



## THE MODEL OF RELIGION-BASED CHARACTER EDUCATION (MULTI-SITE INTEGRATED ISLAMIC PAUD SABILAL MUHTADAIN AND PAUD ISLAM MAWADDAH BANJARMASIN, INDONESIA)

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### Abstract:

This study uses a qualitative method with multi-site design, aims to find out and describe the religious-based character education model, the implementation strategy used, the attitude values implemented and the supporting factors and constraints faced in the implementation of religious-based character education in Islamic PAUD Integrated Sabilal Muhtadin and PAUD Islam Mawaddah in Banjarmasin. From this study, it is known that the foundation used by both schools is the Qur'an, Sunnah and Pancasila which aims to form personal students who are faithful and devoted to Allah SWT and have a character that is in accordance with the teachings of Islam. Educators, students, organizations (foundations, heads of PAUD, and employees), curriculum and role of parents are important elements in the success of the learning process. Religious-based character education is carried out in daily and extra learning programs with assignment, direction, exemplary, environmental conditioning and habituation methods. Character values are implemented, namely respect (polite and friendly), honest, quality, clean and healthy, affection, patience, gratitude, sincerity, discipline, responsibility, khusyu, diligent (clever, hard work, endeavor, thorough), positive thinking, friendly, humble, Qanaah (simplicity, frugality), taqwa, istiqomah, cooperation, friendship and struggle. Parental support, quality teachers, environment (infrastructure), and partnerships are supporting factors, while parents who are less supportive and the condition of children are obstacles to the process of religious-based character education.

**Keywords:** character building, religious character, PAUD Islam Sabilal Muhtadin, PAUD Islam Mawaddah

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## 1. Introduction

Today is the era of globalization and information which is characterized by the progress and development of science and technology. The high flow of information and intense competition make a civilization and state progress and develop. But in reality, what is happening now is that the Nation and State of Indonesia are experiencing a downturn. This is not only evident from the economic crisis but also the occurrence of moral and moral crises which show that there has been a decline in the character of the Indonesian Nation. On the other hand, the Indonesian people claim that they are a religious nation. But the attitude and behavior of the Indonesian people do not show behavior or attitudes that are in accordance with the teachings of God Almighty.

This condition is affecting young people and students in Indonesia. The Indonesian Child Protection Commission (KPAI) revealed that although the number of crimes against children has decreased, the number of children as perpetrators has increased. The fact obtained by KPAI revealed that from 2014 to 2016 there was an increase in the number of cases of children who were perpetrators of violence (Karo, 2016). Since 2016, the number of cyber pornography and criminal cases has increased and replaced the position of education. In the case of children dealing with the law, children as perpetrators as much as 530, while children as victims 477. From these data, KPAI believes that the vulnerability of children today is no longer just a victim, but also a perpetrator (Hendrian, 2017).

To overcome the current national problem, the government has made character education one of the main programs in national development. This is implicitly confirmed in the Long Term Development Plan (RPJPN) for 2005-2025. Related to this, actually it has also been contained in the functions and objectives of national education, namely in the Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System, namely "National education functions to develop and form dignified national character and civilization in order to educate the life of the nation , aims to develop the potential of students to become faithful and fearful people of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and be free and responsible citizens.

To realize the expected formation of character education, it is necessary to manage character education in an appropriate domain, especially in early childhood education. Because children are valuable assets and as the nation's future generation in the future. In addition, at the age of 0-6 years is a golden age in the life of a child or called the golden age, where at that time is a decisive period for the development and growth of the next child. Therefore, all parties need to understand the importance of early childhood to optimize children's growth and development (Wiyani, 2014).

Seeing the role of character education in early childhood education, researchers chose two PAUD institutions with the same religious content, namely PAUD Islam Sabilal Muhtadin Banjarmasin and PAUD Islam Mawaddah Banjarmasin. Both schools are schools that implement Islamic religious education as a basis for learning so that not

only the child's academic aspects are developed but also the mental and spiritual aspects of children through worship activities and applying attitudes that are in accordance with the teachings of Islam.

Thus, the focus and formulation of this research is how the religious-based character education model in Sabilal Muhtadin Integrated Islamic PAUD and Mawaddah Islamic PAUD in Banjarmasin City, what are the implementation strategies, what are the character values implemented and what are the supporting factors and constraints faced by both the school is in the process of implementing religious-based character education.

## **2. Methods**

The research approach used is qualitative research with multi-site research design. The purpose of this study was to identify and describe the elements and model of implementation of religious value-based character education in the implementation of PAUD based on religious values.

