Character Education In Forming Personality Students On Aspects Of Relationship Ethics

Ach. Zukin

Fakultas Ilmu Sosial dan Humaniora, Situbondo, Indonesia
achzukin@ibrahimy.ac.id

Zainuddin

Fakultas Syariah dan Ekonomi Islam, Situbondo, Indonesia
zainummal@gmail.com

ABSTRACT

Character education is the education of character, morals, values, and character, which aims to develop the ability to determine good and bad and apply this goodness in life. To realize character education, a foundation is needed as a reference in forming character education. This type of research is field research which aims to obtain a complex picture of reality and discover patterns of interactive relationships (Sugiono, 2011). Using a qualitative approach, researchers researched the role of Islamic boarding schools in forming character values in students about the students' personality traits in the aspect of Social Ethics. This data is collected both in the form of words and describing the situation and becomes the focus of the research and is clearly described as a basis for the use of research (Moleong, 2007). Instilling character values according to the basis of Presidential Decree No. 87 of 2017 with 18 values that form national character and culture (2) implementation of integrating values into the Islamic boarding school curriculum is carried out through 3 aspects, namely: through teaching and learning activities, aspects of social ethics, and religious activities. (3) the evaluation contains several values embedded in the students' personalities in the form of; honest, disciplined, environmentally conscious, tolerant, independent, curious, and responsible. This research implies that it has an impact on improving the personality of students to become better and have Islamic morals in social patterns in society, and also on increasing the achievements of students.

KEYWORDS
character building,
student personality,

Introduction

The problems currently occurring in Indonesia are closely related to the level of public morality. The world of education is a contributor to these problems, such as theft, bullying, sexual abuse, and even acts of violence that result in death. This is a symptom of the moral decline that is occurring in Indonesia's young generation (Abdillah, 2017).

Cases of moral decline among teenagers today do not just happen, where during this transition period teenagers experience uncertainty and unpredictability and are often tempted or pulled to do bad and unclear actions, from this condition their personalities slowly form.

Personality is a distinctive pattern of thoughts, feelings, and behavior that differentiates one person from another and does not change across time and situations (Purwanto, 2007). So, the initial concept of personality is behavior that is displayed in the social

environment, an impression about oneself that is desired to be captured by the social environment. Personality does not occur suddenly but is formed through a long life process, personality is dynamic, and changes due to environmental influences, life experiences, or education (Suryabrata, 2011).

Considering that in a person's essence, there are desires and reason, from this a person's quality can be seen as contained in a Sahih Hadith said by the Prophet:

أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الجَسَدُ كُلُّهُ أَلاَ وَهِيَ الْقَلْب

Translation: "Indeed, in the body, there is a lump of flesh, if it is good then the whole body is good and if it is damaged then the whole body is damaged, remember that He is a qolbu" (Al-Bukhari, n.d.).

From the hadith above, it is clear that a person will have a good or bad personality, it all depends on the condition of his heart or soul. The heart consists of two aspects, namely the first, the part that is physical or shaped, while the second, namely the part that is spiritual or formless. Both have interrelated functions in forming personality (Mujib, A., & Mudzakir, 2002).

Through education, personality, and character will be formed, of course, to form a personality that has character and refers to Islamic values. Considering that education is a necessity because it not only makes students intelligent but also has good character and manners so that their existence as members of society becomes meaningful both for themselves and others (Judiani, 2010).

As mandated by the National Education System Law Number 20 of 2003 Article 3, and Presidential Regulation (Perpres) Number 87 of 2017 as the basis for national education and strengthening character education according to the Ministry of National Education with 18 values of character-forming elements. It can be interpreted that national education encourages the creation of the nation's next generation who have a religious character, noble character, intelligence, independence, and democracy (Marzuki, 2018).

In line with this statement, Thomas Lickona, a psychologist and professor of education at the University of New York, is considered a proponent of character education with his book entitled Educating for Character: "Educating to form character" (Lickona, 2016). He made me aware of the importance of character education. In this case, Thomas Lickona mentions 7 essential and main elements of character that must be instilled in students which include: sincerity or honesty, compassion, courage, affection, self-control, cooperation, and hard work (Lickona, 2016).

In his book, he also writes about the importance of the role of parents and teachers in character formation, where parents are children's first moral teachers, the most lasting influences, where children change teachers every year, but they have one parent throughout. growth period. A teacher has the power to influence the values and character of children, where teachers can be effective caregivers, build students' self-esteem, be role models in matters of morals and moral reasoning, and provide moral teaching and direction through explanations and corrective feedback on morals child.

