Model of religious character education: A case study in Al-Hilal Islamic Primary School Bekasi, Indonesia

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Abstract

Presidential Regulation Number 87 of 2017 Article 2 states that character education must be the leading spirit in Indonesia's delivery of education. This study aims to describe the religious character education model implemented at Al-Hilal Islamic Primary School Bekasi, which is supported by participation of students' parent to build a learning process that not only produces an output of students who can graduate from school but also produce students who have religious characters. This research uses a qualitative approach with the type of case study method. The data collection techniques used were interviews, observation, and documentation. The results are the synergistic relationship and active role of all parties; in this case, the school and parents have successfully shaped the Islamic religious character. Students' character is built on a strong

foundation from the family and strengthened through the Islamic education system in schools.

Keywords: *Religious Character Education, Habituation Method, Synergistic Relationship*

Introduction

No country in the world does not desire progress, including Indonesia. Therefore, every country is willing to make an effort to achieve development. Initially, natural resources were considered as the most important capital and element of state development. However, over the time, this assumption has shifted. In other words, no matter how much natural resource wealth a country has, it will not be able to support development if it is not matched by adequate quality of human resources (Croce, 2019).

To produce quality human resources, a good education system is surely needed (Hastasari, Aw, Setiawan, 2016). Through proper guidance, teaching and training, good human resources are capable of playing the role in the country's development efforts will emerge. This view is in accordance with the Law of the Republic of Indonesia Number 2 of 1989 concerning the National Education System Article 1 Paragraph 1 which stated that "Education is a conscious effort to prepare students through guidance, teaching, and/or training activities to be able to play a role in the future."

Today, education is facing tremendous challenges. Various efforts have been made to improve the quality of education to suit the demands of the times and changes. On the other hand, education is expected to meet the various needs of society (Althof & Berkowitz, 2006). In addition, there is a strong will for educational institutions to be able to supply the quality human resources so that they can make leaps in the country's development. In this regards, the government's role is needed in order to make meaningful changes in improving the quality of education.

Currently, the national education innovation that is being extremely discussed to be implemented is character education. Improvement of national education is carried out through various efforts and programs for strengthening character education. As quoted from kemdikbud.go.id (2017) that one of the programs in the field of education is strengthening character education. In accordance with the mandate of *Nawacita*, the government will carry out a

revolution against the character of the nation. Character education that is given at the basic education level must get a larger portion than knowledge education (Singh, 2019). Character education in primary schools is given at seventy per cent, while in junior high schools it is given at sixty per cent.

In addition, the success of education is not only determined by academic achievement, but must be supported by the development of positive characters in accordance with development needs (Muhtar & Dallyono, 2020). Presidential Regulation Number 87 of 2017 Article 2 states that the Strengthening of Character Education (PPK) makes character education a national education platform to equip students as the golden generation in 2045. Based on the spirit of *Pancasila* and good character to face the dynamics of change in the future. Based on the Presidential Regulation, character education must be the main spirit in the implementation of education in Indonesia.

The issuance of Presidential Regulation Number 87 of 2017 has had a real impact on schools to implement the Strengthening of Character Education (PPK) in the Curriculum 2013. It is hoped that the Strengthening of Character Education can be integrated in the Curriculum 2013. It is not just an additional program, but can be a way of teaching and learning applied by all stakeholders in the education unit.

In the Guidelines for the Implementation of Character Education in the publication of the Curriculum Centre of the Research and Development Agency, the Ministry of National Education has also identified a number of values that shape character and are the results of empirical studies that come from religion, *Pancasila*, culture, and national education goals. One of them is religious values, namely obedient attitudes and behaviours in implementing the teachings of the religion they adhere to, being tolerant of the practice of other religions, and living in harmony with followers of other religions (Benaziria & Murdiono, 2019).

Even so, the religious character education that has been trying to be developed in schools has not been implemented optimally. In fact, it could even be said to be a failure. This is because religious education only touches on the introduction of norms or values, not at the level of internalization and real action in daily life. This fact shows that the religious character education currently being carried out places more emphasis on cognitive aspects only, and tends to ignore affective and psychomotor aspects which are actually the core of value learning (Sutomo, 2014).

