

Implementation Values of Character Education at Senior High School of Islamic Wahid Hasyim Moga

Muhammad Fadlin Maulida¹, Tri Mulyono², Basukiyatno³
{muhammadfadlinm@gmail.com}

Magister Pedagogi, Universitas Pancasakti Tegal, Indonesia

Abstract. This research aims to discover the implementation values of Character Education at the Senior High School of Islamic Wahid Hasyim Moga. This research use descriptive qualitative through interviews, observation, and documentation to collect data. This research found that the implementation values of character education already applied in Senior High School of Islamic Wahid Hasyim. Those values are Religious, Care, Responsibility, Diligent, and Discipline. Researchers suggest the further research must be implied to apply those values through modern lesson activities in scalable result and focus on quantitative research.

Keywords: Character Education, Implementation, Senior High School of Islamic Wahid Hasyim Moga

1 Introduction

Indonesia has challenged the future generation to build a bright generation with a better character. It is the responsibility of every Indonesian citizen, from family, school, to the community. They all have a role and responsibility in shaping a strong future generation's character by simply instilling character values. The hope is that it can provide inspiration, reference, and an illustration to all parties that character education can actually be applied realistically, cheaply, and pleasantly.

The status quo of the young generation known as the decreasing era, [1]. It makes a strong resolution to implement the values of character education into the learning environment. Character is a pattern of behavior that is individual. The meaning of character education is the various efforts made by school members, even those carried out with parents and the community, to help children and adolescents have a caring, opinionated, and responsible nature. In line with the pace of development of society, education becomes very dynamic and adapted to existing developments. The educational curriculum is not a standard and static benchmark but very dynamic and must adapt to existing situations and conditions.

Furthermore, In aims to implement character education values, the education system must be reform immediately. Programmatic reform refers to the curriculum or program of an educational institution, for example by conducting educational innovations. Innovation is carried out by introducing new ideas, methods, and infrastructure so that striking changes occur with certain goals and intentions[2]. Systemic reforms are related to the relationship of authority and the distribution and allocation of resources that control the education system. This often happens outside of school and is on social and political forces. Systemic reform brings together innovations made within schools and outside schools at large

However the values of character education have to implement by teacher in child's school. The reason is not every parents has the capability and ability to handle their child's character development. The teacher has a strong responsible to build the character. Meanwhile the teacher also have to master in their field, and focus to develeop the character of their student[3].

Teachers are expected to be good role models for students. In addition to delivering material, it is also expected to be a teacher who is valued for his knowledge and imitated for his morals[4]. Based on the author's observations about character education values, the implementation of character education at Wahid Hasyim Moga Islamic Junior High School has not been fully or fully implemented properly, and there are still some obstacles. Thus, students at Wahid Hasyim Moga Islamic Junior High School already have good personalities such as doing dhuhur prayers and Ashar congregations in the mosque. But not entirely. There are still many students who have deviant behaviors such as smoking secretly, like to fight against teachers, like to lie or dishonest, and always disturb their friends who are studying, long hair, neatness of students is still very minimal and some are even caught sucking glue. In other words, learners' behavior still needs improvement and development [5]

According the status quo above, the author stand to do a research for implementation values of character education, in detail the author will do a research in Senior High School of Islamic Wahid Hasyim Moga. The author observation's become the scientific reason to held the research on that place. This research aims to discover the hidden fact of values of character education inside that school.

2 Method

The type of research used is qualitative research with descriptive analysis. This research seeks to describe what is studied about the implementation of character education values at Wahid Hasyim Moga Islamic Junior High School. Researchers conduct research directly to the site to obtain and collect data. The researcher must understand the phenomenon of what the research subject is experiencing to produce descriptive data in the form of written or spoken words and the observed behavior. The researcher collect data through observation, interview, and documentation. Furthermore [6] state three steps to analyze the da: reduction, display and conclude. Data reduction analysis technique, the author summarizes some data that is considered important for analysis and then put into the discussion. Data presentation (data display), the researcher obtains data and information on the object in question, then presented for discussion in order to find the ultimate truth. Data verification/drawing of conclusions, after all the data has been collected and simplified, is formulated into inferences.

