Implementation Of Character Education In Islamic Religious Education Learning

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Abstract

Character education is very important to shape the moral personality of the next generation. Character education in Islamic religious education is expected to help students internalize the values of ahlakul karimah (noble morals). This journal discusses various ways in which character education can be implemented in Islamic religious education programs in schools in Indonesia. Thorough the Qualitative Descriptive Method. This research focuses on analyzing curriculum content, observing the learning process' and interviews with Islamic religious education (PAI) teachers. The research result shows that character education is still a problem to be implemented in the PAI curriculum, but several approaches have been used to achieve the goals of character education.

Keywords: *Character Education; Curriculum; Islamic Religion Education*

Abstrak

Pendidikan karakter sangat penting untuk membentuk kepribadian moral generasi berikutnya. Pendidikan karakter dalam pendidikan agama islam diharapkan dapat membantu siswa menginternalisasi nilai-nilai akhlakul karimah (akhlak yang mulia). Jurnal ini membahas berbagai cara cara dimana pendidikan karakter dapat diterapkan dalam program pendidikan agama islam di sekolah-sekolah di Indonesia. Melalui Metode Deskriptif Kualitatif, penelitian ini berfokus pada analisis isi Pendidikan, observasi proses pembelajaran dan wawancara dengan guru-guru Pendidikan Agama Islam (PAI). Hasil penelitian menunjukkan bahwa pendidikana karakter masih menjadi masalah utuk diterapkan dalam kurukulum PAI, tetapi beberapa pendekatan telah digunakan untuk mencapai tujuan pendidikan karakter.

Kata Kunci: Pendidikan Karakter; Pembelajaran; Pendidikan Agama Islam

INTRODUCTION

Character education is the foundation of one's personality. Character is an intrinsic quality that reflects one's personality through attitudes, actions and behaviors that are based on good moral values (Lickona, 2001). Many people especially the younger generation face moral and Social challenges in the era of globalization. This condition raises concerns about moral decay so that character education is needed in Indonesia's formal education system.

As part of the curriculum in Indonesia, character education is officia l ly implemented. Curriculum 2013 in particular, incorporates character education into all subjects, including Islamic Religious Education (PAI). Islamic Religious Education is responsible for building akhlakul karimah, which are values that refer to Islamic character and morals such as honesty patie nce, responsibility, and mutual respect (Kurniawan, 2018).

According to the Indonesian Ministry of Education and Culture (MoEC 2013), the 2013 curriculum was created using a thematic- interactive approach, in which character education is incorporated into all subjects including PAI. The purpose of this approach is that students not only understand religio us theory, but are also able to internalize PAI values in their daily lives. But character education in the PAI curriculum faces many problems. First, PAI teachers face the problem of teaching character values thoroughly because they do not have much time (Yusuf 2020). Second, teachers do not have the ability to use thematic approaches. interactive, which causes the character learning process to be less effective. In addition, many educators continue to use conventional lecture approaches that are not interactive and cannot provide students with direct experience of character values (Yusuf et al., 2020).

The purpose of this research is to learn more about how character education is implemented in the Islamic Religious Education curriculum. This research will focus on the methods used, the problems faced and the function of educators in order to build character values towards students. By studying various aspects of the

implementation of character education in the Islamic Religious Education Curriculum, this research is expected to provide practical solutions and relevant policy suggestions to support its development.

RESEARCH METHODS

This study uses a descriptive qualitative approach, which allows researchers to explore and understand the implementation of character education thoroughly. This approach was chosen because it allows for describing real phenomena in the process of character education in the PAI curriculum and provides a broad understanding of the experiences and views of PAI teachers in the field. This study involved PAI teachers in several junior high schools (SMP) in big and small cities in Indonesia. Teachers were selected through *purposive sampling*. The criteria included having taught PAI for at least three years and having used Curriculum 2013.

