



# Implementations of Character Education in Improving the Religious of High School Students

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## Abstract

This research aims to determine the implementation of character education in improving the religious character of students in high school. This research uses a qualitative research method using an approach case study. Data sources were taken from ten informants consisting of the head of the character education program, deputy principal, Islamic religious education teacher and six high school students. To obtain data, researchers carried out observations, in-depth interviews, all data obtained was analyzed through thematic analysis miles huberman. The research results found seven implementations of character education in improving students' religious character. The seven implementations are: i) reading the Quran, ii) memorizing the Quran, iii) commemorating Islamic holidays, iv) lectures on character education, v) Islamic motivation, vi) congregational midday prayer, vii) *infaq* on Fridays. The results of this research can be used as initial data for future researchers in studying this problem in different contexts and issues.

## INTRODUCTION

Education is a conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and the skills needed by themselves and society (Febriani, Sindi, et al., 2022; Febriani et al., 2023). Education can also be interpreted as all learning knowledge that occurs throughout life in all places and situations that provide positive growth for each individual creature (Kurniawan, 2015; Mulyani, 2012).

Character education is not education that merely transfers knowledge about something that is wrong or right, but must also transfer values and make it a habituation or habit that is carried out continuously by students. In the end, character education is an effort to balance students' overall competence which not only emphasizes cognitive aspects, but also psychomotor and affective aspects (Erica et al., 2019; Lestari et al., 2023).

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The concept of Islamic education is a significant agent of change in the formation of national character, and Islamic education is an important part of this process, but the problem so far is that Islamic education in schools is only taught as knowledge without any application in everyday life (Khaidir & Suud, 2020; Mardiana et al., 2022; Zulmuqim, 2017). So the function of Islamic education as one of character formation and noble morals for students is not achieved well. In line with the function of Islamic education as one of the formation of character and noble morals for students. In the verses of the Quran, it is also explained about the morals of the prophet who was a role model for students, namely in surah al-Ahzab verse 21 below.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۗ

*Meaning: Indeed, there is already in himself the Messenger of Allah who is a good example for you, that is for those who hope for the mercy of Allah and the coming of the Day of Judgment and who remember Allah a lot .*

Religious character is attitudes and behavior that are obedient in implementing the teachings of the religion one adheres to, tolerant towards the implementation of worship of other religions and living in harmony with followers of other religions (Faishal et al., 2022; Syaroh & Mizani, 2020; Yanto, 2020). The character values related to the realm of human relationship with God Almighty are religious values (Lailiyah & Hasanah, 2020). The religious domain is very important for students to develop in order to build students' words, thoughts and actions which are always based on divine values and norms based on the teachings of the religion they adhere to. This means that the religious teachings adhered to by students are truly lived, understood and implemented every day (Djuhartono et al., 2021; Jannah & Adi, 2023).

The school's consistent efforts have had a real impact on strengthening the character of students. The principal as a school leader certainly has an important role in establishing students' religious programs and activities. The school carries out a habituation program which is implemented to strengthen character education in high school (Muswara & Zalnur, 2019; Prasetyo et al., 2020; Yuslia et al., 2021). Strengthening character education is an effort to grow and equip the next generation to have good character, high literacy skills, and superior competence in the era of the fourth industrial revolution, namely being able to think critically and analytically, creatively, communicatively and collaboratively (Ahmadi et al., 2020; Akrim & Suryanto, 2019; Maghfiroh et al., 2023).

Efforts to build character are strengthened by the Government Education and Culture Regulation Number 20 of 2018 concerning Strengthening Character Education. In the Government Regulation on Education and Culture, it is emphasized that Strengthening Character Education is a school education movement to strengthen the character of students through harmonization of heart, feeling, thought and sports. With the support of public involvement and collaboration between schools, families and communities. One of the points of the Nawacita of the President of the Republic of Indonesia, Joko Widodo, is to strengthen the nation's character and wants to carry out a national movement for mental revolution that will be implemented in all aspects of national and state life, including in the world of education. To realize the formation of national character as one of the national mental revolution movements, the Ministry of Education and Culture implemented strengthening character education in the national education system. The development of national character is to be carried out completely and systematically.