This phenomenon should not be allowed to continue, because it will cause a gap between acquired knowledge and real behaviour in daily life. Therefore, strengthening religious character education is imperative so that the nation's generation is saved from moral degradation and multidimensional crises.

The implementation of strengthening religious character education requires the role and participation of various parties. In this case, one of the parties that plays an important role in the implementation of religious character education for students is the family (Sukendar, Usman & Jabar, 2019). The family is regarded as one of the elements that support the success of the religious character education process, because the family is the environment closest to students. Also, the intensity of togetherness between students and their families is much more in quantity compared to the school.

In the results of a survey conducted by the Ministry of National Education and quoted by Wibowo (2012), it is revealed that the average student in attending school is only about seven hours per day or less than 30%. The rest, about 70% of students are in the family and the surrounding environment. So, when viewed from the aspect of the quantity of time, education in schools only contributes 30% to the educational outcomes of students. Similar opinion was expressed by Suprayogo (2004) who said that family and school institutions should be synchronous and integrated in providing educational influences on children.

Based on some of these phenomena and problems, the researchers are interested in examining deeply the religious character education model that is suitable for basic education and forms of parental participation or participation in synergizing for the success of students' religious character education held at Al-Hilal Islamic Primary School, Bekasi, Indonesia.

Methods

This study uses a qualitative approach, because it requires more in-depth data and information about the religious character education model that is characteristic of Al-Hilal Islamic Primary School Bekasi and the role of parents of students in achieving successful character education for students. This type of research is a case study. This research was conducted at Al-Hilal Islamic Primary School which is located at Jalan Makrik Number 8, Kelurahan Bojong Rawalumbu, District of Rawalumbu, Bekasi, Indonesia

This study used triangulation of data collection techniques. Methodological triangulation is that researchers collect data from documents, interviews, and observations (Denzin, 1978). Thus, this study will use semi-structured interviews with participants, school observation using a redesigned classroom observation form, and finally, document analysis.

Meanwhile, the focus of this research is only on the application of character education held at Al-Hilal Islamic Primary School and the parents of students. The data were obtained directly from participants through the process of observation, interviews, and documentation. In addition, the data sources for this study were the principal, teachers, parents of students, and students.

Results and Discussion

Al-Hilal Islamic Primary School is a school founded by the Imam Nawawi Foundation. This school is located at Jalan Makrik Number 8, Kelurahan Bojong Rawalumbu, District of Rawalumbu, Bekasi, Indonesia. The Principal of Al-Hilal Islamic Primary School currently is Agus Priatna. The number of teachers owned by this school is 42 people, with 331 male students and 346 female students.

Al-Hilal Islamic Primary School has a vision of realizing professional and quality educational institutions that are in line with Islamic values based on the principles of *Ahlus Sunnah wal Jamaah*. In an effort to implement this vision, Al-Hilal Islamic Primary School tries to integrate the school's vision with a character education system, especially religious characters. Religious character education at Al-Hilal Islamic Primary School has its own management, so that it becomes the hallmark of the school.

The implementation of character education in schools can be done by several methods. This study uses the concept used by Hidayatullah & Rohmadi (2010) that the method in shaping the religious character of early childhood consists of (1) instilling discipline; (2) creating a conducive atmosphere; and (3) integration and internalization. In this study, there are several findings that are closely related to this theory.

Discipline Cultivation

In essence, discipline is an obedience that is truly supported by the awareness to fulfill duties and behave properly according to the rules or code of

conduct that apply in a certain environment (Hidayatullah & Rohmadi, 2010).

There are many ways that can be done in enforcing discipline, especially in schools. Based on the results of interviews and observations at Al-Hilal Islamic Primary School, it is known that there are several ways and efforts that have been made by schools as a process of building a disciplined personality to realize the success of character education for students, namely:

First, habitual method, to assist the discipline process of students, Al-Hilal Islamic Primary School uses the habituation method. The habituation method is used to train students in implementing discipline so that they are accustomed to thinking and acting in accordance with school regulations and become students with good character. This is in line with statement of Armai (2002) that the habituation method is a way that can be done to accustom students to think, behave, and act in accordance with the guidance of Islamic teachings.

