

RELIGIOUS CHARACTER EDUCATION LEARNING PATTERN AT UPT SD NEGERI KALIPANG 01

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Abstract

This study aimed to determine the application pattern of religious character education at UPT SD Negeri Kalipang 01. This type of research is qualitative and descriptive. The subjects of this study were UPT SD Negeri Kalipang 01's principals, teachers, and students. According to the findings of the study, the pattern of application of religious character education at UPT SD Negeri Kalipang 01 utilized a system of application and habituation in the learning process, intracurricular and extracurricular activities, and habituation through school culture. The implementation of exemplary and habituation strategies is supported by advice, attention/supervision, rewards, and punishments. Developed religious character values are devotion, tolerance, and living in harmony. Existing supporting infrastructure includes houses of worship, religious equipment, and holy texts. Lack of infrastructure and ignorance about worship are the obstacles encountered. The solution is to add school facilities and infrastructure and to teach the significance of religion. The pattern of applying religious character education at UPT SD Negeri Kalipang 01 has a positive effect, as students become more devout in their worship and more tolerant.

Keywords: Religious Character, Pattern, Learning Application

1. INTRODUCTION

Education basically aims to shape the character of students (Atika et al., 2019). From various kinds of differences in learning patterns, basically to get good achievement results and to achieve success in education (Rohmatun, 2021). The expected goals in education are stated in Law Number 20 of 2003 concerning the National Education System in article 3 which contains "National education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students so that they become a human being who believes and fears God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen. The government through the Ministry of National Education has launched the implementation of character education for all levels of education from elementary to university (Lubis & Nasution, 2017). Character formation needs to be done from an early age (Narwanti, 2011). If the character has been formed from an early age, it will not be easy to change a person's character (Billah, 2016). He also hopes that character education can build the nation's personality. According to Ramadan (2017) Elementary school age (around the age of 6-12 years) is an important stage for the implementation of character education, even something that is fundamental to the success of the character development of students. Kusrahmadi (2007) states that elementary school children experience physical and motor development, including the development of

personality, emotional, intellectual, language, character, and moral character which is growing rapidly. Therefore, if you want character education to be successful, its implementation must start from childhood and elementary school age. The number of immoral actions carried out by students such as cheating, brawls, truancy and other actions indicate that formal education fails to shape the character of students (Suardi et al., 2019). Baginda (2018) states that immoral behavior and actions are caused by low morality. Low morality is partly due to the lack of effective moral education in schools (Sinulingga, 2016). Religious character is very important to be instilled in students, so that the next generation of the nation in the future will become more qualified (Salirawati, 2012). Therefore, the school is obliged to instill religious character in students from an early age.

The researcher conducted interviews with teachers of grades 1, 2, 4, and 5, as well as Islamic religion teachers, Christian religion teachers, and Catholic teachers. The findings revealed that the school's custom was to schedule daily worship activities for Muslims and non-Muslims alike. There are a prayer room and a separate room for non-Muslim students, as well as prayer implements, holy books, and spiritual objects, as part of the facilities for worship activities. Teachers also monitor students' worship attendance, which includes monitoring worship attendance at school, accompanying students when they worship, and enlisting the assistance of other teachers when students perform worship so that all students can be monitored to attend worship. In addition, the school establishes communication with parents to aid students in practicing their religion at home.

Previous research that supports this research is the research conducted by Utami (2014) entitled the implementation of religious values in character education at SD Negeri 1 Kutowinangun Kebumen, stating that:

- 1) The teacher's perception of the importance of religious values in character education is one of the sources that underlies character education and is very important to be instilled in students from an early age because having strong religious provisions from an early age will strengthen the moral foundation of students in the future.
- 2) The role of schools in supporting the implementation of religious character values in character education is to provide the necessary facilities, give permission to teachers to hold an activity program, support activities outside of school, and provide good examples for students.
- 3) The implementation is through a self-development program consisting of routine activities at school, spontaneous activities carried out by teachers to students, examples given by teachers, and school conditioning that is created in such a way. Implementation through subjects by inserting them in the subject matter or moral messages. Implementation through school culture which consists of culture in the classroom, school, and outside of school.

Research conducted by Shoumi (2017), entitled the formation of religious character and student discipline at SD Negeri 1 Kober, Purwekerto Barat, Banyumas Regency, states that:

- 1) The formation of religious character and discipline is carried out with a student-oriented approach with teaching methods, exemplary methods, habituation methods, warning methods and reprimand methods. The religious activities carried out at this school include the habit of worshipping *maghdoh* and *ghoiru maghdoh*. The disciplinary activities carried out in this school are planting national character.