This is in line with the discussion of the role of teachers in shaping children's character, that the role of teachers, in general, is as an educational task including educating, teaching, and training. The role of teachers in carrying out their duties at Islamic boarding schools must be to be able to treat themselves as second parents and be able to attract the sympathy of the students so that whatever lessons they are given should be able to motivate their students in teaching (Cahyani, K., & Dewi, 2021).

In this research, researchers chose Islamic boarding schools as educational institutions. Apart from that, the educational institutions that have been implementing character education for a long time are Islamic boarding schools. Islamic boarding schools, as one of the sub-systems of National Education, are even seen by many groups as having special advantages and characteristics in applying character education to their students (students) (Astuti, D., 2019). To create and develop a Muslim personality, namely a personality who believes and is devoted to Allah SWT, has noble character, is useful for society as a community service, is independent, free, and firm in his personality, spreads religion or upholds the religion of Islam and the glory of Muslims amid society and love knowledge to develop Muslim personality (Masyhud, S., & Khusnurdilo, 2005).

Education in Indonesia, especially moral education, is currently still unable to solve the problem of national character which is increasingly declining, especially the implementation of Islamic Religious Education learning which many consider to be unable to shape the character of students. Due to facts that are often found in the field, Islamic Religious Education only emphasizes cognitive aspects or mastery of material, and what the character of students will be after graduating from the institution. Therefore, it is still felt to be very necessary to study and emphasize the importance of character education which includes character values, and applying them to students.

Methodology

This type of research is a research field (field research) that aims to get a picture of reality complex and find patterns of relationships which is interactive (Sugiono, 2011). Type This research is the reason the researcher chose This research is based on a case study carried out in natural situations (Zamili, 2017). So, this research was carried out randomly directly in the field to obtain valid data on the wife's practices as the main breadwinner

The research approach used by the author is a qualitative approach namely research that intends to understand what phenomena are experienced by the research subject (Moleong, 2013). Through this approach, the researcher did research on the practice of wives as the main breadwinners by nature as a source of direct data in the field. These data are collected both in the form of words and descriptions situation becomes the focus of research and is described clearly as the foundation of research use.

Results and Discussion

Character education planning in this case is to instill the values of the elements that form character and national culture as put forward by the Ministry of National Education, consisting of 18 character values, namely the values: (1) Religious, (2) Honesty, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love of the Motherland, (12) Appreciates Achievement, (13) Friendly/Communicative, (14) Loves Peace, (15) Loves Reading, (16) Cares for the Environment, (17) Social Care, (18) Responsibility. In this case, planning is carried out by applying it simultaneously to the curriculum/learning process at the Islamic boarding school (Latifah, 2014).

In its implementation, to maximize the results of achieving character education as in the plan above. Implementation of character education in Islamic boarding schools, including: (1) through integration into subjects (2) integration through local content subjects (3) through self-development (Habitatization), consisting of routine activities, programmed activities, spontaneous activities, exemplary activities, supporting activities, (4) through cultivating character education in Islamic boarding schools.

In realizing the smooth implementation of character education, Islamic Boarding Schools create Islamic boarding school policies to support the successful implementation of character education programs through conditioning, namely by completing and providing adequate facilities and infrastructure. In this regard, Islamic boarding schools provide several facilities for religious activities such as mosques and water taps for ablution to develop the religious values of students by getting them into the habit of performing Dhuha, midday, and Asr prayers in congregation which are carried out in the mosque or the classroom.

Implementation of Santri Character Education in Islamic Boarding Schools outside of routine learning activities

Routine activities carried out at the Islamic Boarding School include: shaking hands between the students and their ustadz every day before learning is carried out or the start of learning.

Implementation of Santri Character Education in Islamic Boarding Schools Outside of Spontaneous Learning Activities

This activity is usually carried out when the ustadz finds out about bad behavior and attitudes, then at that time the ustadz makes corrections or reprimands the students so that the students will not carry out these bad actions. There are forms of spontaneous activities in Islamic boarding schools such as 3 S culture (smile, greet, say hello), throwing rubbish in its place, not shouting so that it disturbs other people, being orderly in dressing (wearing a headscarf and belt), behaving politely, and so on. etc. This was proven when one of the ustadz reprimanded the students for not dressing properly and then told them to tidy them up in the bathroom. With spontaneous activities, it is hoped that students will have character values such as discipline, caring for the environment, and responsibility. Through this form of spontaneous activity, it is hoped that it can shape the character of the students.