This research was carried out in two PAUD institutions namely Sabilal Muhtadin Integrated Islamic PAU, Banjarmasin. Data collection techniques are carried out through observation, interviews and documentation studies (Sugiyono, 2006). In qualitative research, the presence of researchers in the field is very important because researchers act as key instruments as well as research data collectors (Moleong, 2005).

To establish the validity of the data, researchers used criteria: credibility, transferability, dependability and confirmability (Akbar & Usman, 2009). In this case, data analysis techniques used by researchers are data analysis techniques according to Miles and Huberman, consisting of (2007): (1) data reduction, (2) data presentation, (3) drawing conclusions/verification.

## **3. Results and Discussion**

### **3.1 Religious-Based Character Education Model**

Based on the findings, it was found that the character values implemented in both schools were character values derived from the Qur'an, Sunnah and Pancasila. Character education based on religious values is the basis for the formation of the annual vision, mission, goals, curriculum and learning programs. The purpose of education for both schools is to form a person who is faithful and devoted to Allah SWT and has a noble character in accordance with the teachings of Islam. The curriculum used is the curriculum of each school's characteristics, namely the Islamic character values where the 2013 curriculum is used as a role model or reference. This is in line with what was expressed by Arafik (2014) states that a religious-based character education model is well illustrated by designing a vision of an education unit that contains character values based on religious values that will be reached explicitly in the formulation of vision, mission and goals.

Teachers as educators have certain qualifications to support religious-based character education, namely having academic qualifications for S1 PAUD, S2 PAUD/Education Management and DII. Teachers as role models for students must have attitudes and behaviors that reflect Islamic character values. To improve the quality of teachers in order to achieve the learning objectives, the Foundation together with the Head of PAUD carried out several partnership programs with outside parties, including: an apprenticeship program or inviting several speakers to parenting and training activities. The principal also carries out organizing by forming a Central Teacher, Group Teacher, picket teacher and extra event / program coordinator who has their respective duties and responsibilities.

According to Suriansyah (2011) the success in achieving the goal of religious-based character education is not only determined by the foundations in learning but also by the elements within it, namely students, educators, the interaction of students and educators, the environment, educational materials. Students as raw inputs affect the quality of education, on the other hand competent educators are also needed to produce qualified students.

The role of parents is also involved in character education in both schools. This is in line with what was revealed by psychologist Seto Mulyadi, an example of the example built in the family through parents plays an important role in children's behavior (Salahudin & Alkrienciehie, 2013).

Therefore, the Model of Religion-Based Character Education in Integrated Islamic PAUD Sabilal Muhtadin and PAUD Islam Mawaddah is described as follows:

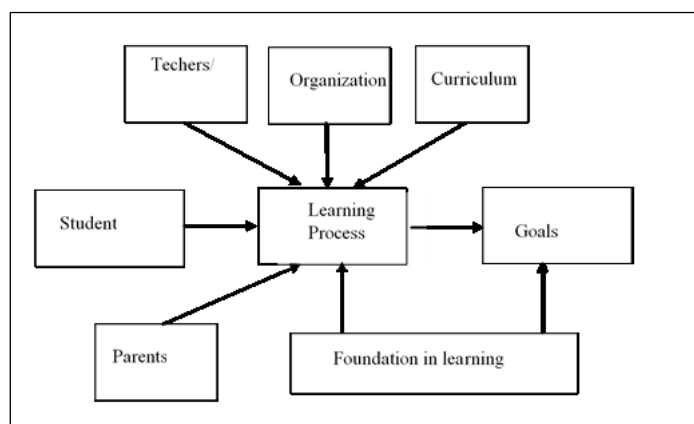


Figure 1: The Model of Religion-Based Character Education

### 3.2 Strategy of Religious Based Character Education

Based on the findings, it is known that students and educators are important elements in the success of religious value-based character education. A good interaction in the learning process will determine the success of students in receiving the material provided. Therefore, educators must have good communication skills, use tools to facilitate the communication process and have the ability to arouse passion in the process of interaction with students so that it becomes a conducive atmosphere for the

implementation of the learning process (Suriansyah, 2011). Improve the quality of learning through improving the quality of teaching staff through workshop programs, internship programs and so on.