The habituation method is a very effective way of instilling character values into the souls of students, including religious character, because the characteristic of the habituation method is an activity in the form of repetition of the same thing. This repetition is deliberately done so that the stimulus and response are strong enough. Thus, the inculcation of religious character can be helped by this method (Muqowim & Lessy, 2019).

In the field of psychology, it has been studied that the "operant conditioning" habituation method needs to be done by the teacher in order to accustom students to behave well in accordance with the rules set by the school.

The form of habituation efforts made by schools of students refers to the theory presented by Ramayulis (2001), namely habituation in morals, worship, and faith. The following will explain the findings in schools related to this theory: (1) Habituation efforts in morals. At Al-Hilal Islamic Primary School, habituation efforts in morals are in the form of habituation in doing good deeds, such as always behaving honestly, coming to school on time, respecting teachers and elders, loving friends, helping anyone in need, and so on.

(2) Habituation efforts in worship. Habituation efforts in terms of worship such as getting used to reading "Bismillah" before doing something, reading "Hamdalah" every time you do something, obliging to attend dzuhur prayers at school, and so on.

(3) Habituation efforts in faith. This habituation efforts are habituation in the form of building a sense of faith in the hearts of students in daily activities,

including in the process of teaching and learning activities in the classroom.

Through these habituation efforts, the pattern of character education has begun to be embedded in the majority of the students of Al-Hilal Islamic Primary School. The pattern of character education with disciplinary cultivation has been programmed by the school in stages since the students were in the first grade. It is proven that the students of Al-Hilal Islamic Primary School have their own characteristics in appearance as a Muslim and Muslim woman who has Islamic character.

The second form of effort in shaping the character of students in order to practice self-discipline consistently, Al-Hilal Islamic Primary School makes several disciplinary rules for students. The regulations were printed in the form of large banners, which were posted near wall magazine of school and several other places.

The following are the rules regarding the types of violations and the types of punishment received by students for committing a violation:

NO	TYPES OF VIOLATIONS	TYPES OF PENALTIES
1	Throwing trash anywhere	Garbage must be picked up and disposed of in its place
2	Not working on cleaning picket schedules	An additional cleaning picket schedule is imposed
3	Not keeping the toilet clean	Cleaning the bathroom
4	Bringing cigarettes/ smoking/accessories inside or outside the school	• Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • Suspension for 6 days and work on assignments from the teacher • Memorize as many as 8 lines of Al Quran verse • If it is repeated, the student will be returned to the parents

NO	TYPES OF VIOLATIONS	TYPES OF PENALTIES
5	Bringing/displaying obscene pictures or photos inside or outside school and bringing, viewing, or distributing pornography	• Confiscated by the school • Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • Memorize as many as 8 lines of Al Quran verse • One week suspension • If it is repeated, the student will be returned to the parents
6	Bringing cellphone, MP3/MP4, radio, Walkman, camera, laptop, modem, without permission	• Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • The items brought will be confiscated by the school for 3 months
7	Dating and the like	• Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • Suspension for 3 days and work on assignments from the teacher • Memorize as many as 8 lines of Al Quran verse • If it is repeated, the student will be returned to the parents

NO	TYPES OF VIOLATIONS	TYPES OF PENALTIES
8	Doing and saying impolite/ not covering the genitals/ not dressing Muslim Muslim women in public	• Make a statement • Reading and giving alms in the form of books related to despicable acts • Reading/memorizing dhikr for morning/evening • One day suspension • If it is repeated, the student will suspension for 6 days and even be returned to the parents
9	Making noise/fighting with residents outside the school	• Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • Memorize as many as 4 lines of Al Quran verse • If it is repeated, the student will suspension for 3 days and even be returned to the parents
10	Prevent disturbance or unpleasant actions against residents outside the school and damage school facilities/facilities	• Parents call • Make a statement • Replacing the damaged items • If it is repeated, the student will suspension for 2 days and even be returned to the parents
11	Participating in activities outside of school without permission from the school	• Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • If it is repeated, the student will suspension for 2 days and even be returned to the parents