There are several ways to collect data; 1) In-depth Interviews: Some PAI teachers were interviewed directly to find out:

Their opinions on the implementation of character education, the teaching approaches they use and the problems they face. 2) Classroom Observation: Classroom observations were conducted to find out how PAI teachers used character education in the learning process. Researchers looked at the interact ion between teachers and students, the techniques used and how students responded to the lessons. 3) Curriculum Document Analysis: Researchers also analyzed curriculum documents and PAI learning tools to gain a better understanding of the integration of character values in the 2013 curriculum.

The method for data analysis was done through *content* analysis. In this analysis, researchers found certain patterns from the results of intervie ws, observations, and curriculum documents. To ensure data validity, triangulat ion techniques were also used, namely by comparing data obtained from intervie ws, observations and curriculum document analysis.

RESULTS AND DISCUSSION

A. Integration of Character Education in Islamic Religious Education

Character education is a planned and systematic effort to instill positive values, morals, and behaviors in a person so that they can live in accordance with the norms and ethics prevailing in society. Character education not only focuses on giving people knowledge, but also building good attitud es, behaviors, and social skills. Character education teaches values such as honesty, discipline, cooperation, and caring through various learni ng processes, such as the role of teachers, the school environment, and cooperation with families and communities. This method is used to build individuals who have strong morals and are ready to face moral and social challenges in ordinary life.

According to Lickona (1991), character education consists of three main elements:

1. Moral Knowledge: an understanding of what is right and wrong.

2. Moral Feeling: The ability to have these principles in one's heart and use them to act.

3. Moral Action: The motivation to act in accordance with moral values (Lickona, 2001).

Character education emphasizes that role modeling, consistency, and repeated practice are essential for instilling moral principles to become ingrained habits in students' lives. Character education does not only happen in schools; families and communities also play an active role in building a good environment for students.

Character education aims to improve the quality of educational processes and outcomes that result in the formation of character and noble morals that are intact, integrated, and balanced, in accordance with the competency standards of graduates in each educational unit. Through character education, learners are expected to be able to improve and use their knowledge

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independently, study and internalize the values of character and noble character, and personalize these values in their own way (Ahmadi, 2024).

In addition, the purpose of character education is to encourage the birth of good children. Children who have good character will grow up with a strong ability and commitment to do everything well.The Ministry of National Education states that character education aims to improve school implementation and educational outcomes through the formation of a complete, integrated, and balanced character of learners in accordance with the standards competencies of graduates. Therefore, character education includes more than just academic knowledge; it also includes how students act and behave every day. Parents, schools, and the community or neighborhood are responsible for building children's character.

The analysis of curriculum documents shows that the 2013 curric ulum explicitly integrates character education into various basic PAI competenc ies. For example, values such as honesty, responsibility, tolerance, and discip l ine are incorporated into subject matter such as aqidah, ibadah, akhlak, and Islamic history. However, although these values are listed in the curriculum, the implementation of these values in the field requires adjustments.

The well-being of a country depends on the strong morals of its people. Those words were spoken by the Roman Republican scholar Marcus Tulius Cicero (106-43 BC) to remind everyone in the Roman empire of the tangib le benefits of virtue. According to Thomas Lickona, character education is the "school of character", or the best place to build character. Because moral decay is already very worrying in our country today, it has occurred in almost all lines, including in government, law enforcement officials, and the general public. If this situation continues, the country may collapse (Bobi Erno Rusadi, 2020).

Therefore, it is time to make a real effort to build character. To drive the renaissance and move the times, education must function as it should.

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Schools across the country should work together to create character schools, which will be the best place to cultivate character. However, it needs to be recognized and acknowledged that some individuals have an understanding that.

Different views on character education implemented in educational institutions. These different views can have an impact on the way character education is implemented at the school level. There are three reasons why character education within the framework of educational performance is so difficult to implement. First, there is a conceptual misunderstanding of what education is. Second, this conceptual vagueness causes local policies referring to character education to be off-target and unnecessary. Thirdly, there are major problems with the evaluation methods of character education when applied in educational institutions. Therefore, it is important to understand the definition of character education before implementing it in schools. There is no way to address character education without a clear understanding (Andrean & Muqowim, 2020).

