

INTERNALIZATION OF ISLAMIC CHARACTER EDUCATION TO STUDENTS IN ELEMENTARY SCHOOL (SD) PLUS NURUL HIKMAH PAMEKASAN MADURA

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Abstract: Islamic character education for elementary school children is very important, as an effort to cultivate intelligence to students in thinking, and behaving in accordance with the noble values that become their identity which can be realized in interaction with their God, themselves, others and their environment. School is a strategic place for character education because children from all walks of life will receive education at school. Additionally, children spent most of their time in school, so what they obtained in school will affect the formation of their character. To realize the generation that has good Islamic character, it is required to plant values of good personality into children. Therefore, the role of the educator is important, especially when it is in the process of teaching and learning. To instill Islamic character education for elementary school children, several methods need to be mastered by educators, such as parables, exemplary, habituation, advice (*mauidhah*), *targhib* and *tarhib*. With some of these methods, an educator can not only provide knowledge, but also internalize spiritual values in his students. SD Plus Nurul Hikmah in Pamekasan prioritizes the formation of Islamic character for its implementation by using approaches, strategies and methods that are adapted to the character of students, and implemented through 15 programs of activities that contain Islamic character education.

Keywords: Character education, Islamic primary school, SD Plus Nurul Hikmah

INTRODUCTION

The enactment of character education nationwide by the Government in all level of education, starting from elementary school level to higher education makes the public more aware of the importance of character education. So in some seminar and discussion, character education becomes interesting topics to be discussed. Moreover, it is real that we see the moral decadences in the society.

Even elementary school children (SD) are accustomed to lying and committing abusive acts to their friends at school, to their teachers and their parents at home. For an example, there is a violence committed by elementary school students, even there is also sexual harassment committed by elementary school students.

The rise of immoral acts is very alarming so that as preventive measures, it should be a formulation of character education that must be developed in educational institutions. In this case the discussion about character education also inspires education practitioners to reformulate teaching strategies based on character education, especially Islamic character education for Islamic education institutions.

This article is based on research used the qualitative approach. Data are collected using several techniques as observation, interview and documentation. The research is conducted in SD Plus Nurul Hikmah located in the street panglima Sudirman No. 43 Pamekasan, The research involves the principal, classroom teacher and teachers of subjects that are in the school as subjects or respondents.

THEORITICAL REVIEW

Definition of Islamic Character Education

The term character comes from Greek “karasso” means blueprint, basic format, and fingerprint. Meanwhile, according to the educational terms, the character is the habits, morals, or someone's personality formed from the results of the internalization of various virtues believed to be used as the foundation for the way of looking, thinking and acting.¹ Islamic character education is actually not much different with character education in general; just its basic references are the Qur'an and Hadith. Thus, the values implemented as a manifestation of character education are Islamic values which in Islamic education are commonly called *akhlakul karimah*.²

Islamic character education can be understood as an effort to cultivate intelligence to students in thinking, and behaving in accordance with the noble values that are their identity, manifested in interactions with God, themselves, among others, and their environment as a manifestation of God's servants and

¹ Said Hamid Hasan, dkk, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, (Jakarta: PUSKUR Balitbang Kemendiknas, 2010), p. 3.

² Muhammad Fathurrahman, *Meretas Pendidikan Berkualitas Dalam Pendidikan Islam*, (Yogyakarta: Teras, 2012), p. 8.

caliphs SWT. In accordance with the Qur'an Surah al-Dzariyat: 56 and al-Baqarah: 30.

"... and I did not create the Jinn and mankind except that they may serve me." (QS al-Dzariyat: 56).

"Remember when your Lord said to the Angels:" Behold, I was about to make a Caliph in the face of the Earth. "They say:" why do you want to make (the Caliph) on earth that people who will make mischief therein and shed blood, but we always celebrate with praises and purify thee? "And the Lord said, behold, I know what you don't know." (QS. al-Baqarah: 30).

In accordance with the paragraph above, only those who are capable of fear can be called as the servants and caliphs of Allah SWT. So, the purpose of Islamic character education is to make students as God's servants and caliphs who are of pious quality. Faith activities cover all fields ranging from beliefs, worship, morality, social interaction activities, way of thinking, to lifestyle.