Implementation Religious-based character education in both schools is carried out by all school residents, namely the Foundation, Principals, Teachers, Employees, Students and Parents. They all participated in supporting the implementation of religious-based character education in schools, especially through extra activity programs. The Foundation and the Principal jointly carry out partnership programs with other parties/agencies. This is in accordance with what was revealed by Yanthi Haryati in his paper *Application of Character Education in the School Environment* explained that the entire school academic community, namely the Foundation, government, principals, teachers, employees, students, and parents both have moral responsibility in shaping national character in the school environment (Haryati, 2011). In addition, it is known that the implementation of religious-based character education is carried out through assignments, direction, giving examples, environmental conditioning and habituation. Habituation is a certain behavior that is automatic without being planned in advance and applies just like that without thinking again (Ramayulis, 2004).

In the school environment, all school residents must give the students room to form activities that support character building, such as bulletins or guidebooks for parents and parenting activities (Najib, Wiyani, & Sholichin, 2016). As the Chicago Child-Parent Center has offered, that parenting does not only focus on children, but also on parents, and it shows very positive long-term results for parents and children (Reynolds & Kamphaus, 2004). The results of a study by Golan, Spiker & Sumi (2005) also show that parents who attend parenting education classes have better care and their children show better cognitive and social skills in school and readiness (Murray, McFarland-Piazza, & Harrison, 2015).

### **3.3 Implemented Character Values**

Based on the findings, it is known that the character values used in the implementation of character education based on religious values are derived from the Qur'an, Sunnah and Pancasila which are implemented in the activities of daily learning programs and annual/extracurricular activities through SOPs or activities rules and learning material. The values of religious characters implemented in the Integrated Islamic PAUD Sabilal Muhtadin Banjarmasin are 18-character attitudes consisting of respect, honesty, quality, clean, compassion, patience, gratitude, sincerity, discipline, responsibility, special, diligent, thinking positive, friendly, humble, qanaah, taqwa, and istiqomah. While the character values implemented in Mawaddah Islamic PAUD include gratitude, sportsmanship, confidence, love, cooperation, sharing, love of the Messenger of Allah, obeying traffic rules, maintaining cleanliness and health, patience, frugality, courtesy, endeavor, friendship, nationalism, sportsmanship, struggle and jihad, respect, trust,

vigilance, courage, cleverness, hard work, simplicity, honesty, thoroughness, hospitality and knowing the greatness of Allah SWT.

Character values implemented in both schools are in line with the basic characters formulated well by the Indonesian Heritage foundation, known as the 9 Character Pillars. Even like the thought presented by Ari Ginanjar Agustian with the ESQ theory that every positive character will actually refer to the noble qualities of God, namely *asmaul husna*. The nature and noble names of God are the source of inspiration for every positive character formulated by anyone from the many characters that can be emulated from the names of Allah, among others, honest, responsible, disciplined, visionary, fair, caring, and cooperative (Ainissyifa, 2014).

### **3.4 Supporting and Constraints Factors**

The supporting factors in the implementation of religious value-based character education in Sabilal Muhtadin PAUD Islam and Mawaddah Islamic PAUD Banjarmasin consist of:

#### **A. Parental support**

According to Papalia, Olds & Fieldment (2002) and Shonkof (2009) the first six years in a child's life have a great influence on the development of his life later and parents have the most important role in the process. Good family development will place the teachings of Islam as the basis and reference. Religion will be preventive, curative and constructive for the morality of children. This happens if religion enters into his personal construction. For this reason, religious teachings must enter together with the personal development of children since the prenatal period (Daradjat et al., 2008).

The quality of interaction between parents and children greatly influences early development, either positively or negatively, so the ability to be a parent is a key component in early childhood development (McCain & Mustard, 1999). Every experience that a child experiences in his life, through vision, the behavior received, will become part of his character formation. Children who often hear their parents mention the name of God and often see their parents worship will encourage and motivate children to know God then can encourage their soul growth in religion (Salahudin & Alkrienciehie, 2013).

#### **B. School environment and infrastructure**

Environmental factors are very influential in the process of planting character based on religious values. Children who are always in an Islamic character environment, it will be easier to absorb explanations and concrete examples of religious-based character values (Lalompoh & Lalompoh, 2017). As is known in the previous discussion facilities and infrastructure in both schools are very supportive in the implementation of religious value-based characters. School environmental conditions are deliberately designed in such a way as to display the values of religious characters through available worship facilities, norms and rules applied, images to somboyan slogans that describe the implementation of character based on religious values. This is according to what Tutuk Ningsih said, namely, school culture must be utilized in the development of

students' character. The values, beliefs, norms and slogans to the physical condition of the existing school need to be understood and designed in such a way that it is functional to develop the character of students (Ningsih, 2015).

