

Implementation Of Islamic Religious Education In The Character Forming Of Students At SMA Muhammadiyah 01 Medan

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Abstract: This study examines the application of Islamic religious education in the formation of student character at SMA Muhammadiyah 01 Medan. The type of research used is qualitative research. The primary data source in this study were Islamic Religious Education Teachers. Data collection techniques in this study using observation and interviews. The results of the study found that the application of Islamic religious education learning in order to shape the character of students at SMA Muhammadiyah 01 Medan, namely by habituation in the form of habituation of good behavior, habituation of praying in congregation in the school prayer room, saying greetings when entering class, and reading "basmalah" and "hamdalah" when starting and ending the lesson. In addition, there is direct practice in learning Islamic religious education, including: practice in managing corpses.

Keywords: Islamic Religious Education, Character Building, Students

Abstrak: Penelitian ini mengkaji tentang penerapan pendidikan agama Islam dalam pembentukan karakter siswa di SMA Muhammadiyah 01 Medan. Jenis penelitian yang digunakan adalah penelitian Kualitatif. Sumber data primer pada penelitian ini adalah Guru Pendidikan Agama Islam. Teknik pengumpulan data dalam penelitian ini menggunakan observasi dan wawancara. Hasil penelitian ditemukan bahwa penerapan pembelajaran pendidikan agama Islam dalam rangka membentuk karakter siswa di SMA Muhammadiyah 01 Medan yakni dengan, melakukan pembiasaan berupa pembiasaan bertingkah laku yang baik, pembiasaan shalat berjamaah di mushola sekolah, mengucapkan salam sewaktu masuk kelas, serta membaca "basmalah" dan "hamdalah" tatkala memulai dan menyudahi pelajaran. Selain itu, adanya praktek langsung dalam pembelajaran pendidikan agama Islam, diantaranya: praktek dalam pengurus jenazah.

Kata Kunci: Pendidikan Agama Islam, Pembentukan Karakter, Siswa

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A. Introduction

Based on the Law on the National Education System Number 20 of 2003, it is explained that: National education aims to develop the potential of students to become fully Indonesian human beings, namely humans who believe and are devoted to God Almighty, have knowledge and skills, have noble character, are healthy physically and spiritually, have a strong personality, intelligent, creative, independent and have a sense of responsibility (Setiawan, 2021).

Education can be used as one of the right solutions to shape and foster the personality of students. Within the scope of character education, it can be formed through direct or indirect learning and is carried out continuously so that students can understand and practice it in life (Novaully, 2015). According to Arif Rachman, a person's personality is formed by two things, namely parenting at home and culture outside the home such as at school and in the community, both of which complement each other. Proper parenting provides a solid foundation. Meanwhile, school culture and civilized community culture provide shame for behavior that deviates from religious norms in community members (Supriyati 2019).

In an effort to instill religious behavior in students, it is highly expected that every educational institution has an influence on the formation of a religious spirit in children. However, the size of the influence in question really depends on various factors that can motivate children to understand religious values. Because religious education is essentially value education. Therefore, religious education is more focused on how to form habits that are in line with religious guidance. The influence of the formation of a religious spirit and religious behavior in educational institutions, especially in formal educational institutions (schools) depends a lot on the characteristics of the religious education provided at the school (Solong, 2021). This is because schools, in an Islamic perspective, function as media for the realization of education based on the goals of thought, aqidah and sharia in an effort to worship Allah and obey Him so that humans are protected from deviations from their nature. In this connection, in an effort to form a pious Muslim person, education through the school system should be given special

emphasis. This is because school education has a regular, graded program and follows clear and strict requirements. This supports the preparation of a more accommodating Islamic education program (Andang, 2014).

Teachers in using learning strategies, should adjust to the conditions and atmosphere of the classroom and of course teachers are required to play more roles using varied learning strategies. Each learning strategy has advantages and disadvantages. In order to avoid boring learning activities for students, a teacher needs to create good learning strategies that are in line with the needs of these students. reliable, especially in creating students who have Islamic character and insight. Likewise, researchers will specifically examine the learning strategies applied by teachers in teaching Islamic Religious Education subjects as the main basis in realizing students with Muslim personalities.

B. Research Methods

This type of research is qualitative. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Suharsimi Arikunto, 2002).

This study uses 2 (two) types of data sources, namely: Primary Data, in field research primary data is the main data taken directly from informants who in this case are Islamic Religious Education teachers.