Character education is part of the school's performance, which includes a wide range of individual involvement and institutional rules. Therefore, there are two ways to understand character education in schools. First, character education is seen from a more specialized moral perspective. Thus, character education is more related to instilling certain principles in students at school. These values may or may not be influential. They can be more personal values, such as individual responsibility, generosity, self-respect, honesty, self-control, compassion, self-discipline, endurance, self-giving, confidence, integrity, love, punctuality, forgiveness, and gratitude. They can also be more social values, such as social responsibility, citizenship, cooperation, respect for people.

The second way looks at character education from the perspective of broader moral issues; this is especially true for looking at education as a whole.

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The second method talks specifically about how freedom is used to make decisions that are not just personal but also institutionalized. This is seen in relation to education in schools and to other institutions, such as the family, government and society. If you want to develop character education in the true sense, it is imperative to integra te both paradigms.The old paradigm considers the family as the foundation of character education. This makes sense because in the past, the family usually served as the best place for children to learn and practice various virtues. However, the process of modernization has caused many families to undergo significant changes. Many families today do not have enough time to gather with fathers, mothers and children due to the demands of their jobs. In other words, more and more families are unable to serve as the best place for their children to get character education.

Overall, there are four main reasons why schools should strive harder to be the best place for character education. These four reasons are as follows:

1. Many family, both traditional and non-traditional, do not implement character education.
2. Schools not only aim to mold smart children, but also good children.
3. Intelligence is only meaningful when it is based on goodness.
4. Instilling resilient character in students is not just an additional task for teachers, but an inherent responsibility of their role as teachers.

Therefore, schools should pay attention to the fundamentals of character education before starting its impleme ntation. Below are eleven principles of quality character education:

1. Schools should commit to core ethical principles;
2. Character must be fully understood, including knowledge or thoughts, feelings, and actions;
3. Schools should be proactive and act systematically in character learning, rather than waiting for opportunities;
4. Schools should create an environment where people look out for each

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other.

5. Schools should create methods to increase students' intrinsic motivation that include core values.

6. Schools should work together and talk about character education standards (Studi et al., 2024).

In school culture, character education values include what principa ls, teachers, counselors and administrative personnel do when interacting with students and using school facilities. Therefore, syllabus and lesson plans that contain values are an effort to incorporate character education into the Islami c Religious Education Curriculum. By making syllabus and lesson plans that contain values or characters that students should internalize, character education can be applied in the learning process in the classroom. As a result, every educator, especially PAI educators, not only teaches the material but also teaches the traits that students should have.

According to Lini Yuliza, character education is an effort to change student behavior. Fostering a sense of love for Allah SWT, the homeland, and fellow humans is one of the important characters that must be built. One of the ways PAI teachers help students internalize the values of the material taught is in the syllabus and lesson plans. In this way, teachers should help students internalize the values of the material taught as much as possible the material taught so that they can apply it in their daily lives. Therefore, character education is not merely a matter of knowledge, but moreover a matter of personality and daily behavior of students. Character building is a shared obligation between parents, schools, and the community/environment (Tria Masrofah, 2022).

B. Challenges in the Implementation of Character Education in the Islamic Religious Education Curriculum

As a result of interviews conducted with several Islamic Religious Education (PAI) teachers, we found that the following are some of the

specific problems they face when trying to implement character education in schools. Each issue is discussed thoroughly based on the observations and experiences of teachers working in the field.

1. Limited Learning Time

    PAI teachers find it difficult to teach character education thoroughly due to the limited number of hours of religious lessons in the curriculum. For students to truly understand the values taught, character education requires time and consistency. Teachers stated that although character values have been incorporated into the curriculum, the limited time often makes the focus of learning more on academic materials than other materials (Arif Rohman Mira Mayasarokh, 2013).