- 2) The religious activities carried out in this school are *dhuhur* prayer in congregation, *tadarus* Al-Quran every Friday, pray before and after study, commemorate the Islamic Holidays (hereinafter referred to as PHBI), get students to live clean and healthy, say greetings and shake hands with teachers and donate every Friday.
- 3) The disciplinary activities carried out in this school are come and go home on time, have attendance records, do school assignments, follow the flag ceremony, dress neatly and fully, take part in learning activities, take breaks, respect teachers and respect friends, pray before and after studying and pray *dhuhur* in congregation.

2. RESEARCH METHOD

This research employs a descriptive qualitative methodology. Principals, teachers of grades 1-6, teachers of Islam, Christianity, and Catholicism, as well as students in grades 1-6, comprised the subjects of this study. Observation, Interview, and Documentation are the methods used to collect the author's information. Observation, interview guidelines, and field notes constitute the author's method of data collection. In order to obtain valid data results, researchers also employ triangulation techniques to investigate and execute qualitative data processing procedures. The research procedure conducted in schools has several potential benefits, such as school culture, the character education process taught to students, and extracurricular activities. Observation, interviews, and documentation were utilized to collect data regarding the school's potentials. Principals, teachers, and students as research subjects. The data obtained from informants, namely school principals, teachers, and students, were then refined using triangulation processing techniques to ensure their accuracy and precision. The data is subsequently analyzed through reduction, presentation, conclusion, and verification. Pattern of Application of Religious Character Education Learning in the School will be determined based on the data analysis.

3. RESULT AND DISCUSSION

From the results of observations in schools, it is known that the application of students' religious character education learning is applied in every subject in the classroom and also in activities outside the classroom. The forms of activities carried out routinely by schools in order to apply the values of religious character are reflected in the school culture, among others:

- 1) Students greet each other and shake hands upon entering class (during a pandemic, shaking hands is done by keeping a distance)



Figure 1 Student shaking hands with teacher

- 2) Students pray at the beginning of learning in the class



Figure 2 Students pray at the beginning of learning in the class

- 3) Students greet and do character pats



Figure 3 Students greet and do character pats

- 4) Students are always grateful for the gifts given by God Almighty, one of which is the gift of health
- 5) Students read short letters together for 10 minutes

6) Dhuha prayer in congregation



Figure 4 Dhuha prayer in congregation at the mosque

7) Dzuhur prayer in congregation



Figure 5 Dzuhur prayer in congregation at the mosque

8) Students pray before going home, muslim and non-Muslim students pray according to their respective religions.



Figure 6 Students pray at the end of the lesson

9) Habituation of students to tolerate the implementation of other religious worship



Figure 7 Non-Muslim students praying

10) Work in group



Figure 8 Working in Group

11) Picket Group



Figure 9 Picket Group

12) The habit of worshipping online

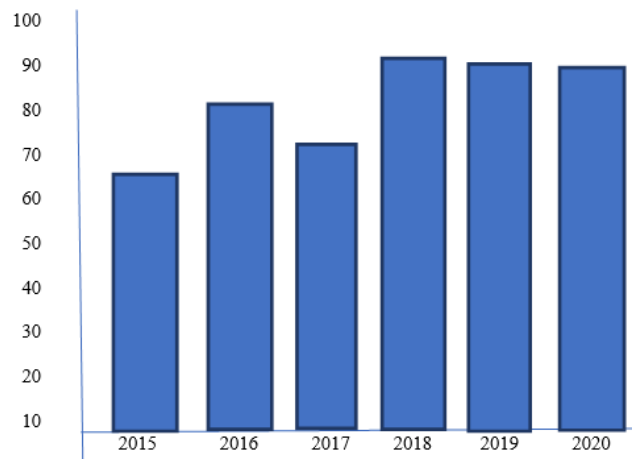


Figure 10 Qur'an Khotmil Activities

13) Non-Muslim students and teachers carry out Bible reading and prayer activities at home



Figure 11 Bible Reading Activities



Graph 1 Religious Character Development in Worship 2015 – 2020

From 2015-2016 there was an increase in student worship, in 2018-2017 there was a decrease, due to the lack of infrastructure, in 2017-2020 there was an increase and it was stable. This shows that the religious character of the students is good and can be said to be good.