### **C. Knowledge and expertise of teachers**

One of the more important components of Islamic education is the Teacher. The role of the teacher in implementing religious based character education in schools is not only limited to teaching and delivering material, but also plays an active role in every word and behavior. Because his attitude and nature will be an example for his students. Campbell (2013) argues that moral education is closely related to moral behavior and people who have moral values. Some teachers must have moral values in themselves and have moral knowledge to be applied in the curriculum formally or informally. What is meant by the informal curriculum is daily behavior without making up (Thornberg, 2016). Therefore, as a teacher must have good insight and expertise to support the process of implementing character education.

William Arthur Ward writes "*The usual teacher only tells; A good teacher will explain; Better teachers will demonstrate and the best teacher will inspire.*" Therefore, it is important for a teacher to have a broad insight, expertise and good morals in order to provide direction, explanation and provide examples to their students, especially in the process of implementation based on religion (Asmara, 2002).

### **D. Cooperation/Partnership**

Forms of cooperation in Sabilal Muhtadin Integrated Islamic PAUD include an internship program at Al Falah School in Jakarta which aims to improve the quality and quality of Teachers. Collaboration with trainers and facilitators of outbound activities, visits to screen houses, fast food restaurants etc. to support the top learning activities of the theme. While the collaboration that was carried out by PAUD Mawaddah was to bring firefighters, visits to the screen house, and bring the community of reptile lovers etc. All forms of cooperation have a purpose to support the process of cultivating religious-based characters in both schools.

Some constraints that become obstacles to the character education process based on religious values in both schools are:

#### **A. Parents who are less supportive**

Not all parents of students in both of schools are supportive of children's education at school. This has become one of the obstacles in planting the character based on religious values in both schools. A family that is supposed to be a strong pillar, in this case instead becomes a weak pillar.

Parents are not aware of the responsibility and mandate to educate their children. Educating not only by providing educational facilities, but also by participating in educating children. Because first and foremost children's education starts from the family environment and their parents. As stated by Ki Hajar Dewantara that 80% of children's education goes through their parents and 20% of their side through the school and community.

Another problem is when parents' knowledge of character and religious education is inadequate. The school finally became the main support. In fact, school education and education for parents at home must always be in synergy and in line especially in character education based on religious values. Because character education is sustainable and must be consistent.

### **B. Child's condition**

What is meant by a child's condition is the condition of his health and emotions.

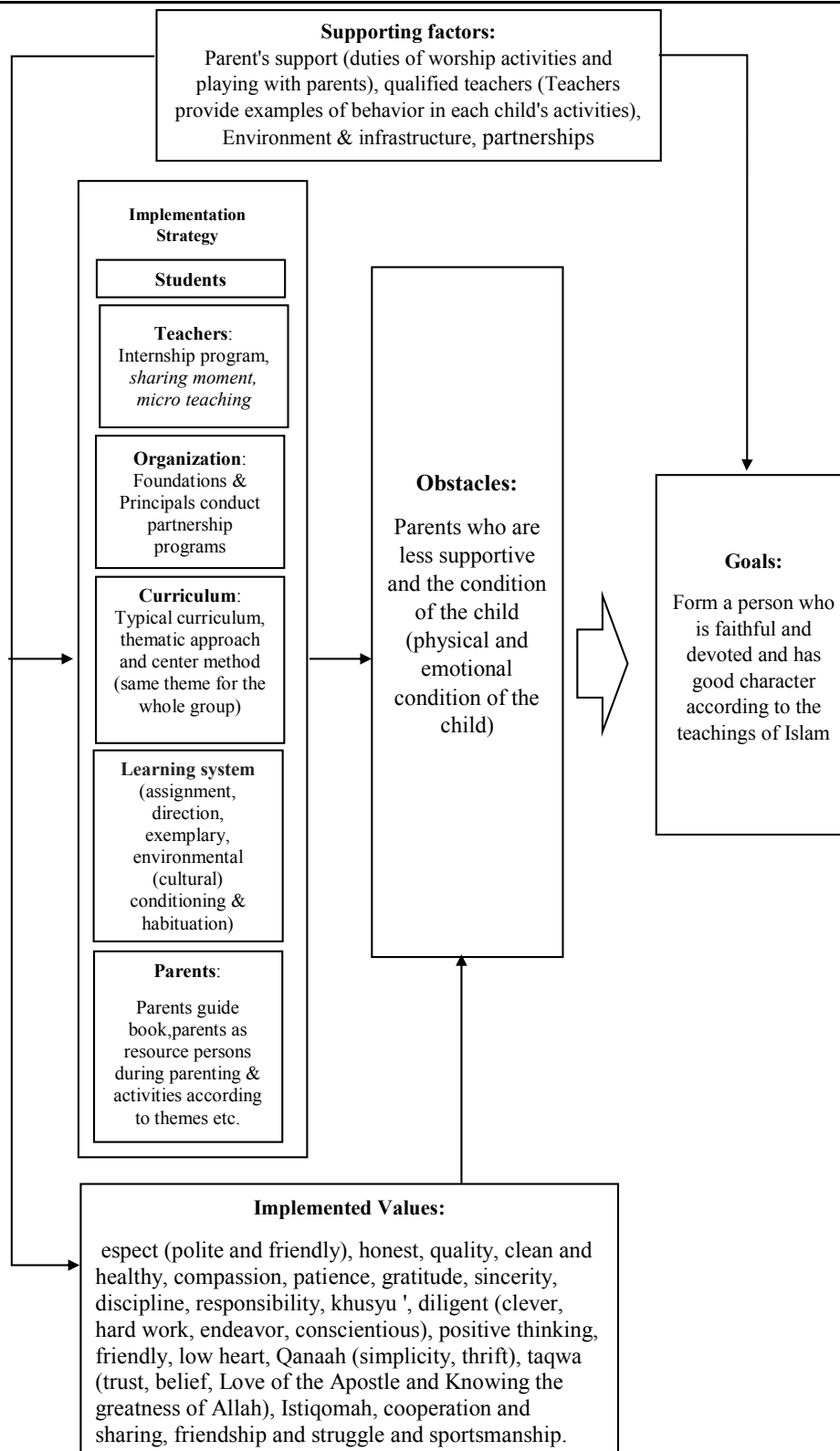
The physical condition of the child also affects his emotions. children who are not feeling well or unwell will look lethargic and not excited. So that it will be difficult to attend learning activities at school.