Implementation of Santri Character Education in Islamic Boarding Schools Outside of Exemplary Learning Activities

This was demonstrated by the ustadz and all residents of the Islamic boarding school participating in routine activities organized by the Islamic boarding school. The forms of exemplary behavior carried out by the ustadz are dressing neatly, arriving on time, working hard, being honest, polite, affectionate, caring for his students, speaking politely, and having a good attitude and personality both actively and passively in activities. boarding school routine. It is hoped that the students can imitate the attitudes and behavior exemplified by the ustadz. This shows that the implementation of character education is not only carried out by the students but involves all ustadz and Islamic boarding school residents who are responsible for implementing character education.

Implementation of Santri Character Education in Islamic Boarding Schools outside of conditioning learning activities

The forms of conditioning in Islamic boarding schools are as follows: Toilets are always cleaned, rubbish bins are in various places, the Islamic boarding school looks comfortable and neat, and learning tools are placed in an orderly manner. This reflects the life of an Islamic boarding school which instills the character values of caring for the environment:

1. Instilling character values through Islamic boarding school cultural activities

Extracurricular activities are carried out after the end of learning hours, the aim of which is to broaden the knowledge and train the creativity of the students. The extracurricular activities at the Islamic Boarding School include Habsyi Maulid Reading, Burdah Reading, Al Qur'an Tartil, Al Qur'an Recitations. In extracurricular activities, the students play an active role in participating in these activities, guided by religious values so that the students can have abilities in their religious field and can form character in participating in these extracurricular activities.

2. Evaluation of Character Education

Based on the results of observations and interviews conducted by researchers, show that the students' behavior has been seen to be adapted to the expected character and cultural values of the nation. From the results of an interview with an ustadz, it was stated that the value of the students' character was visible. This is realized in the form of learning activities, including getting students used to attending on time, praying before and after lessons, not hurting each other, prohibiting bringing communication devices during learning activities, tests, and exams, maintaining the classroom environment, and carrying out picket duties regularly. In the form of non-learning activities such as: celebrating national and religious holidays, enforcing rules by providing witnesses, congregational midday prayers, and so on.

Of the total character values that have been instilled, the students have been able to apply 10 values out of 18 character building and building values including: Religious, Honesty, Tolerant, Discipline, Hard Work, independence, Curious, Friendly, Caring for the Environment, And Responsibility. Ustadz uses an assessment format to evaluate the character education of the students. Character assessment is carried out both in learning activities and outside learning activities.

3. Achieved national character and cultural values

- Religious character values

  Santri are trained and educated to instill religious values through the integration of the Islamic boarding school curriculum, namely the recitation of the Al-Quran and the recitation of the Yellow Book, and the santri are trained to perform obligatory congregational prayers on time and sunnah prayers.

  Instilling religious character values and national character is very necessary because there are many bad attitudes and behaviors (character) among students. This can be seen from the erosion of the students' values of honesty by making cheating and skipping classes while learning is in progress a habit that is often carried out. The instillation of values of religious character and national character in Islamic boarding schools is another sign of the fading of honesty values among santri, the phenomenon of widespread brawls between santri also indicates the fading of the practice of Pancasila values, especially the second principle, which means that the Indonesian people are expected to become decent human beings. civilized by the principles and noble values of Pancasila (Marzuki, 2018).

- The character value of hard work

  Through the Islamic boarding school curriculum, students are also taught to have the character value of hard work. It can be seen in the routine activities of reciting the Qur'an where the students try to memorize the verses of the Qur'an and also in the recitation of the yellow book the students are trained to read until they are skilled and fluent without further guidance and this requires hard work from the students Alone.

  Character education comes as an answer to the events that have occurred recently which are very worrying because the tendency of the nation's morals to

decline is almost felt in all strata of life. This moral crisis was then followed by the proliferation of consumerist, materialistic, hedonistic lifestyles, and so on, all of which led to the elimination of feelings of humanity, togetherness, and social solidarity. Especially among students, this socio-moral problem is characterized by arrogance, low social awareness, slandering each other among friends, and a decline in appreciation and respect for parents and lecturers as figures who should be respected and respected. This challenge is a tough test that all Indonesian citizens must pass and prepare for. The key to success in facing these tough challenges lies in the quality of reliable and cultured human resources (Sulastri, S., Hariyadi, & Simarmata, 2020).

- Honest character values

There are facilities for announcements and places for finding lost items so that students can return found items, and there is an honesty canteen. Researchers observed that when they saw the honesty canteen directly, the students bought the items they needed directly and put the money in the box provided. From here the students are taught the character of honesty.

Honesty in the context of Islamic boarding schools is very important to make the character of current students a provision for navigating life in the future. Characters like this can be seen directly in class life. In the learning process, teachers must integrate the values of honesty in students, such as getting used to borrowing something and then returning it by saying thank you, apart from that, teachers must prohibit students from copying their friends' activities, such as coloring activities (Wiseza, 2017).