Basics of Character Building

The basic human nature that is given by God is *fujur* or honesty (tendency to evil and wickedness) and the nature of piety (tend to goodness), as noticed in *surha ash-Shams: 7-8*, *"And the soul and its perfection (creation), then Allah inspired the soul (path) of wickedness and piety." (Surah Ash-Sham: 7-8).*

These two basic traits of human are the basis for character building (good and bad values). Human character is the result of attraction between the two values in the form of positive and negative energy. Positive energy in the form of religious ethical values is originated from belief in God, while negative energy in the form of moral values derived from *taghut* (devil). Ethical values function as a means of purification, purification and generation of true human values (conscience).

Surah al-Lukman verses 12-13 also explains about the basic Islamic character education

"...and verily We gave wisdom to Luqman, namely:" give thanks to God. And whosoever shall be thankful (to God), then surely he is thankful for himself; and whoever does not grateful, then surely Allah is Rich again Most Commendable ". And (remember) when Luqman said to his son, at the time he gave lessons to him: "o my son, do not have God, ally (God) is really a great terrors." (Surah Lukman 12-13)

It is importance to educate Muslim children with character education, so in the Qur'an, many verses explains about Islamic character education. Many hadiths of Rasulullah also explain about Islamic character education, for example hadith narrated by Imam Tirmidzi as follows:

"All children are born with the fitrah (the tendency to believe in God), then their parents who make them Jewish, Christian or of Majus." (Transmitted by Tirmidhi).

Urgency of Islamic Character Education in Primary School

Basically, the potential of faith has been given by God since the divergence of the Spirit to humans, there is a primordial agreement between the servants with his Rabb, as described in the Qur'an *surah al-A'raf*: 172.

And [mention] when you're Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - Lest you should say on the day of Resurrection, "Indeed, we were of this unaware." (Q. S al-A'raaf: 172).

In fact, every child is born already carries the potential of good character with faith to God Almighty. However, when people already know the environment in his life, then that's the environment that give the colors in her life. So its potential did not develop as they should. When education directing to things that are negative, then the child will be more dominant characters are not well developed, so did the opposite.

Education, in this case, occupied the central position for the establishment of Islamic character to the child. Character building must be done continuously and holistically from all environmental education started from education in families, schools and communities.³ The three education center will affect his life. When the child is still at home with his parents, then his parents who became a model in his life. However, when child is in schools and in the community, then the child will interact with various human types, good temperaments as well as their customs. So, child tend to imitate what others do, how to speak, style of dress, ways of getting along and so on.

Islamic character education to primary school children is very important, as an attempt to cultivate intelligence to learners in thinking, and behaving in accordance with the sublime values that become the identity of which can be realized in the interaction with their Lord, self-inter-fellow and its environment.⁴

Islamic character education is a series of basic principles and primacy of attitude and character that should be owned and made by habits from an early ages to adulthood. If in childhood time, he grew and evolved with rests on a foundation of faith in God and educated to always fear, remember, resigned, ask for help and surrender themselves to him, then he will have the ability and the

³ Endang Mulyatiningsih, "Analisis Model-model Pendidikan Karakter untuk Usia Anak-anak, Remaja dan dewasa, FT UNY Karang Malang Yogyakarta.

⁴ Novan Ardi Wiyani, *Ilmu Pendidikan Islam*, (Jogyakarta: Ar-Ruzz Media, 2012), p 71.

lack of knowledge in receive every virtue, glory, besides the familiar with the morals of his Majesty.

Education in school has a great contribution towards the creation of human ability and experience. The existence of the school has two important aspects, namely individual and social aspects. More importantly, the school is a strategic place for character education because children of all walks will be educated at the school. Additionally, children spent most of their time in school, so what he obtained in school will affect the formation of his character. To realize the generation that has a solid Islamic character, it is required to plant values of good personality to the children. In this regard, the role of the educator is important, especially when doing the teaching process to the students.

Developing Islamic character education to elementary school will create a good generation that have the good morals, because the Islamic character is religious morality that directs mankind to do well each other, so that a good society would be created and organized. As an expression of Raghīb al-Ashfahai, that the Islamic character does not want to install individual authority, the character of Islam has to be based on the ideals of fairness and freedom of individuals to commit social goodness.

The Method of Character Education in Islamic Primary School

Characteristics of elementary school children in government regulations concerning primary education chapter VII about students article 15 paragraph 1, it is stated that in order to be accepted as one's primary school students must be aged at least six years, and based on the same regulation in chapter I on the general provisions, article 2 mentioned that basic education is education of nine years, consisting of a six-year education program in elementary school), and a three-year education program in senior high school (SMP), so it can be drawn the conclusion that the age of SD student is between 6-12 years.