NO	TYPES OF VIOLATIONS	TYPES OF PENALTIES
12	Defaming the name of the school either through behavior or speech through anything (real/virtual world)	• Parents call • Make a statement • Reading and giving alms in the form of books related to despicable acts • Restoring the good name of the school • Suspension for 3 days and work on assignments from the teacher • Memorize as many as 4 lines of Al Quran verse
13	Stealing inside or outside of school	• Make a statement • Reading and giving alms in the form of books related to despicable acts • Reading/memorizing dhikr for morning/evening • Suspension for 4 days • If it is repeated, the student will be returned to the parents
14	Committing blackmail against others and committing fraud	• Reading and giving alms in the form of books related to despicable acts • Suspension for 6 days and work on assignments from the teacher • Returning items that do not belong to him and apologizing • If it is repeated, the student will be returned to the parents

Based on the results of interviews and observations, information was obtained that not all types of violations were committed by students at Al-Hilal Islamic Primary School. The types of violations that were still found were classified as minor violations, such as throwing garbage out of place, not carrying out cleaning pickets according to duties, not keeping school toilets clean, and speaking disrespectfully. There have been no serious violations so far.

However, regardless of the type of violation, the rules are still enforced. With the few types of violations committed by students, it proves that Al-Hilal Islamic Primary School is quite successful in instilling discipline for students.

Creating a Conducive Atmosphere

To create a conducive atmosphere for students in religious character education at Al-Hilal Islamic Primary School, it is carried out through the participation and active role of all parties related to students, including family, school, and community. This is in accordance with the theory of Hidayatullah & Rohmadi (2010) which explains that basically the responsibility for character education lies with all those who surround it, starting from family, school, community and government. The environment can be said to be a process of child culture influenced by the conditions that children face and experience at any time (Zulfah & Shofa, 2019).

The same opinion was conveyed by Suprayogo (2004) that family and school institutions should be synchronous and integrated in providing educational influences to children. Based on these theories, there are several findings in schools that are closely related to the school's efforts to build a conducive atmosphere for religious character education and the school's efforts to build cooperation with students 'families in the form of participation and the active role of parents in supporting the success of students' religious character education (Sanderse, 2013; Hastasari, Aw, Setiawan, 2016).

According to the results of an interview with the Principal of Al-Hilal Islamic Primary School, it was revealed that Al-Hilal Islamic Primary School has a 5S program in an effort to build a conducive atmosphere to form religious character. These 5S behaviors are *senyum*, *salam*, *sapa*, *sopan*, *santun*.

Senyum. School provides understanding to students that *senyum* is worship. *Senyum* can be done by everyone because *senyum* is a very easy and cheap worship. Even though it's easy to do, a *senyum* can have a tremendous impact, including a *senyum* can build a sense of affection between others and a *senyum* can turn enmity into friendship. This statement is in accordance with the explanation of Hadi (2013) that a *senyum* can paralyze enemies, heal illnesses, glue brotherhood ties, heal mental wounds, and can be a means of achieving world peace.

Salam. Students are taught and accustomed to always spread *salam* in the school environment, both to teachers, friends, and others, by saying *Assalaamu'alaikum warahmatullahi wabarakatuh.* Students are given the understanding that giving, saying and answering *salam* is included in good

deeds and can strengthen brotherhood. *Salam* is said at the time of meeting, separating, entering the classroom, entering the teacher's room, and other conditions.

Sapa. Students are directed to greet each other, so that a comfortable interaction process will be established and the atmosphere becomes conducive. Sutarno (2008) explains that *sapa* is synonymous with reprimanding. *Sapa* can mean inviting someone to have a conversation. *Sapa* can make it easier for anyone to get along, contact each other, and interact.