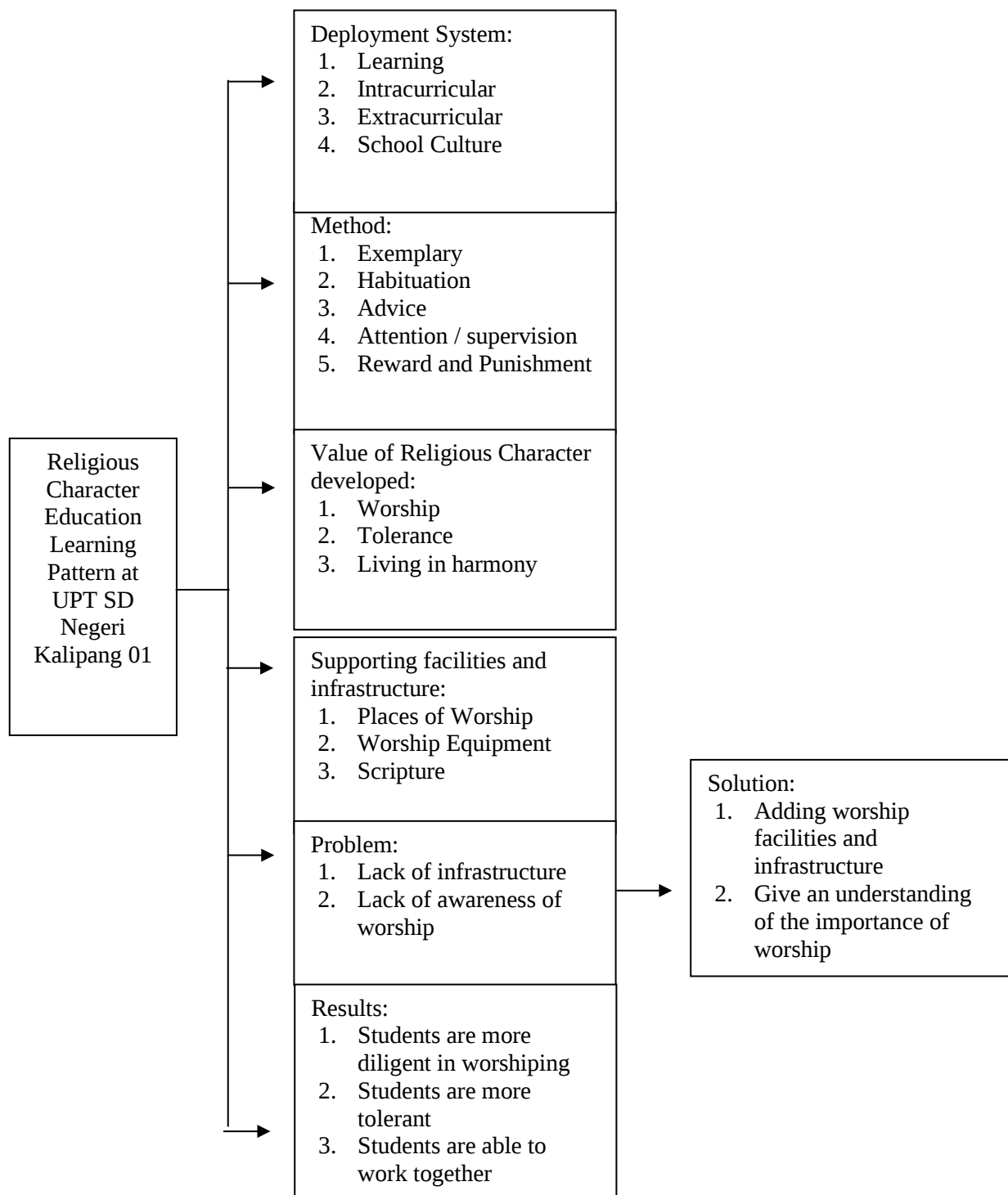


Figure 12 Religious Character Education Learning Pattern at UPT SD Negeri Kalipang 01

The method of forming religious character consists of five methods, namely the exemplary method, the habituation method, the advice method, the attention/supervision method and the punishment method.

Meanwhile, religious character education learning pattern UPT SD Negeri Kalipang 01 is done by using an application system through: 1. Learning, 2. Intracurricular, 3. Extracurricular and 4. School Culture. The method used: 1. Exemplary, 2. Habituation, 3. Advice, 4. Attention / supervision, 5. Reward and Punishment. Values of Religious Character developed: 1. Worship, 2. Tolerance, 3. Living in harmony. Supporting facilities and infrastructure owned: 1. Places of Worship (*Mushollah*), 2. Worship Equipment (*Mukena*, prayer rugs) 3. Holy Scriptures (Al-Qur'an, Al-Kitab). Constraints faced: 1. Lack of infrastructure (the prayer room is not sufficient due to the large number of students), 2. Lack of awareness of worship (Always remind students to worship). Solutions taken: 1. Adding worship facilities and infrastructure, 2. Giving understanding about the importance of worship. The results to be obtained are: 1. Students are more diligent in worshipping, 2. Students are more tolerant, 3. Students are able to work together.