2. Domination of Conventional Teaching Methods

    PAl teachers usually use lectures as the main method in learning because they think it is easier to convey material in a short time. However, this method is one-way and provides less space for students to experience or practice character values directly. Teachers feel that they need training or guidance to develop more interactive teaching methods, such as group discussions or simulations (Arnis, 2010).

3. Limited Facilities and Infrastructure

    Teachers said that interactive methods for character education are difficult to use if they do not have supporting facilities, such as flexib le classrooms or additional learning media. Simulation or role-playing, for example, considered effective in character education, requires adequate space and media, which are not always available in schools (Jumiarti et al., 2023).

4. Lack of Support from the Family Environment

    Many PAI teachers believe that the character principles taught at school are often not supported by the students' family environment. Some parents consider character education as the primary task of

schools and are less involved in building their children' s character at home. As a result, school efforts to teach character have little impact on students' behavior outside of school (Dimas Teguh Prasetyo, 2016).

5. Lack of Specialized Training for PAI Teachers

PAI teachers believe that they need special training to improve their skills in character education. This should be addressed by educational institutions conducting mandatory training on character education especially for PAI teachers. Currently, most teachers do not receive in- depth training or instruction on how to teach character values well. Because of this limitation, educators often rely solely personal experience and conventional learning approaches that prioritize the lecture method because it is easier to do.

6. Challenges in Measuring the Success of Character Education

One of the challenges for PAI teachers is measuring the success of character education. This is different from academic assessment as it measures students' consistency and behavior over a long period of time. Teachers believe that there is a need for an objective and measur able character assessment standard or system that is not yet in place. Some most school. This is This may cause teachers difficult to provide good character input to students (Wati et al., 2022).

7. Social Environment and Social Media

PAI teachers believe that the social environment, especially social media, has a great influence on students' character development. They believe that social media often shows lifestyles or behaviors that are contrary to the character values taught at school, such as modest y, responsibility, and tolerance. In addition, social media can damage learners' social interactions because they feel that they have many friends in cyberspace, thus reducing their

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interactions with those closest to them. As a result, students may be more exposed to values that are not in accordance with the character standards taught at school (Taufiqur Rahman & Siti Masyarafatul Manna Wassalwa, 2019).

C. Character Education Learning Methods in Islamic Religious Education Learning that Become a Problem

Based on the results of interviews and classroom observations, a number of learning methods face problems and obstacles when implementing character education in the Islamic Religious Education (PAI) curriculum. The following are some of the learning methods that often face problems in implementing character education, accompanied by an analysis of the problem.

1. Overly Dominant Lecture Method

The lecture method is often the main method in learning PAI, including character education, because it is considered practical because it can convey material quickly and widely. However, The lecture method tends to be one-way, so students do not have the opportunity to actively participate or experience character education values directly. Teachers who only rely on the lecture method face difficulties in fostering student character because students only receive information without emotional or practical experience. This has the potential to cause students to internalize the character values they want to instill.

2. Disadvantages of Using Discussion and Actual Case Studies,

Character values such as cooperation, critical thinking, and empathy can be developed through discussions and case studies. However, PAI teachers often have difficulty applying these methods in practice due to time constraints or lack of ability to manage dynamic discussions. In addition, strong facilitation skills are needed to enable discussions involving many students to stay focused on the character

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education objectives. Actively engaging all students and making them understand the desired character values is a challenge for teachers. Learning can run without direction and purpose if the discussion is not well organized. This will reduce the effectiveness of student character building (Sakiratuka et al., 2023).

3. Lack of Role-Playing and Simulation Implementation

Role-playing and simulation methods are methods that give students the opportunity to directly act in certain situations, so that they can feel and apply character values in real life. However, many PAI teachers are not familiar or trained in using this method, mainly due to limited facilities and short learning time. Role-playing also requires considerable preparation and is sometimes difficult to implement applied if the number of students is large or the classroom space is not favorable (Ahmadi, 2024).