Sopan Santun. In interactions with everyone in the school environment, students are taught to always be polite. Politeness is an attitude of respect for others and for the interests of others. The benefits of politeness are numerous, including relationships with others becoming more intimate, mutual understanding and mutual respect. This was stated Mas'ud, Fuad, & Zaini (2019) that politeness is a procedure or rule that has been passed down from generation to generation and developed in a culture of society, which is useful in socializing with other people, so that a close relationship, mutual understanding, respect according to predetermined customs.

Field findings regarding the implementation of the 5S (*senyum*, *salam*, *sapa*, *sopan*, *santun*) rules make students at Al-Hilal Islamic Primary School have a different character from primary school in general. With this application, the atmosphere that is formed in the Al-Hilal Primary School environment has a distinctive religious characteristic that applies Islamic principles.

Based on the findings in the research, Al-Hilal Islamic Primary School has carried out several programs in establishing cooperation and the active role of parents of students to synergize with the school in supporting the process of educating students' religious character. These programs are: one, establish a school committee and class coordinator. Al-Hilal Islamic Primary School has an association of parents of students called the school committee. The school committee is an independent institution formed and plays a role in improving the quality of services by providing consideration, direction and support for personnel, facilities and infrastructure, as well as educational supervision at the education unit level (Pasal 56 ayat 3 UU SPN Nomor 20/2003).

The school committee at Al-Hilal Islamic Primary School is very helpful to the school. They work together with the school in supporting school programs, including programs that lead to the religious character education of students. In addition, the school committee becomes a forum for channelling

the aspirations and initiatives of parents of students and the community, accommodating and analysing every aspiration, idea, and educational need proposed by the community, and the school committee usually provides input, considerations and recommendations to the school concerned. The process of implementing education.

Two, meetings of parents of students. Al-Hilal Islamic Primary School often holds meetings between parents and school. The meeting was held to equalize visions and perceptions in educating students, and conveyed the programs that will be and are being implemented by Al-Hilal Islamic Primary School, including the religious character education program, with the hope that if parents know the school program they will participate and help to educate their sons and daughters. In addition, the meeting between parents and schools also discusses problems that occur in the educational process, such as the opinion expressed by Purwanto (2004) that there is an association of parents of students with the school to discuss educational problems which still have many mistakes found in parents.

Three, routine scientific studies for parents of students. According to information obtained from the Principal of Al-Hilal Islamic Primary School Agus Priatna, that once a month in schools a routine scientific study is held. All parents of students and the community around Al-Hilal Islamic Primary School are invited to attend the scientific study. Scientific studies are held to increase public insight and knowledge related to children's education, religious education, and so on.

The program agreed between Al Hilal Islamic Elementary School and the parents and/or families of Al-Hilal Islamic Primary School students is carried out with the management submitted to the Parents Association of students and coordinating for each implementation with Al-Hilal Islamic Primary School teachers. In fact, this program is significant enough to create a conducive atmosphere in the Al-Hilal Islamic Primary School environment. The presence of the family in several activities in the Al-Hilal Islamic Primary School environment which is quite intensive makes the atmosphere conducive because psychologically it makes students also feel a kinship atmosphere in the school environment. This makes students accustomed to forming Islamic religious characters by getting a conducive atmosphere at school and of course also at home because parents and their families already have the same understanding in character building by getting used to a conducive atmosphere (Sukendar, Usman & Jabar, 2019).

Four, integration and iinternalization. Based on the results of observations and interviews, Al-Hilal Islamic Primary School seeks to implement religious character education through a process of integration and internalization of religious values in several school programs. The need for a process of integration and implementation of values is in line with Hidayatullah & Rohmadi (2010) that emphasizes character education requires a process of internalizing values. For that we need self-habituation to enter the heart so that it grows from within.

The following are some of the findings in schools in efforts to integrate and internalize religious values in school programs: First, *diniyyah* curriculum iinnovations. In carrying out the learning process, Al-Hilal Islamic Primary School uses two curricula, namely the national curriculum and the *diniyyah* curriculum. The national curriculum used by this school is a curriculum issued by the Ministry of Cultural Education of the Republic of Indonesia (*Kemendikbud*), while the additional curriculum used by this school is the diniyyah curriculum made by the school which refers to the vision and mission of the school and considers the needs and demands of the community, especially with regard with religious education for students.