3 Discussion

3.1. Religius

Religious is behavior that obediently carries out the teachings of the religion it adheres to, tolerance towards the practice of other religions, and living in harmony with followers of other religions. This religious character is very important for the life of a Muslim person, especially to students and becomes a life attitude that refers to the order and prohibition of attitudes that have been regulated or established by the almighty, namely Allah swt.

The implementation of the value of religious character education at Wahid Hayim Moga Islamic Junior High School can be seen in the information given by the Islamic religious education teacher, Mr. Abdus Syukur S.Pd. as follows:

The implementation of religious values in order to carry out the value of character education at Wahid Hayim Moga Islamic Junior High School can be seen by the habits of teachers and participants in praying is the existence of congregational dhuha prayers and additional religious lessons which include the study of Ke nuan and fiqh, to start and close the lesson excitedly by praying and reading asmaul husna first.

This is done to be able to foster understanding in religious values and religious spirit in the school environment, especially in the classroom. By giving examples to students, it will be easier to do it because it has become a habit every day and even every change of class hours. This is in accordance with the information given by the English teacher, Takhid Mansur S.Pd. as follows:

The implementation of the value of character education, namely religious in the Wahid Hayim Moga Islamic Junior High School, we can pay attention to the existence of activities or habits to start and end every learning process in the classroom by praying first. This is done so that activities in the learning process can get blessings and blessings from the creator, namely Allah swt. So that the knowledge learned can provide benefits, especially to himself and others, for our beloved nation and country, namely Indonesia. At first this prayer habit was only carried out by Islamic religious education teachers and then followed by other teachers to implement or apply the value of character education, namely religious values in the learning process in other classes.

With the habit of praying carried out by Islamic religious education teachers, other teachers are motivated to follow this habit, namely praying. And students are also very enthusiastic in praying because they are used to praying when the subject of Islamic religious education. Based on some of the opinions above, it can be understood that implementing the value of character education, namely religious values, has been integrated into the learning process. This can be seen in the habit of praying before starting and ending the learning process even at every turn of class hours and students are always used to saying greetings. Then the implementation of the value of character education, namely religious values, can be seen from the learning of nuan and fiqh as well as the reading of asmaul husna, praying at the beginning and end of the lesson with these routine activities.

3.2. Discipline

Discipline is a compliance with regulations or laws, subject to supervision and control. The purpose of discipline is to develop students to behave in an orderly manner in accordance with applicable regulations, especially in the school environment. The implementation of the value of character education, namely the value of discipline, can be understood through explanations delivered by English teachers and as the principal, namely Takhid Mansur S.Pd as follows:

The enforcement of the value of character education, namely the value of discipline in this school, is very strict, especially regarding students who are late to school. The maximum limit given to students to attend the school environment is 7.20 because learning starts at 7.20. Students who are late without being laid by their parents with the aim of providing correct information will be given a direct reprimand. When this delay is still repeated, a penalty will be given, namely being told to stand in front of the class until recess. When this still happened the next day, students were told to go back to their homes to call their parents to school. When

the parents did not come, the student's bag was confiscated and not put in the classroom before the parents met the principal. This policy applies to all Wahid Hayim Moga Islamic Junior High School students. Before this policy was implemented, many students arrived late to school, but Alhamdulillah, during the implementation of this policy, students have been able to maintain their discipline.

This explanation is in accordance with the opinion of Mrs. Neneng S.Pd. as a grade 9 teacher who said that: The implementation of disciplinary values in this school is very strict, there are many things that cause it, one of which is the principal's firmness towards discipline, both educators or teachers, mentors, and especially also to students. The principal always gives heavy penalties to the participants.

Hendra Lucky S. Pd reinforced this as a grade 8 teacher giving the opinion that: The very important thing so that students are able to be disciplined is the example of the principal towards all parties in the school environment, especially the presence of more than teachers, employees or students so that they feel embarrassed when they are not present in the school environment according to the set or specified time.

