Islamic religious values can be seen from various perspectives which cause the emergence of various values, and when viewed from the source, they are divided into two values, namely divine values and human values (Zarkasyi et al., 2020).

Based on the observations made by the researchers that character education increasingly gives the belief that in society there are other people who must be treated the same as us, an attitude of tolerance must be instilled from an early age because we realize that humans are social beings. The attitude of tolerance among the students in the school environment or in the

community is expected to create harmony and mutual respect among others and also able to increase a sense of faith in God Almighty.

Character education on the caring behavior of fellow human students from the beginning existed in a togetherness. As a collective participation, it is certain that he gets influence from his environment. On the other hand, he can also influence and give a pattern to the environment, in the school environment students are always taught to care for others as a form of our gratitude to Allah SWT and also as fellow human beings, for example every Friday a charity Friday activity is held by setting aside their pocket money for helping the underprivileged students, and also providing first-class assistance to the underprivileged students, usually this activity is carried out by OSIS administrators who collaborate with students, although not all students are willing to give but the enthusiasm of the students to give alms is very high.

All education teachers of Madrasah Aliyah Al Asror provide direct and indirect education. Direct education is by holding direct relationships with the students, namely by practicing honesty, discipline, exemplary, and habituation in accordance with school regulations. While indirect education is the prevention of student actions that are not in accordance with school regulations, namely by giving warnings, educational sanctions, prohibitions and intensive monitoring by always controlling through the education from the each other, so that this is done not only to determine grades, but also to find out the extent to which students experience changes in behavior.

Every effort or activity that has no purpose will result in vain and not directed. If we view education as a process, then the process will end in its achievement at the end of the educational goals.

The motivation for the pattern of living with character is not only given by the school, but also by parents, because after arriving at home, students will be fostered directly by their respective parents in their behavior. Among the most important factors in the family

environment in shaping the children's character is the understanding of parents. The basic psychological needs of children include love, security, self-esteem, a sense of freedom, and a sense of success. In addition to attention, parents also set a good example for their children, calm and happiness are the most important positive factors in shaping their children's characters.

Character education basically must refer to the vision and mission of the institution concerned (Hidayat & Bujuri, 2020). As in Madrasah Aliyah Al Asror, the students who attend Madrasah Aliyah Al Asror will not feel comfortable studying and are motivated to obey the rules at school if they are not supported by their families. Those who receive material and non-material support from their parents and families try to always obey the teachers' rules and orders and strive to be the best. The family is the simplest social unit in human life. Its members consist of father, mother and children. For children, the family is the first social environment they know.

The phenomenon that occurs recently shows that many parents are not paying attention to the potential of their children. Most of them require their children to take additional courses outside of school hours so that they are good at math, foreign languages, and so on. The smart indicator is the mastery of science without religious knowledge or character building (Ermawati, 2018) that family life is the initial socialization phase for the shaping of the children's psyche.

The development of children's religious spirit is influenced by the children's image of their father. If a father shows good attitude and behavior, then the children will tend to identify the attitude and behavior of the father in them. On the other hand, if the father displays a bad attitude, it will also affect the shaping of the children's personality. The influence of both parents on the development of children's religious spirit in the view of Islam has long been recognized. Therefore, parents are responsible for the development of the religious spirit of the children. There is a series of provisions that are recommended to parents, namely adhaning the

ears of a newborn baby, doing aqeeqah, giving a good name, teaching to read Qur'an, getting used to pray and other guidance that is in line with religious orders. Family is considered as the most dominant factor laying the foundation for the development of religious spirit.

The family environment is something that is very influential on the character education process that has been accepted by students. If the family is good, then the child's personality will also be good, which is a supporting tool in the shaping of the student character. Good teachers for students are such as giving examples of throwing garbage in its place, keeping words and cultivating smile, greeting when meeting anyone. They are simple examples that will be imitated by students and it is very positive in shaping the students' character. When hanging out with students, teachers are able to position themselves by giving examples of how to behave well towards students and also towards teachers both in speaking and acting, thus the students will imitate what they see from their teachers in this regard, it can shape the character of the students become a good example. In the teachings of Islam, the most important thing is how certain values can survive in the minds of students or what is known as the transfer of value (Rofi, 2018).

The Principal of MA Al Asror stated that the obstacle in the shaping of the student character is the diversity of the students' backgrounds. This can be seen in the behavior of the students at school that is not in accordance with at home, for example when at school praying in congregation but when at home it is not done because of family conditions and an unsupportive environment. So that the habit of praying in congregation can't go well. In addition, the lack of attention from parents, for example, both parents work and the students at home with only their grandmothers or caregivers, so it is very problematic for students to implement character education.

Education is a pillar of a nation's education, with education the nation will be upright and dignified. The importance of educational institutions providing character

education for students aims to show positive values, character education can change a person for the better. Schools have an important role in the character building for their students, because these institutions are oriented to the shaping moral attitudes and behavior, good student character will form good student attitude and social behavior as well. Instilling character values can be done in daily activities such as learning activities or extracurricular activities.

Instilling character education is the responsibility of all elements, either family, school, community, or government. For this reason, in instilling character education, individuals who have character are needed. Therefore, serious attention is needed so that students will have good social attitude and behaviors such as tolerance, honesty, caring, respect among others who have integration, namely heart, exercise, taste, and intention. Inappropriate character instilling education will affect the students' attitude and behavior to become less good. As revealed by (Haeruddin et al., 2019) that what is very important to emphasize is the discipline of students, both in terms of time in terms of worship and their daily lives, getting used to repeating the lessons given, providing real motivation, equipping faith and piety so that students continue to appreciate and maintain their achievements.

CONCLUSION

The instilling of character education for students in MA Al Asror is running according to the objectives. It should be noted that it is very important for student's education because it greatly influences the attitude and social behavior of the students both at school and in the community. The process of character building is the responsibility of all components, either family, school, community, or government so that the students have high attitude and social behavior such as sympathy, empathy, tolerance, honesty, obedience, responsibility and discipline.

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