- The value of a disciplined character

Here the students are taught to be orderly and obedient to various rules and regulations, namely waking up on time, doing routine Tadarus, getting used to obeying the rules, and wearing Muslim/Muslim clothing according to Islamic boarding school rules. The connection with the implementation of character education in Islamic boarding schools is that the students wake up on time. Furthermore, at the Al Wafa Islamic Boarding School in Palngka Raya, rolling rooms are implemented, where the students move so that they can get to know each other and get to know the character or personality of their friends. Based on this fact, the students are trained to be disciplined to be able to wake up on time at the place where they study.

For students who wake up on time and are late, there is a special assessment. The discipline of Islamic boarding school students who arrive is trained every day, namely when they want to start activities. At the Islamic Boarding School, the students wake up at 03.00. At that time, the students must be required to wake up to make it a habit for the students and so that when they carry out cleaning activities they are not late.

- The character value of caring for the environment

From the results of the researcher's observations and observations, students were taught to care for and arrange plants in the space provided. Existing waste is expected to be disposed of in the trash according to the categories of organic and non-organic waste. Trash bins in Islamic boarding schools in the Islamic boarding school environment are available according to the categories of organic and non-organic waste. This is proof that the students care about the environment.

Caring for the environment is an attitude and action to prevent damage to the surrounding natural environment and strive to repair existing damage. If someone doesn't care about the environment, it can cause problems that often

occur with the preservation of green land which is widely used to build residential areas, causing floods to easily occur because there is no water absorption when it rains. This indifference can be seen from the large number of green lands such as plantations, forests, and rice fields which have been converted into housing, offices, business premises, recreational facilities, and so on (Ismail, 2021).

- Tolerance character value

The students are always taught by the ustadz to respect each other even though they are of different religions or ethnicities and to respect the opinions of their friends even though they are different from themselves.

- Independent character values

It can be seen that when students can complete their tasks without the help of their friends, and boarding students, carry out daily activities without needing the help of their parents.

- The character value of love for one's country

From the results of observations and research by researchers, the students took part in holding competitions and celebrating national holidays such as the seventeenth of August and using the Indonesian language. One way to improve this moral decline is to use character education not only at home but also in a structured manner at Islamic boarding schools. This problem triggers the Indonesian government to improve this, starting by instilling the values/norms of the Indonesian nation, especially in educational institutions.

According to the basic law of the national education system no. 20 of 2003 article 1 explains that: "Education is a conscious and planned effort to create a learning atmosphere and a learning process that actively develops one's potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and the skills needed by oneself, society, nation and state. ". Character development and character education are a necessity because education not only makes students intelligent, they also have good manners and good manners, so that their existence as members of society becomes meaningful both for themselves and others (Atika, Wakhuyudin, N. T., & Husni, 2019).

- The character value of curiosity

It was seen that during the lesson there were several students asking questions when there was a lesson that they did not understand. Ustadz always directs and teaches the students to always ask when they don't know because ignorance will prevent knowledge from developing.

- The character value of responsibility

It is visible when the students carry out their scheduled turn to clean the class, apart from the discipline value, the students also carry out the value of responsibility for the schedule where their names have been written.

Supporting Factors for Santri Character Education in Islamic Boarding Schools

In terms of Islamic boarding school policy, funds, human resources, facilities, and infrastructure or adequate boarding school facilities or supporting the implementation of character education can make it easier for Islamic boarding schools to implement the policies and steps taken in implementing character education.

1. A conducive situation, support from all boarding school residents, and available or suitable places to live, make it easier to implement character education in Islamic boarding schools.
2. The facilities and infrastructure, human resources, leadership, and examples from the ustadz are very helpful in implementing character education.
3. Conducive environmental conditions, as well as support from all cottage residents.

From the statement above, it can be concluded that the implementation of character education in Islamic boarding schools is the government that supports character education, adequate human resources, complete facilities and infrastructure of Islamic boarding schools, routine and programmed activities, and conducive environmental conditions supporting factors for implementation. character education in shaping the character of students.