Based on the information submitted above, it is clearly illustrated about the enforcement of civil service at Wahid Hasyim Moga Islamic Junior High School, one of which is by consistently implementing school entrance hours at 7:20 a.m.. Then the example of the principal to all parties in the school environment, especially the discipline about attendance. As for students who violate, they will be given a reprimand by the teacher then if this violation is still repeated, they will be given sanctions in the form of being told to stand in front of the class until recess. Not only is it enough to get there, but when the student's offense is repeated the next day, he will be sent home to call his parents to meet with the principal. If the learner comes to school without a parent then the learner will have his bag confiscated and prohibited from attending class hours until his parents meet with the principal.

This is intended to establish cooperation between parents and principals to discipline their children. Of course, the parent will be embarrassed when called the principal repeatedly when the child makes mistakes or violations. Sports teacher Ahmad Marzuki S.Pd stated about

The causes of students arriving late are: Students who arrive late because they are currently in the rainy season, so there are indeed some students who are not escorted by their parents to school, especially a little far from their homes, it is common to experience delays in entering class.

Based on this information, it turns out that students who are late are not entirely due to laziness of students but because of less conducive weather conditions such as rainfall in the morning and even until noon. Appropriate observations in the field some students experience delays in entry into the classroom because students are waiting for their parents who want to go to their place of work. Then based on the results of an interview with an Islamic religious education teacher, Abdus Syukur S.Pd.I, said that there were several punishments given to students who violated it, especially regarding discipline as follows:

1. Verbal reprimand for those who violate the provisions or rules that apply at Wahid Hasyim Moga Islamic Junior High School.
2. Punishment for assigning educational tasks, for example, making summaries of certain books, memorizing asmaul husna and verses of the Qur'an.
3. Students are told to stand until the break time.
4. Sent off students to their parents.
5. Summons the person concerned with his parents so that the person concerned does not repeat the offence he committed.

This discipline is needed in the learning process. Therefore, anyone who is late will be given a penalty or punishment. Even when the principal will give a late educator a direct reprimand and when a late learner will be punished by standing up even returned to his parents. In addition to arriving on time, the enforcement of discipline at Wahid Hasyim Moga Islamic Junior High School can also be seen in the growth and development of a culture of discipline in the school environment such as the absence of students wandering outside the classroom during class hours is ongoing and there are also no men with long hair so that

it can be seen that students at Wahid Hasyim Moga Islamic Junior High School have a high level of discipline. This is seen in the students' compliance with the rules or regulations in the school. A peseta didik when participating in learning activities at school is inseparable from the rules and regulations imposed at school, and every student is required to be able to behave following existing rules and regulations.

3.3. Diligent'

The implementation of character education values, namely the value of diligent character in students at Wahid Hasyim Moga Islamic Junior High School, can be seen in the crafts of students who always come to school. Abdus Syukur S.Pd explains this. I as a teacher of Islamic religious education, namely as follows:

The diligent character of students at Wahid Hasyim Moga Islamic Junior High School is seen in his craft of coming to school every day, it is very difficult for us to find students who do not enter the school unless they are in a state of impaired health or illness and are affected by disasters such as death.

This is in accordance with the opinion of Hendra Lucky S.Pd. as an English teacher who said that: The value of diligent character is also seen in students at SMP Islam Wahid Hasyim Moga with his craft to do his duties and obligations given by the educator or teacher such as his craft of praying both at the beginning and at the end of the lesson, crafts doing homework, cleaning the classroom before and after the lesson and crafting to do questions or LKS which given by the teacher.

Neneng S.Pd as a grade 9 teacher also reinforced this opinion that: The value of diligent character in students at Wahid Hasyim Moga Islamic Junior High School is seen in several things such as, crafts when ordered by the teacher when the learning process takes place as instructed to copy and print something like a module or that concerns learning problems.

Based on some of this information, it is clear that the value of diligent character is seen in some student activities such as the craft of coming to school ordered on time, diligently cleaning, diligently doing lks or homework, diligent when ordered to do something related to learning. When the learner already has this value of perseverance then success will come to us because Islam teaches its servants to always endeavor or try earnestly then pray to Allah swt., or tawakkal is handed over completely or completely to Allah swt.