The age of 6-12 years according to Peaget are on the morality of autonomy, is marked with the judge on the basis of the behavior of the underlying objective.⁵ The concept of the son of Justice began to change, a rigid idea regarding right and wrong will gradually be modified, so that the child will consider the particular circumstances pertaining to the violation of morals, such as; for children aged five years lying connotation "bad", but for the child who was older would assume that lying could be justified in certain situations and not necessarily "bad". So in this case it takes guidance and attention even once upon

⁵ Agus Sujanto, *Psikologi Perkembangan*, (Jakarta: Rineka Cipta, 2012), p.56.

a time children have to be invited to the discussion to steer the development of their thought.

While according to Madjid and Andayani, there are several stages of development based on Islamic character of each individual, namely: *Tawhid* or Unity (0-2 Years); Islamic morality (age 5-6 years); Responsibilities (7-8 years); Concern (9-10 years); Independence (11-12 years); Society (13 years).⁶

Based on the classification, then the Islamic character education should be adjusted in accordance with the development stages of the child's character. In order for the purpose of Islamic character education can be achieved optimally. Primary school age is started from a child aged 6 years to 12 years, so that aspect of character education is urgently needed in the Islamic age.

Belief in the existence of *fitrah* or an innate good in each individual will certainly affect the application of the teaching method against the supposed to be given to the learners. In Islamic education, there are several methods that can be applied and used in the formation of character and instilling faith, i.e:

1. Parable method (amtsal)

The parable method can help students to understand the concept that is still abstract, also helped to teach character education of teachers in Islam to students. For instance contained in the word of God Almighty

Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see (Surah al-Baqarah: 17).

The form of implementing this method is almost the same as the method of storytelling or reading stories. The parable method has a pedagogical goal as follows:

- a. Hold the meanings on understanding
- b. Stimulating messages and impressions with regard to the meaning implied in the parable, the evocative, fostering feelings of the Godhead.
- c. Educate the intellect so think logically and use *qiyas* (syllogism) are logical and healthy
- d. Parable is the motive that drives the feeling revives the instinct which further arouse the will and drive to do good charity and steer clear of any absence.

2. Exemplary Method

⁶ Madjid dan Andayani, *Pendidikan Karakter Perspektif Islam*, (Bandung: PT. Remaja Rosdakarya, 2012), p. 58.

In planting the Islamic character to the children, the teacher's example is a very effective method, especially when the children are in early childhood. They tend to imitate the acts committed by a parent and teacher. In addition, the teacher must also be able to demonstrate to students the figures that are worth to be suspended because of the minimal model, becomes the question of the moment is crisis example.⁷ The student are difficult in being a good role model example (*uswatun hasanah*), or living moral exemplary damages in a school environment.

3. Method of *'Ibrah* (Good Lesson) and *Mauidhah* (Advices)

According to an-Nahlawi, both words have a difference in terms of its meaning. *Ibrah* means a condition that conveys human psychic to digest something witnessed, encountered by using the reason that causes the heart to admit it. Meanwhile, the word *mauidhah* means a gentle admonition received by the heart by way of explaining the reward or threat.⁸

When viewed from its meaning, the method of *'Ibrah* more trained the intellect of learners to understand the meaning of a statement, or a psychic condition that conveys man to the essence of something witnessed and faced by the reason. Whereas *mauhaidh* is more to give motivation to learn by seeing profits and disadvantages in doing deeds.

4. Habituation Method

Method of habituation is something that is deliberately done over and over again to make it a habit. The core of the method is direct experiences continuously. The students are taught to be used in practicing good acts, learning well, working hard, and responsible for all the tasks given. Like doing time five prayers, complaining do-prayers and short letters. This method is very effective to strengthen the memorization. In psychology, the habitatory method is known as the "operanan conditioning" theory, which familiarize the child performed the praised behavior.

5. Method of *Targhib* and *Tarhib*

Targhib is an appointment to the pleasure, the presentation of the afterlife with the persistence. While, *Tarhib* is a threat to sin, the goal is to make people abide by God's command of SWT. But both have different press

⁷ Siswanto, *Pendidikan Islam Dalam Dialektika Perubahan*, (Yogyakarta: Suka Press UIN Sunan Kalijaga, 2012), p. 99.