Factors Inhibiting Character Education in Islamic Boarding Schools

It is not easy to guide students to grow students' self-awareness and have the expected character. Because the characters of the students are different the ustadz's limitations in observing the character of the students mean that the ustadz is not optimal in assessing the character of the students. This requires efforts to overcome obstacles to implementing character education in Islamic boarding schools as follows:

1. The need for support, attention, and supervision from parents in forming the character of students. Because character education is not just the responsibility of the ustadz alone, but is a collective responsibility so that what is implemented in Islamic boarding schools can be in line with the environment in which they live.
2. Providing advice to the students about the importance of character education and the need for patience and hard work from all boarding school residents in forming the diverse characters of the students

Conclusion

Planning for implementing character education in Islamic boarding schools is divided into two groups, namely through learning activities and non-learning activities. Where students are taught to be able to apply and develop 18 character values in shaping their personalities. The implementation of character education can be realized in the form of applying the formulation of character values and national culture simultaneously to the curriculum or activities of Islamic boarding schools, including in learning and non-learning activities, namely: The implementation of character education in learning activities. Evaluation of the implementation of character education where through learning activities, students can develop 7 of the 18 character education values. Meanwhile, through outside learning activities, students can develop 5 of the 18 character education values , and can lead students to Muslim personalities. This is proven by the behavior of students after applying and carrying out the character values that have been taught.

References

Abdillah, F. (2017). REVITALISASI KEMAMPUAN REFLEKSI MAHASISWA CALON GURU MELALUI PENULISAN JURNAL PERKULIAHAN PPKN. *Edu Humaniora: Jurnal Pendidikan Dasar*, *Vol. 9.*(No.1).

Al-Bukhari, I. (n.d.). *Jami' al-Shahih al-Bukhari*. Dar al-Fikr.

Astuti, D., F. (2019). CHARACTER BUILDING DALAM LITERATUR ISLAM KONTEMPORER. *Tsamratul -Fikri*, *Vol. 13*(No. 2).

Atika, Wakhuyudin, N. T., & Husni, K. F. (2019). PELAKSANAAN PENGUATAN PENDIDIKAN

KARAKTER MEMBENTUK KARAKTER CINTA TANAH AIR. *Jurnal Mimbar Ilmu*, *Vol. 24*(No. 1).

Cahyani, K., & Dewi, D. A. (2021). PERAN GURU PENDIDIKAN KEWARGANEGARAAN DALAM MEMBENTUK KARAKTER PESERTA DIDIK AGAR MENCIPTAKAN SISWA YANG BERKUALITAS. *Jurnal Pendidikan Kewarganegaraan Undiksha*, *Vol. 9*(No. 2). https://ejournal.undiksha.ac.id/index.php/JJPP

Ismail, M. J. (2021). PENDIDIKAN KARAKTER PEDULI LINGKUNGAN DAN MENJAGA KEBERSIHAN DI SEKOLAH. *Jurnal Pendidikan Dan Pembelajaran*, *Vol. 4*(No. 1).

Judiani, S. (2010). Implementasi Pendidikan Karakter Di Sekolah Dasar Melalui Penguatan Pelaksanaan Kurikulum. *Jurnal Pendidikan Dan Kebudayaan*, *Volume. 16*(Nomor 9).

Latifah, S. (2014). INTEGRASI PENDIDIKAN KARAKTER DALAM PEMBELAJARAN DI SEKOLAH. *Jurnal Ilmiah Pendidikan Fisika Al-Biruni*, *Vol 3*(No 2).

Lickona, T. (2016). *Educating for Character, Terjemahan Juma Abdu Wamaungo*. Bumi Aksara.

Marzuki, & P. I. H. (2018). PENANAMAN NILAI-NILAI KARAKTER RELIGIUS DAN KARAKTER KEBANGSAAN. *Jurnal Pendidikan Karakter*, *Volume VII*(Nomor 1).

Masyhud, S., & Khusnurdilo, M. (2005). *Manajemen Pondok Pesantren*. Diva Pustaka.

Moleong. (2013). *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya.

Mujib, A., & Mudzakir, Y. (2002). *Nuansa-nuansa psikologi Islam*. Pt RajaGrafindo Persada.

Purwanto, Y. (2007). *Psikologi Kepribadian Integrasi Nafsiyah dan „Aqliyah Perspektif Psikologi Islam*. Refika Aditama.

Sulastri, S., Hariyadi, & Simarmata, M. Y. (2020). Nilai Pendidikan Karakter Kerja Keras. *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora*, *Volume 4*(Nomor 1).

Suryabrata, S. (2011). *Psikologi Kepribadian*. PT. Raja Grafindo Persada.

Wiseza, F. C. (2017). IMPLEMENTASI NILAI KARAKTER JUJUR DI SEKOLAH BUNDA PAUD KERINCI. *Nur El-Islam*, *Volume 4*(Nomor 2).

Zamili, M. (2017). *Riset Kualitatif dalam Pendidikan: Teori dan Praktik*. Rajagrafindo Persada.