4. Lack of Use of Project-Based Learning (PBL)

Project-based learning methods allow students to work on real projects that involve collaboration, responsibility, and direct application of character values. Although this method is considered effective for character education, the biggest challenge in PAI is the limited time and resources, as well as more complicated preparation. PAI teachers often find it difficult to design projects that are relevant and meaningful to stud ents because PBL requires careful preparation and support from various parties.

This method requires a conducive environment and facilities, such as a large enough classroom and relevant learning aids. In addition, the teacher's skill in designing scenarios that are relevant and meaningful to students is a challenge. If not managed well, the role-playing method can be less effective and even cause confusion for students. PBL implementation requires a lot of time and supportive facilities. In additio n, the role of the teacher as a facilitator who assists the students' learning

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process also requires adequate managerial and technical skills. If not well supported, the implementation of PBL can be less effective and only a formality (Kurniawati & Erwinda, 2023).

5. Challenges in Using the Exemplary Method

Exemplification is a very important method in character education because students tend to learn by imitating the behavior of those who are in charge they see from teachers or adults around them. Although effective, the exemplary method requires consistency in teacher behavior to be a good example for students. However, teachers often face situations where they need to be firm while still modeling good character traits, such as patience and discipline. The exemplary method demands consistency and integrity from teachers, which is not always easy to maintain. Certain situatio ns, such as work pressure or emotional conditions, can affect teacher behavior and reduce the effectiveness of this method in building student character.

The implementation of character education in the PAI curric ulum faces a number of obstacles stemming from the learning method s themselves, which are less than optimal in facilitating students' character building. The dominance of the lecture method results in the lack of students' direct experience in understanding character values, while interactive methods such as discussion, role-playing, and PBL are often not implemented optimally due to time constraints, facilities, or teacher skills. To overcome this problem, special training is needed for PAI teachers so that they can develop more interactive and effective learning methods to instill character values. In addition, support from the school in provid ing adequate facilities and time allocation is also needed. Thus, character education can be implemented more effectively in the PAI curriculum (Hamid, 2020)

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D. Improving Character Education

Based on observations, interviews, and data collected in this study, teachers try to familiarize children's character in the following ways:

1. Select, determine, and create learning subjects that have the potential to achieve goals in the process of learning activities

   According to the interview findings, a teacher can use character habituation in various ways. "Familiarizing character education in students is done by designing learning plans based on the curriculum, namely guided by the syllabus and lesson plans and choosing a form of learni ng that is tailored to the conditions, characteristics, and abilities of students, so that learning takes place in accordance with learning objectives and in accordance with academic goals." Students should also be taught to behave in a way that is in line with Islamic character, and they should do it direct ly. This method aims to show children how we behave in front of them so that they can imitate us. Teachers can teach character traits such as discipline, eating, not walking, etc. This method will foster character. According to this interview, lesson planning is a way to learn akidah akhlak and familiarize character. This lesson planning is adjusted to the curricul um and focuses on the syllabus and lesson plans accordingly.

   Therefore, the teacher's planning must be adjusted to the circumsta nces and situation, the characteristics of the students, and their own abilities, but still refers to the applicable learning curriculum, namely the syllabus and lesson plans. Thus, teaching and learning activities can take place with the desired goals, which means students can understand the material well.

   The purpose of Aqidah Akhlak learning planning is to encourage

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the habituation of character made by the teacher. This includes planning how the teacher uses his learning tools and methods based on the expected goals and applying his character to his students. where the purpose of learning is not only to increase students' knowledge but also to help them become better individuals. This is in accordance with Kimble and Garmezi' s definition of learning, which states that learning is a permanent change in behavior resulting from experience. making students become valuab le people by using them in their daily lives. Planning is always related to the tools, procedures and classroom circumstances that teachers use during learning activities. Because of their role as motivators and facilitato rs, teachers' tasks influence students' character building. Therefore, in order for students to be motivated to improve their learning, an educator must be able to create a good and interesting learning plan.

a. Provides an understanding of the importance of applying Aqidah Akhlak as rules and regulations that have been determined in the learning process in an educational institution.