This is in accordance with what was stated by Sumadi Suryabrata and Shertzer and Stone, that children's physiological factors (body health) affect the learning process and children's learning achievement. Physical conditions affect the emotions and readiness of children to accept learning (Winkle, 1997).

So, by adding the excellence of Sabilal Muhtadin Integrated Islamic PAUD and Mawaddah Islamic PAUD, it can be obtained a religious-based character education model as shown below:



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**Figure 1:** Flow Model of Religion-Based Character

## **4. Conclusion and Recommendation**

### **4.1 Conclusion**

1. Character education based on religious values carried out in the Integrated Islamic PAUD Sabilal Muhtadin and PAUD Islam Mawaddah Banjarmasin. The character values that are instilled are the characters that are sourced from the Qur'an, Sunnah and Pancasila to achieve the goals of the school, namely the formation of a person who is faithful and devoted to Allah SWT and has a noble personality that is in accordance with the values of the Islamic religion. The curriculum used is the curriculum of the characteristics of each school in which the 2013 curriculum is used as a reference in its preparation, added with the values of the school's characteristics, namely Islamic values. In addition to the foundation, goals and curriculum used, educators, students and the environment are important elements in the success of religious-based character education.
2. Strategies for Implementing Character Education Based on Religious Values in both schools, including habituation, exemplary, directing, assignment and environmental (cultural) conditioning. Education Character-based religion is carried out by all school residents, including foundations, principals, teachers and employees, students and parents.
3. Character Values implemented in both schools are character attitudes that are in accordance with the teachings of Islam, namely (1) respect (polite and friendly), (2) honest, (3) quality, (4) clean and healthy, (5) compassion, (6) patience, (7) gratitude, (8) sincerity, (9) discipline, (10) responsibility, (11) khusyu', (12) diligent, (13) positive thinking, (14) friendly, (15) humble, (16) Qanaah (simplicity, thrift), (17) taqwa, (18) Istiqomah, (19) cooperation and sharing, (20) friendship and (21) struggle and sportsmanship.
4. Supporting factors in the implementation of character education based on religious values in both schools, including: parental support, school environment and infrastructure, knowledge and expertise of Teachers and partnership with outsiders. Some obstacles to the process of character education based on religious values in both schools are parents who are less supportive and the condition of the child (health and emotional conditions).

### **4.2 Recommendation**

#### **A. For Parents**

Parents should participate in the child's education process. Actively communicating with teachers in school and supporting school learning programs will make children's education more optimal.

#### **B. For Principals**

The Principals should make written documentation regarding the rules and SOPs for each child's activities at school. Because the existence of SOPs and written rules will

help remind and be more consistent for all school residents in the process of implementing religious-based character education.

### C. For Teachers

Teachers should participate in every child's activities in school, so that they can provide examples of real behavior for students especially in the process of implementing religious value-based character education. For example, during lunch, the teacher also took lunch, so that

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