## METHODS

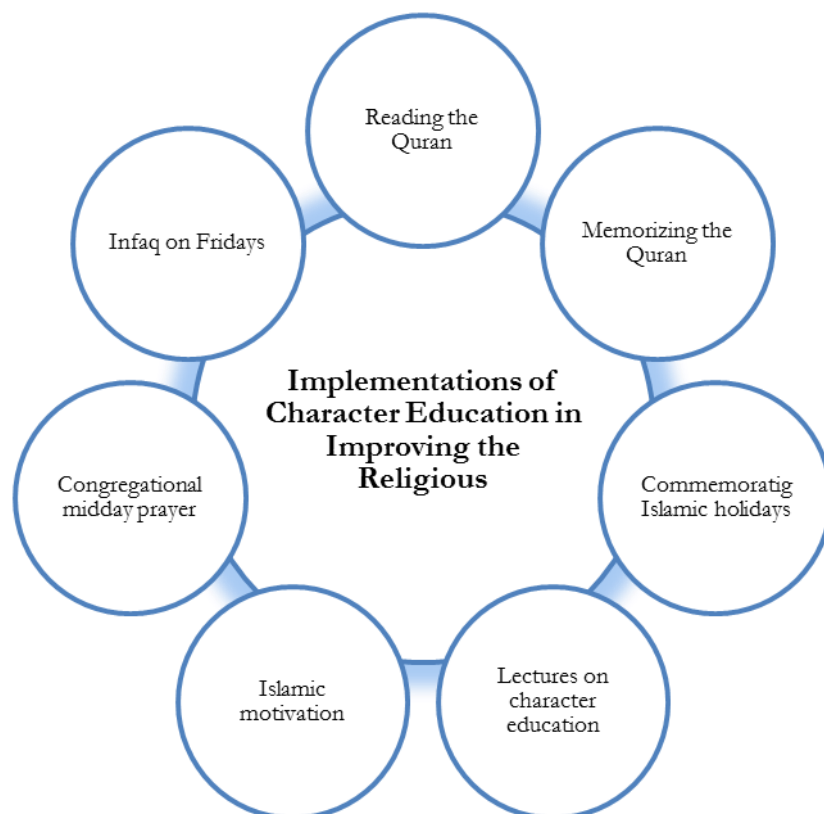
This research uses qualitative methods with a case study approach (Engkizar et al., 2018, 2022; Mutathahirin et al., 2022). Data sources were taken from ten

informants consisting of the head of the character education program, deputy principal, Islamic religious education teacher and six high school students through in-depth interviews who were selected using purposive sampling techniques (Ai, 2022; Bartlett & Vavrus, 2016; Lesley Bartlett & Vavrus, 2016). The selection of informants must meet four criteria, namely still active in the field being researched, having competence related to the problem being researched, willing to take the time to provide information to researchers, and honestly providing information according to the facts that occur in the area field (Febriani et al., 2022; Jaafar et al., 2023; Oktavia et al., 2023).

After the interviews were completed with all informants, the process of transcribing the interview data was carried out and themes were then extracted according to the aims and needs of the research data. Thematic analysis is one of the analytical techniques that researchers can use in analyzing interview results so that they can be seen clearly and are easy for readers to understand (Herzog et al., 2019; Neuendorf, 2019; Terry et al., 2017).

## RESULT AND DISCUSSION

Based on the results of interviews conducted with ten informants, the results of the analysis clearly found that there were seven important themes related to the implementation of character education in improving the religious character of high school students in Indonesia. These seven themes can be seen in figure 1, below.



**Fig 1. Implementation of Character Education in Improving Religious Character**

Based on figure 1, the author can explain that after holding in-depth interviews with informants, there was an implementation of character education in improving religious character. The seven findings are: i) reading the Quran, ii) memorizing the Quran, iii) commemorating Islamic holidays, iv) lectures on character education, v) Islamic motivation, vi) congregational midday prayer, vii) infaq on Fridays.

Next, the author will describe quotes from interviews with informants based on the seven themes above. The interview description displayed is a quote from a

short statement from the informant when the interview was conducted. Even though the interview quotations were conveyed by informants in slightly different language, they actually have more or less the same aim and meaning.

*...Actually, the implementation of character education consists of reading the Quran every morning for 15 minutes before continuing to study..., (I-1) ...the character education program itself is carried out at the beginning of learning for 15 minutes...(I-2)*

Second theme namely memorizing the Quran. According to the informant, this is one form of character education, namely excess Quran. What the informant conveyed was as follows.