Researchers interviewed teachers of grades 1, 2, 4, and 5, as well as Islamic religion teachers, Christian religion teachers, and Catholic teachers. The consequence of the school's application of habituation is the creation of a daily schedule of Muslim and non-Muslim worship activities. Prayer rooms and special rooms for non-Muslim students, prayer implements, holy books, and spiritual objects are among the facilities that support religious activities. Teachers also monitor students' worship attendance, including monitoring worship attendance at school, accompanying students during worship, and enlisting the aid of other teachers during worship so that all students can be monitored for worship attendance. Additionally, the school establishes communication with parents in order to aid students in their worship at home. There are still obstacles, such as the fact that teachers cannot oversee the implementation of student worship at home. One of the obstacles in schools is the lack of ablution facilities, which prevents some students from praying together. Occasionally, there are also students who are dishonest about their worship practices. Students sometimes engage in excessive joking at places of worship, thereby wasting time.

Additionally, there are students who are too lazy to perform worship. The teacher's solution to this problem is to ask students to send photo collages of them worshipping at home, to add a place for ablution at school, to check student attendance, to monitor students while worshipping at school with other teachers, to foster the value of honesty in students and parents, to offer advice so that students are more serious in carrying out worship, and to constantly remind them of the importance of worshipping on time. The way to instill awareness in students is to always worship without being commanded, namely by providing information about the obligations of religious people to carry out religious orders, forming the habit of worshipping every day, providing advice on the significance of worshipping, providing illustrative stories to motivate students, and providing real-world examples of the significance of worship. Giving rewards to students who are diligent in worship, providing knowledge / insight about religion, always encouraging and reminding students to worship, always reminding, motivating students, always being patient in inviting students to worship until they are accustomed to worshipping without being commanded, and providing biblical examples are all ways in which the teacher maintains student motivation to always carry out worship without being commanded to do so. The school accustoms students to always

maintain tolerance in worship by directing the worship procession in schools according to students' respective religions, so that students of different religions do not interfere with the worship of other religions. During worship hours, students are instructed according to their respective religions, and they become accustomed to praying together before and after lessons.

Non-Muslim students should not interfere with Muslim students' worship, and vice versa. This teaches students that everyone has the unrestricted right to choose their own religion. The teacher's efforts to instill tolerance in students of different religions during and outside of the learning process consist of providing directions and materials about the benefits of tolerance between religious communities, imparting knowledge and insight to students about the significance of tolerance between religious communities, instructing, guiding, and providing examples. Regarding how tolerance between religious communities teaches students to always mingle with all friends regardless of their religious affiliation, the teacher guides, gives advice, and always provides biblical examples. There are no significant obstacles for the teacher when attempting to instill the value of tolerance in his or her students. However, there are some students who do not heed the teacher's advice and guidance. Students who do not comprehend tolerance are provided with comprehension and explanations by the teacher as a solution provided by the teacher in response to obstacles. It is hoped that these students will understand how to practice religious tolerance with adherents of other faiths as a result of the teacher's guidance and motivation.

How to train cooperation between students of different religions at UPT SD Negeri Kalipang 01, including the formation of a class picket group comprised of students of different religions, the formation of study groups without regard to religion, participation in clean-up activities on Fridays, and the assignment of the same role within the team regardless of religious background. In this case the teacher did not find any obstacles experienced by students when working with group members with different beliefs. They are able to complete study group assignments and picket assignments well. Teachers only need to remind students to always live in harmony, helping each other without discriminating against religion. Thus, it is hoped that inter-religious harmony that has existed so far will always be maintained and improved.

4. CONCLUSION

Based on the results of the study it can be concluded that:

- 1) The pattern of application of religious character education learning is carried out with a student-oriented approach with exemplary methods, habituation methods, advice methods, attention or supervision methods and reward and punishment methods.
- 2) The implementation is learning, intracurricular, extracurricular, and school culture.
- 3) Supporting facilities and infrastructure, namely places of worship, worship equipment and holy books.
- 4) The obstacles encountered are the lack of infrastructure and lack of awareness of worship.
- 5) The solution is to add school facilities and infrastructure and provide an understanding of the importance of worship.

- 6) The pattern of applying religious character education has a positive impact, namely students become more diligent in worshipping, students have a more tolerant attitude and make students able to cooperate with followers of other religions.

For the future, the author hopes that there will be other researchers who will research the pattern of applying religious character education learning in other concepts so that it can be a reference from another point of view to bring benefits to the world of education.

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