⁸ Abd. Rahman al-Nahlawi, *Ushul al-Tarbiyah al-Islamiyah wa Asalibuhan*, (Beirut: Dar al-Fikr, 1979), p. 123-127.

points, the *tughib* is given to man to command God's commitment while *Tarhib* is given to humans to move on the ban.

Threat to sin, the goal is to make people abide by God's command. But both have different press points, the *targhib* is given to man to command God's commitment while *tarhib* is given to humans to move away from the prohibition of God.

In modern learning theory, both methods are known as rewards and punishment. Where the method of gift and punishment is a consequence of learning activities learned, if it can be able to reflect a good attitude then he is entitled to the reward as well as otherwise, earnings when he breaks or neglect in his duties and responsibilities.

An effective Teaching Method in Islamic Character Education

Teaching can be defined as the practice of transmitting information in the learning process. This practice can be understood in different ways, but it is clear that teaching is a style of delivery and attention to the needs of the learners/students who applied in classrooms or any environment where the learning occurred. Haugsbakk and Nordkvelle (2007) says that the teaching is facilitation of learning.

In order to be effective and affective teaching, learners should be understood more than just passive recipients of knowledge but rather a person who is directed by the teachers towards a comfortable classroom environment and conditions of emotional, social, psychological and physiological conducive.⁹ In addition, which makes effective teaching to become a teacher is how to try to be a role model (modelling), by demonstrating a positive attitude and personality, experienced in teaching, skilled in conveying information, reflective, motivatoris, and passionate to learn as well. So, the role of the teacher is here greatly influence the achievement of learning objectives.

From several methods of Islamic character education for elementary school that are already mentioned above, it appears that the exemplary method is indeed one of the most effective among the other methods, so with the example given by teachers in doing teaching, by spontaneity child will imitate what her teacher. As an expression of Bobbi de Porter that exemplary builds relationships, improve credibility and increase the good influence.¹⁰

⁹ Miftahul Huda, *Model-model Pengajaran dan Pembelajaran*, (Yogyakarta: Pustaka Pelajar, 2016), p. 7.

¹⁰ Bobby de Potter, *Quantum Teaching, terj.* (Bandung: Mizan Media Utama, 2010), p. 38.

The example of the teacher, either directly or indirectly, will help the success of the other methods. This means that when there is the example of the teacher directly, then easily students understand material presented verbally by the teacher, by giving an example of figures that exemplary when teaching, then protégé will see and imitate the behaviour of commendable performed the character. Give an example from the Rasulullah Saw, ranging from the *siddiq*, *amanah*, *talbligh* and *fatonah*, as well as the other examples that could be given to the student.

To internalize the Islamic character education to the students can also be done by telling the stories of prophets who give a lot of execution of learners to learners and teachers must also provide examples first. When the teacher is able to implement it, then easily the child will also apply it in everyday life. So, the success of the formation of the Islamic character of the child depends on the extent to which teachers can give a good minimal model of the Queen to his/her students. Moreover, the existence of thematic learning in the curriculum 13. At least the teacher sued for general subjects can integrate with Islamic subjects with internalizes the values of Islam to any field of study in ontological, epistemological and axiological aspects.

In the ontological aspect, the teacher can explain in detail the nature of the Science he teaches true of Almighty God, and to be developed for human prosperity and its surroundings. In epistemologies the teacher can explain how to obtain knowledge in Islam is not only through the five senses, but also there is reason and intuition that can also help in developing human knowledge that gets, by axiology's teachers also can internalize the sublime values as implementation of science that he had learned. Therefore, the student will acquire knowledge holistically, not fragmentary. So it helps students to understand science and implement in real life.

Cultivation of Islamic Character Education in SD Plus Nurul Hikmah

SD Plus Nurul Hikmah is one of the elementary schools in Pamarkasan regency that is more concerned with the formation of Islamic characters because of its implementation using the approach, strategy and methods tailored to the character of the learners, and implemented through 15 programs of activities containing Islamic education are: be shaken when he arrived at the school, the prayer in congregation, prayed before the start of the lesson, the program muraja'ah al-Quran, cheerful morning program, program 5S (*Senyum, Salam, Sapa, Sopan dan Santun*), teaching and learning activities, the program look and dress the legitimate, programs behave and hang out in accordance with the

Islamic Shari'ah, the program of extracurricular activities (art, calligraphy and recitations of Hadrah), program Zakat fitrah, the program activities of the sympathize orphans, halal bihalal program, tahfidz and event program tasmi ', Self Potential appreciation program, as well as program for distributing sacrificial animals

The teaching activities conducted in SD plus Nurul Hikmah always emphasise the aspects of the formation of the Islamic character, ranging from reading a prayer before starting lessons, teaching models developed also varies, strategy learning with learning systems while playing and also practice, so students do not feel bored. In accordance with the vision and mission of the school, namely: organizing a quality-oriented education, either academic nor morally and socially, so being able to prepare and develop human resources who have the qualities in the field of science, technology and IMTAQ.¹¹ Then the activity of teaching not only put forward the cognitive aspect, but rather the aspect of the affective and psychomotor.