Diniyyah curriculum at Al-Hilal Islamic Primary School changes every year. The principal of Al-Hilal Islamic Primary School Agus Priatna always trying to make innovations and new breakthroughs in making the *diniyyah* curriculum so that the essence of the *diniyyah* curriculum is always in accordance with the development and change of society and cultural values, as well as changing conditions and development of students. This is in line with explanation of Sanjaya (2009) that curriculum innovation means an idea, idea, or certain action in the curriculum field that is considered new to solve educational problems.

Agus Priatna added that curriculum improvement which is carried out continuously, of course, begins with a periodic and scheduled evaluation process. From the results of this evaluation, it will be known the advantages and disadvantages of the curriculum that has been implemented. These weaknesses and strengths become input and material for consideration in the planning process of the next *diniyyah* curriculum.

This is in accordance with the opinion of Gunawan (2012) who states that curriculum development is a way of planning, implementing educational curricula in educational units, in order to produce a collaborative, accommodating curriculum, resulting in an ideal-operational curriculum, which is in accordance with the characteristics and the needs of education units and their respective regions. With the changes and improvements to the *diniyyah*

curriculum, it is hoped that it can lead to improvements in religious character and can continue to support government efforts in realizing student character education.

Diniyyah curriculum changes are constantly changing and adding to several subjects, namely Tauhid, Aqidah, Morals, Sirah, Fiqh, Tahsin, Tahfidz, and Arabic. One example of changes in the *diniyyah* curriculum provide information that there will be changes to the material content in Arabic lessons. It is planned that these changes will be implemented in the next academic year. These changes are in the classification of material for the lower and upper classes. Low class (grade 1 to grade 3) will learn Arabic material content in the form of Arabic vocabulary only, then will continue with Arabic lessons in upper class (grade 4 to grade 6) by studying Nahwu and Sharaf material.

Second, internalization of religious concepts in teaching. In religious character education, Al-Hilal Islamic Primary School applies religious values in the teaching process in the classroom. Every lesson in school tries to be linked or linked to religious values, including general subjects such as Mathematics, Science, Social Sciences, Civics, Indonesian Language, and so on. So that every lesson given to students even though general lessons always contain character education.

The principal of Al-Hilal Islamic Primary School hopes that efforts to internalize religious concepts in teaching will influence the mind-set of students little by little. Students will be familiar with all activities in the learning process that are always associated with religion. One example in mathematics. Students are not only equipped with mathematics, but students also learn what is meant by honest actions, the importance of *shadaqah*, and so on.

Third, internalization of religious concepts in exemplary. The results of interviews and observations at Al-Hilal Islamic Primary School, obtained findings that to support the realization of religious character education in schools requires exemplary from teachers and all parties in the school. Exemplary is the behaviour and attitude of teachers and other education personnel in providing examples of good action so that these examples are expected to become role models for students to imitate what they see (Revell & Arthur, 2007). Students will behave well if they see teachers or parents behaving well too.

The Al-Hilal Islamic Primary School teacher provides an example in behaviour, such as the teacher saying greetings first, participating in reading prayers before starting to learn, discipline coming on time, dressing neatly,

speaking polite words and giving an example in everything that has been promised. Based on observations in the field, the concept of exemplary is indeed quite influencing students, because the majority of teachers and parents of students have been able to provide role models in shaping Islamic religious character. But sometimes in a minority there are still some things that are not conducive to the application of character for students which of course are only casuistic because not most of them.

Conclusion

Based on research at Al-Hilal Islamic Elementary School, the conclusion is that the habituation method successfully shapes student character. One of them is with a smile, greetings, greetings, politeness, courtesy. The synergistic relationship and active role of all parties, in this case, the school and parents, have succeeded in shaping the Islamic religious character. Students' character is built on a strong foundation from the family and strengthened through the Islamic education system in schools.

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