Based on the results of an interview with an Islamic religious education teacher, Neneng S.Pd. said that there are several ways to increase student perseverance, namely:

1. Ask learners to correct each other's work.
2. Praise and applause to learners
3. Always provide encouragement or motivation to students.
4. Always approach students, especially those with low knowledge capacity.
5. Always appear in front of students as servants.

Based on this information, the author provides an analysis that this method can make students achieve and increase their level of intelligence and trust. Moreover, the teacher

always tells the learners that you are smart, smart, good. This is one of the ways that educators or teachers can appreciate the efforts and results made by students. Teachers should not discourage the enthusiasm or effort that exists in the learners. In addition, what is not important is that teachers must always be enthusiastic about approaching students, especially those with low intellectual levels, so they can also know something that has been conveyed or taught. The approach taken is an individual or individual approach or it can also be said to be mentoring. Assistance is provided both problematic and non-problematic. A teacher must understand the inner burden that a learner feels at school, starting with the burden he carries at home, such as feeling jealous of being numbered by his sister's presence and the inner burden gained at school, such as being scorned or demeaned by his friend. This inner burden can also be said to be the stress of students in school. For example, too much homework is given by the teacher to the point of multiple. This is what causes participants

Students do not concentrate when studying, which in turn students will despair and show inability when doing practice questions or homework. Teachers as parents in schools see their students who are weak or low in intellectuality trying to help students through the mentoring process by sitting with the peseta of the student concerned to solve problems faced by students in the learning process and outside the learning process. Moreover, peseta didik who is always tense and anxious when in the classroom or while the learning process continues.

Teachers must be able to help solve or solve every problem faced by students. Helping problems with the intention of only encouraging or motivating students to find solutions or solutions to the problems they face. Helping students solve problems is an effort by teachers or educators to familiarize students with solving their own difficulties and at the same time train them or guide them to be able and always responsible.

The step with mentoring is a creative action created by a teacher to know and understand the feelings of the learner when learning, so it can be said that learning does not have an emotional exclusion towards students. Learning can be said to be successful, if a balance is created between feelings and thoughts. But it would be nice if the teacher or educator created an atmosphere and learning style according to the wishes and interests of students. Teachers do have to be professional when educating and teaching. Teachers must find appropriate and appropriate learning styles for their learners, whether their learners are visual, auditing or kinesthetic.

3.4. Curiosity

Curiosity can be caused from outside of him and it can also be from within him. On the outside of himself such as motivation, passion and expectations for both parents and teachers. A curiosity from within arises because of his self-awareness and ability as a human being who always wants to change, rise up and become a more intelligent person to lead to a better human being. Therefore, the implementation of character education values, namely curiosity in students at Wahid Hasyim Islamic Junior High School, can be seen in the number of students who always ask questions or ask something during the learning process.

This is explained by Hadi Purnomo S.Pd as a physical education and health teacher as follows: The curious character of students at Wahid Hasyim Moga Islamic Junior High School can be seen in the activity that always asks questions during the learning process, when the educator reads the teaching material or while explaining the lesson and even when the teacher writes in writing.

Takhid Mansur S. Pd. as an English teacher also contributed an opinion that: The value of the curiosity character of students is clearly seen in some students who actively ask questions

both to the teacher and to their own friends. Especially when the learning process, educators or teachers use the discussion method, students look more active.

This is in accordance with the opinion of Neneng S.Pd as a grade 9 teacher as follows: The value of the curiosity character of students is seen in the activities of students writing the core content of the material that the teacher explains or explains. Even when learners feel that they are still not very clear, they ask again about the material described by the teacher.

Then Abdus. S.Pd as a teacher of Islamic religious education reinforces this opinion that: The value of the character of students' curiosity is also seen when some students who are still curious about the explanations submitted by the teacher and there are even students who ask their curiosity outside of class hours such as during breaks or out to play.