*...Ziyadah (increasing memorization) of the letter is juz 30 for class X, juz 29 for class XI, juz 1 for class XII. And muroja'ah is memorized on Friday mornings in the second to fourth week of every month...(I-3)...We memorized the Quran according to the teacher's instructions, for example the teacher told us to memorize surah al-Bayyinah, so all our friends memorized surah al-Bayyinah that day. Indeed, the target is juz 30, but we don't memorize all of juz 30, it's just the material given by the teacher that day...(I-4)*

Third theme is to commemorate Islamic holidays, commemorating Islamic holidays carried out in high schools including Isra' Mi'raj, the Prophet's birthday and other holiday activities. Commemoration of the Islamic holiday of the Prophet Muhammad's birthday forms a religious character of love for the Messenger and Isra' Mi'raj, increasing faith and increasing knowledge about prayer. Based on interviews with informants, he said.

*...usually the commemoration is held on the same date as the Prophet's birthday or Isra' Mi'raj, but it can also be held a few days after that depending on the situation... (I-5)*

Fourth theme lectures on character education, the character lectures referred to here are the provision of material about discord 12 related to etiquette and manners. Increasing religious character here means that students are more polite, polite, honest and responsible in everyday life. Based on interviews with informants, they are as follows.

*...The process of this educational character lecture in instilling the religious values of the nation's culture, and local culture (Adat Basandi Syarak-Syarak Basandi Kitabullah) which is related to noble character, character, morality, character aims to develop the ability of students to think, behave, and behave well, be polite, polite, honest and responsible in everyday life with all your heart...(I-6)*

Fifth theme Islamic motivation, Islamic motivation is carried out to encourage enthusiasm in students to support the overall character education program. Interviews with informants are as follows.

*...One of our activities at the beginning of every month on Friday is motivating children so that they are enthusiastic about the program that we are starting. The motivation can be in the form of the character of a hafidz of the Quran and speakers can be brought in from inside and outside the school...(I-7)*

Sixth theme Congregational midday prayer, according to the informant, congregational midday prayer is one form of implementation. Congregational noon prayer activities are one of the routine agendas carried out in high schools. Midday prayers in congregation can increase the value of worship, moral values, example and habits for individual students. As for interviews from informants.

*...Students for midday prayers are usually reminded 5 minutes before the call to prayer using the school's automatic bell, they will then be directed by the male teacher on duty that day and attendance will be distributed to the heads of their respective classes...(I-8)*

Seventh theme *infaq* on Fridays. *Infaq* on Fridays is a practice that is used by teachers and students. Increasing the religious character of Friday *infaq* activities is social care.

*...Usually we do Friday donations routinely, but sometimes there are also other additions such as donations for grieving students and grieving teachers...(I-9)*

To make it more interesting, the author will discuss the seven research findings based on theory, expert opinion and the results of previous research which discussed this problem in more or less the same context and issues.

First read the Quran 15 minutes before studying. Students read the Quran 15 minutes before studying according to class attendance in turns directed by the teacher. The method used is the recitation method. The understanding of Quranic literacy is certainly not much different from the general understanding of literacy. Quran literacy is the context of a literacy movement with the ability to study the Quran using methods including reading, writing and understanding the Quran (Fatahudin et al., 2019; Hasanah, 2021; Wahid, 2022). Reading in its various meanings is the first and main condition for the development of science and technology and the main condition for building civilization.

In the chain of revelations of the Quran that came down first with the sound of the verse iqra' or the command to read (Saraswati, 2021). The activity of reading the Quran by increasing its role in developing a culture of reading the Quran in the school to encourage vision into action (Munawaroh et al., 2022). Implementation of a 15 minute reading activity (reading silently, reading aloud) which is carried out every day (at the beginning, middle or towards the end of the lesson) which has been running for more than 1 semester. Where, teachers, school principals or education staff become models in the 15 minute reading activity by reading along during the activity (Syarifuddin et al., 2021).

Second, memorizing the Quran. Memorizing and repeating memorization is done three times a month for one class hour. Students are instructed to memorize by their teacher according to the material provided by the teacher who enters in the first hour. Memorizing the Quran can increase religious values, namely being disciplined in the time given to memorize the Quran, and repeating memorization increases students' sense of responsibility for their memorization (Ahmad, 2020; Albi et al., 2020; Amani et al., 2021; Widiastuti et al., 2019). If the new memorization is declared passed, namely fluent, correct reading and recitation, then the students are allowed to add new memorization or what is usually called ziyadah while Muroja'ah is rote repetition, this is very important to do in maintaining memorization, because memorizing without muraja'ah will make Tahfidz easy forgetting or memory loss around memorizing itself (Aziza et al., 2021; Mashuri, 2022; Saptadi, 2012).