Not only in the activities of intracurricula more to the formation of the Islamic character, extracurricular activities is also very conducive towards the formation of the Islamic character of the child. Such as muhadharah activities every weekend is displayed, in this activity children trained themselves to appear on stage to read poems or addressed, in accordance with his talent and his interest. In addition there is also a Saturday Night program of Sunday as the arena of *Tasmi'* and *Tahfidz*, which are held every semester one time for students who participate in Tahfidz, there are also huts Ramadan held when the month of Ramadan, and every 1st of Muharram is no huge marches as well as compensation for the orphans.

According to Abu Badri Babisono,¹² all religious activity is exercised in order to instill educational values of Islamic character to the protégé. Because Islamic character not just instantly, the character will be formed from the internalization of the values which are consistent, meaning that there is harmony between the elements of the value. For example, the honesty character is formed in a single unity intact between knows the meaning of honesty (what and why to be honest), to be honest, and behave honestly. Because each value is in the spectrum or group values, then psychologically and sociocultural a value should be coherent with the other values in the group to form the characters intact, for examples: honest character related on the value of honesty, responsibility, care,

¹¹ Buku Profil Sekolah Dasar Plus Nurul Hikmah Pamekasan.

¹² Wawancara, Abi Babisono, Pamekasan, 15 Oktober 2017.

and other values. People who behave honestly in paying taxes, that means he cares about other people, in this case through the State, accountable to other parties, meaning that he will pay a hefty tax on time in accordance with the provisions. Therefore, if all taxpayers already characteristic honesty, there need be no tax collector, and there will be no profit for himself from the procedure of payment of taxes.

The process of integrating these values can be applied as follows:

1. The valuable values of the Islamic character are included in the syllabus and the implementation plan of the learning (RPP).
2. Development of the value of the Islamic character of the Islamic in the syllabus is taken by the following ways in the following ways:
 - a. Assessing the core competencies (Kompetensi Inti-KI) and basic competence (Kompetensi Dasar-KD) on basic education.
 - b. Determine whether the content of the values and characters that are implicitly or impressed in KI and KD or the competence are already included in it.
 - c. Mapping the linkage between KI / KD / competence with value and indicators to determine the value to be developed.
 - d. Set the values or characters in the syllabus compiled, and include values already listed in the syllabus to RPP.
 - e. Develop the active learning process that enables learners have the opportunity to commit internalization and indicate in the appropriate behavior.
 - f. Provide assistance to learners who have difficulty for the value of internalization and to indicate in everyday behavior.

CONCLUSION

Primary school Plus Nurul hikmah is one of the elementary schools in Pamekasan put forward the establishment of a more Islamic character. implementation using the approach, strategy and methods tailored to the character of the learners, and implemented through 15 programs of activities containing Islamic education are: be shaken when he arrived at the school, the prayer in congregation, prayed before the start of the lesson, the program muraja'ah al-Quran, cheerful morning program, program 5S (*Senyum, Salam, Sapa, Sopan dan Santun*), teaching and learning activities, the program look and dress the legitimate, programs behave and hang out in accordance with the Islamic Shari'ah, the program of extracurricular activities (art, calligraphy and

recitations of Hadrah), program Zakat fitrah, the program activities of the sympathize orphans, halal bihalal program, tahfidz and event program tasmi ', Self-Potential appreciation program, as well as program for distributing sacrificial animals

The extracurricular activities are also very conducive towards the formation of the Islamic character of the child. Such as muhadharah activities every weekend is displayed, in this activity children trained themselves to appear on stage to read poems or addressed, in accordance with his talent and his interest. In addition there is also a program *Mabit Sabtu Ahad* (MASA) arena of Tasmi ' and Tahfidz, which are held every semester one time for students who participate in Tahfidz, there are also huts Ramadan held when the month of Ramadan, and every 1st of Muharram is no marches Akbar, as well as compensation for the orphans.

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