This is according to what Mafruhin S.Pd, a grade 9 teacher, said, The value of the curiosity character of students can also be seen from students who ask for homework or homework when the lesson is over. Some learners even ask for homework early or when the educator or teacher is still in the process of explaining the teaching material.

Based on this information, it was explained that the implementation of the value of character education, namely the value of student curiosity, was carried out with many questions asked by participants to teachers. Some students' curiosity also shows curiosity by asking about the lessons taught by the teacher in class when taking a break or going out to play. And even shown the curiosity of students by asking the teacher for homework or homework. This is an indication that students at Wahid Hasyim Moga Islamic Junior High School have a high curiosity.

Students' curiosity must be continuously improved to have a high level of understanding as well. Big people or successful people nowadays, of course, it starts with a strong desire to know something. If teachers want to make their learners scholars or scholars then their curiosity must be developed. That curiosity makes learners active. There is nothing most beneficial as a learning capital other than an active mind.

Peseta is educated whose mind is active will learn well. This corresponds to the theory of constructivism by which the learner must actively build his knowledge when learning. Curiosity makes learners active observers. One of the optimal ways of learning is to observe. A lot of science is evolving because it starts with an observation and even a simple observation. Curiosity makes learners more sensitive to observe various phenomena or events around them, This means that thus the learner will easily learn more.

3.5. Cares

One of the character values taught by Islamic religious education teachers in the classroom is the importance of having an attitude of concern for others.

We apply this to real life through student donations. When students are sick and hospitalized, they are usually given monetary donations, when students experience a death disaster, they are also given money donations, and if the disaster experienced by students is in the form of fire, usually school money and equipment such as bags, books, pens and even uniforms.

Ahmad Marzuki S.Pd. also conveyed this as a physical education and health teacher who said.

“The character of social care is developed in the Wahid Hasyim Moga Islamic Junior High School through donation, and collecting school equipment that is still suitable for use to be brought to victims or those affected by disasters such as deaths and fire victims”.

Even Abdus Syukur.S.Pd teacher of Islamic religious education also gave the opinion that: The value of the character of caring for students is also seen in the activities of students praying for their friends, whether it is the condition of their friends who are unwell or sick or conditions where they are affected by disasters such as accidents, fires, their families died and so on and this is directly led directly by their respective teachers.

Based on the observations or observations of the author at SMP Islam Wahid Hasyim Moga, students' social care was also implemented for requesters – asking for which at that time their body condition was not perfect or this was flawed. Even the author has seen firsthand and found students waiting for beggars at the door of their classrooms to make monetary donations. Based on this information, it can be understood that indeed the implementation of the value of character education, namely the value of social care character that has been implemented at Wahid Hasyim Moga Islamic Junior High School in the form of donations of school materials. It is still suitable for use and very helpful for students who experience disasters, sick, fire victims and deaths.

This is a form of concern and social concern for fellow human beings, especially for the students themselves. In addition, this activity also aims to encourage the growth of enthusiasm and enthusiasm of students to donate. It will later manifest in the character of financially independent students who can become generous treasurers later when they grow up.

Thus the character of working hard will also be awakened through these activities. To familiarize students with donating and caring for sesame there are several things that Islamic religious education teachers do to students are as follows:

- a. Tightening demands on learners regarding caring attitudes and responsibilities.
- b. Teaching good deeds, especially those related to caring for others.
- c. Train peseta didik to practice good deeds, especially regarding social care.

Suppose students are accustomed to having a caring attitude and manifested this attitude in daily activities. In that case, it will grow and develop in the spirit of the character of caring attitude without the need to think about it to bring out a caring attitude in their lives. In Islamic religious education learning, the implementation of the value of social care character education is carried out by the teacher by leading prayer readings in class if there is a peseta of students not attending due to illness. Likewise, if there are teachers or other students who are affected by disasters. Prayer is carried out as a form of moral and spiritual support by asking Allah swt., so that the person concerned is given healing, health and fortitude to accept sincerely the calamity that befell him.