The ziyadah method and muroja'ah method are the same, the only difference between the two methods is their implementation. The school implements the elmaduri method, which is a combination of the ziyadah and muroja'ah methods simultaneously. The ziyadah method is to increase memorization while the muroja'ah method is to maintain the quality of memorization that has already been memorized, but there are modifications in each method, both ziyadah and muroja'ah (Kusumastuti et al., 2022).

Third, commemorating Islamic holidays. Commemorations of Islamic holidays held in high schools include Isra' Mi'raj, the Prophet's birthday and other holiday activities. Commemoration of the Islamic holiday of the Prophet Muhammad's birthday forms a religious character of love for the Messenger and Isra' Mi'raj, increasing faith and increasing knowledge about prayer. Commemoration of Isra' Mi'raj, namely a virtual-based screening of a short film about the events of Isra' Mi'raj. Previously, participants were presented with brief material about the Isra' Mi'raj event via Google Slides, then they could watch the film by clicking on the YouTube link in Google Slides (Anjani et al., 2022).

Fourth lectures on character education (*Adat Basandi Syara' and Basandi Syara' Kitabullah*). The process of this educational character lecture is to instill religious values, national culture and local culture (*Adat Basandi Syara' and Basandi Syara' Kitabullah*) which is related to noble character, manners, morals, character, aims to

develop students' abilities to think, behave and behave well, politely, politely, honestly and responsibly in everyday life with all their heart.

*Adat Basandi Syara' and Basandi Syara' Kitabullah* is the philosophical value of the Minangkabau people and is the identity of the Minangkabau people. This philosophy was clear after Islam entered Minangkabau. Before Islam became the basic value of the Minang people, Minang culture had been mixed with Hindu-Buddhist religion, in fact there are still to this day the values of life which are the traditional patterns of the Minang people, called bid'ah, superstition and khurafat when viewed from the values. Islamiyah (Asriati, 2012).

Fifth Islamic motivation. Islamic motivation is carried out to encourage enthusiasm in students to support the overall character education program. Motivation is an enthusiastic attitude in a person in carrying out an action towards his work (Agustina et al., 2020; Mukmin et al., 2020; Rahmi, 2019). Basically, motivation is an effort based on enlightening and maintaining a person's behavior so that he or she is encouraged to take action to do something so as to achieve certain results or goals. Motivation is a psychological aspect that has an influence on achieving learning outcomes. Motivation means everything that is intended to encourage or give enthusiasm to someone who is carrying out an activity to become more active in his activity or to obtain better results (Arsyad et al., 2020). Islamic is the same as the scope of Islamic teachings themselves, especially those related to relationship patterns (Hidayat, A., Sa'diyah, M., & Lisnawati, 2020).

Sixth congregational midday prayer. Midday prayers are held in the school hall together, after absentee prayers are distributed by the teacher on duty and taken by the head of each class. Midday prayers in congregation can increase the value of worship, moral values, example and habits for individual students. Congregational noon prayers are held from Monday to Thursday and Saturday, the time for midday prayers. The midday prayer service is carried out in congregation, and it is hoped that they will also carry it out outside school. Therefore, the application of learning discipline in Islamic Religious Education as an effort to improve the implementation of midday prayers in congregation of students is quite good (Yanti, 2022).

Seventh *infaq* on Fridays. Friday donations are held in the first hour by teachers who come in at that time and there are also donations for misfortunes on different days which are collected to the head of character education. With the habit of Friday *infaq* activities, the visible improvement in character is social care (Yuliani et al., 2019).

## CONCLUSION

This research has succeeded in uncovering seven important themes related to the implementation of character education in improving the religious character of high school students in Indonesia. seven implementations of character education in improving students' religious character. The seven implementations are: i) reading the Quran, ii) memorizing the Quran, iii) commemorating Islamic holidays, iv) lectures on character education, v) Islamic motivation, vi) congregational midday prayer, vii) *infaq* on Fridays. At least this research can be used as a basis and reference for future researchers to research this problem in different contexts and issues.

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