All subject matter still follows the curriculum and syllabus set by the government. Therefore, the sole responsibility the school is to manage and build the learning program of Aqidah Ahlak in accordance with the curriculum and syllabus. In the same way, the use of Aqidah Ahlak focuses on student character building. It is not only necessary to study the cognitive aspects, but also to study the characteristics and characters of the students. To implement it, an educator should have the ability to provide memor able lessons during teaching and learning activities by utilizing various learni ng references and connecting them to the topic to be learned. Educators also should realize how importance character in giving lessons (Aziz et al., 2024).

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b. Accustoming students to apply character attitudes

The Aqidah Akhlak teacher of MI Ma'arif Candran generally acknowledges and states that he has tried to build and familiarize character in his students. As shown in the interview, the teacher's efforts are carried out in accordance with the vision and mission of MI Ma'arif Candran. As SK said, "Providing understanding to children about good and bad actions must indeed be pursued at MI Ma'arif Candran. By providing an understanding of good and bad behavior, the character or personality of the child will be well formed." Children must also be educated about things that can and cannot be done.

As teachers, we are responsible for modeling good behavior to our children, especially through our own behavior. We must give them examples such as compassion, honesty, sharing, and respect for one another. As teachers, we are required to direct and remind our children with affection and gentleness so that they internalize good and right behavior. Children often hit, kick and even swear at each other during play.

According to the statement, Ma'arif Candran is also a good example for children in familiarizing themselves with the nature of MI teachers, so that children can get used to the lessons he gives. Students may have habits character such as reading prayers before learning, sharing and helping friends, and always obeying class rules (Rusyaid, 2020).

c. The learning process takes place in an interactive manner that allows children to interact with each other

After the material is learned, the teacher gives the children the opportunity to ask questions and talk about what was discussed.

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Educators should look at student participation in learning activities. Learning is still done. Consequently, this can be used as a standard for an educator in assessing how well students understand the Aqidah Akhlak material (Studi et al., 2024).

d. Adding activities that focus on practicing character behaviors

Teachers' efforts to familiarize character require not only discussion of material, but also direct practice of character behavior. Therefore, it is hoped that children will be able to apply what they have learned about akidah akhlak in their daily lives. Children will wait and help their sick friends, for example. Therefore, certain principles relating to character education should really be instilled in all students at school. This shows that teachers who teach Aqidah Akhlak in the classroom can produce character habituation. Thus, Aqidah Akhlak learning can effectively and efficiently teach character habituation to their students (Andrean & Muqowim, 2020).

CONCLUSIONS

This study shows that character education has been integrated in the Islamic Religious Education curriculum, especially through Curriculum 2013 which requires the integration of character values in each subject. Values such as honesty, responsibility, and tolerance have been internalized in Islamic Education learning materials, but their implementation in the field still faces various challenges.

Some of the main challenges are the limited time teachers have in the learning process, teaching methods that tend to be traditional (lectures), and lack of support from the family and community environment. PAI teachers try to overcome these obstacles by using more interactive methods, but the implementation of these methods still requires further training to be effective in instilling character.

To improve the effectiveness of character education implementation in the PAI curriculum, it is recommended that:

1. The government provides special training for PAI teachers in teaching character education.

2. Teachers develop interactive and contextual learning methods so that character values can be more easily internalized by students.

3. The school collaborates with families and communities to strengthen the character education that has been taught at school. This collaboration is important to ensure that the character values instilled through PAI can be applied by students in their daily lives.

    With the synergy between curriculum, innovative teaching methods, and environmental support, character education is expected to form a generation that not only has good academic insight, but also have strong characters and noble morals. Effective implementation of character education in EE will contribute significantly to building an ethical and moral society in the future.

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