3.6. Responsible

The community needs the character value of this responsibility because it concerns the issue of tasks that must be carried out or carried out as well as possible. The implementation of the value of responsibility character education for students at Wahid Hasyim Moga Islamic Junior High School can be understood through the explanation given by the Islamic religious education teacher, Abdus Syukur.S.Pd. which says as follows: The implementation of the value of character education, namely the value of responsibility, is evident in the behavior of the peseta of students at Wahid Hasyim Moga Islamic Junior High School who always maintain the cleanliness of the school, both before entering school and after tuesday. And even when he makes mistakes in class or outside the classroom like a spilled pop ice, the learner immediately cleans him up without having to be ordered.

This opinion was also reinforced by English teacher Takhid Mansur S.Pd who said that: The attitude of responsibility of students at Wahid Hasyim Moga Islamic Junior High School

can also be analyzed and seen in the perseverance of students doing their homework seriously. In the school environment, especially in the classroom, we rarely find or get students who do not do homework or homework. This is because the rules enforced by the principal are strict and disciplined and then implemented by educators that students who do not do homework or homework must be confiscated and can only be taken back when they come with their parents.

Hendra S.Pd also conveyed it as a grade 9 teacher who said that: The implementation of character values, namely the character value of responsibility, can be seen from fairly simple things such as peseta didik being able to carry out tasks well, both group tasks and individual tasks whose nature is related to subject tasks.

Neneng S.Pd as a grade 9 teacher, gave an explanation or opinion that: The character value of student responsibility can also be seen from their ability to carry out tasks when cleaning the classroom and outside the classroom. Then after cleaning, it is then mopped to gloss over the classroom. Students all have a sweeping schedule. Every day students do it and are also able to carry out their duties as well as possible. One indication is that the room is clean and beautiful to look at until the next day. Based on this information, it can be seen that the implementation of the value of character education, namely the value of responsibility, is seen in the ability of students to carry out tasks, both individual tasks and group tasks or mandates given such as by teachers. The ability to run sweeping pickets, being able to do homework, and being able to be responsible if you make mistakes in the school environment.

According to Abdus Syukur S.Pd., namely the Islamic religious education teacher, he said that: those who support the implementation of the value of character education, namely especially the value of responsibility, are as follows:

1. There is a firmness of the principal towards the policies made.
2. There is an exemplary principal who comes and ends up leaving the school premises every day.
3. The principal's ability to create a school that is able to compete with other schools.

Based on this information, the author analyzes that it is undeniable that the high leadership spirit of the principal greatly affects the success of an educational institution. The principal is indeed expected to be the first person to be able to make his school successful. When the principal is always enthusiastic about carrying out his duties as well as possible, the teacher will also be motivated and, of course, will be oriented towards students' success. The principal must have a good concept and must be realistic so that when carrying out leadership has a clear and firm line towards the direction that has been aspired to. Therefore the principal must be responsible for the progress and success of the school.

4 Conclusion

Researchers draw several conclusions regarding the implementation of character education values at Wahid Hayim Moga Islamic Junior High School such as The values of character education integrated in learning are religious values, discipline, perseverance, curiosity, care, and responsibility.

References

- [1] Nawawi A, Plb J, Upi Bandung F. Pentingnya pendidikan nilai moral bagi generasi penerus. *EjournalUinsaizuAcId* n.d.
- [2] Sosioteknologi PR-J, 2020 undefined. Digital citizenship: menyiapkan generasi milenial menjadi warga negara demokratis di abad digital. *PdfsSemanticscholarOrg* n.d.
- [3] S RH. Faktor-faktor Dalam Keluarga yang Menjadi Penyebab Kenakalan Anak (Studi deskriptif di Lembaga Perasyarakatan Anak di Kota Blitar). *RepositoryUnejAcId* n.d.
- [4] ... SM-NPHPBF, 2014 undefined. Peran guru dalam melahirkan generasi emas dengan keterampilan abad 21. *ResearchgateNet* 2014.
- [5] Muslich M. Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional. Cet.II; Jakarta: Bumi Aksara; n.d.
- [6] Miles M, Huberman A. *Qualitative data analysis: An expanded sourcebook*. 1994.