This data is in the form of interviews and secondary data, data collection in the form of existing documents and the results of relevant research found by researchers. This data is in the form of important documentation regarding school profiles, theories about the concept of learning strategies, Islamic religious education, and the formation of Muslim personalities.

Researchers are directly involved in the research location to conduct research and obtain concrete data related to this discussion. The data collection technique used by the researcher is observation or observation of ways to analyze and systematically record behavior by observing or observing individuals or groups directly. To carry out this qualitative data analysis, it is necessary to emphasize several stages and steps, namely word reduction and data presentation and verification (Sugiyono, 2010).

C. Results and Discussion

Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge, mastering skills and character, and forming attitudes and beliefs in students can occur (Hidayat Abdul Salam 2021). In Islamic Religious Education, it is explained that the purpose of this subject is so that students are able to understand, appreciate and believe, and practice the teachings of Islam so that they become Muslims who believe, fear Allah SWT, and have noble character.

The term character has various definitions depending on the point of view used by someone in defining it. In relation to the term character, Ki Hadjar Dewantara views that character is a character or character in which the movement of thoughts, feelings, and will or will unites and creates energy. Ki Hadjar also added that character can be a sign of a person as a result of consistent character traits. (Ki Hadjar Dewantara 2019) Education makes it possible to shape character as a human being as expected. In this perspective, the character values developed by Ibnu Maskawaih can be used as a reference for the implementation of education in Indonesia, especially in the context of the implementation of Islamic education, as well as the implementation of national education in Indonesia. The values or characters that are expected are the formation of a personality based on the norms of religion, culture and ethics of the Indonesian nation.

Based on the explanation above, it can be concluded that Islamic religious education learning in the formation of students' personal character is the teacher's effort in shaping students to become human beings of faith, as well as consciously applying Islamic values through Islamic religious education in stages so that bad innate traits and ways of thinking What is not good can be corrected and changed for the better.

Character education aims to improve the quality of implementation and educational outcomes in schools that lead to the achievement of the formation of character and noble character of students as a whole, integrated, and balanced according to graduate competency standards (Sri Suwartini 2017). Through character education, it is hoped that students will be able to independently improve and use their knowledge,

and examine and internalize and personalize character values and noble character so that daily behavior can be realized.

According to (Dharma Kesuma, 2013) the goals of character education, especially in school settings, include the following: Strengthen and develop the values of life that are considered important and necessary so that they become the distinctive personality or ownership of students as the values developed. Correcting student behavior that is not in accordance with the values developed by the school. Building a harmonious connection with family and community in playing the responsibility of character education together.

There are several things that can be used for the application of Islamic Religious Education learning in order to form a personality with Islamic character, namely: First, the Persuasive Method, Approach to students starting from knowledge of conditions, motivation, level of intelligence to the background of students is very necessary in learning. This will be used as the basis by the teacher to determine the direction of further learning; Second, The Story That Contains Targīb and Tarhīd, According to Andi Ismail Saleh, based on his experience using the story method in collaboration with Targhib and Tarhid in Islamic Religious Education learning, in addition to telling relevant facts, sometimes by telling stories. Where in the fairy tale there are lessons that can be learned in relation to the importance of religious attitudes, discipline, and mutual respect, so that a Muslim personality can be formed in students; Third, the Method of Taking Lessons and Warnings (Advice), In the method of taking lessons and warnings related to the formation of the Muslim personality of students, the teacher inspires the hearts of students through taking lessons and warnings in the form of advice so that the Islamic Religious Education material that has been taught can be implemented by students seriously. -really in everyday life. (Elihami & Abdullah Shahid 2018).

The results of the study on the application of Islamic religious education learning at SMA Muhammadiyah 01 Medan used the lecture method, gave directions to students, and held group discussions about the lesson, gave individual and group assignments, and held practice on weekends. The formation of students' personal character with PAI learning at SMA Muhammadiyah 01 Medan is through forms of habituation including:

First, habituation of good behavior, both at school and outside school, such as: speaking politely, dressing cleanly, respecting people who are older, old, discipline and so on; Second, the habit of praying in congregation in the school prayer room, saying greetings when entering class, and reading "basmalah" and "hamdalah" when starting and ending lessons. This habituation is also included in the exemplary approach. In addition, there are practices in learning Islamic Religious Education, one of which is practice of corpse management materials such as using statues, shrouds, and others.

D. Conclusion

The application of Islamic religious education learning in order to shape the character of students at SMA Muhammadiyah 01 Medan, namely by making habituation in the form of habituation of good behavior, habituation of praying in congregation in the school prayer room, saying greetings when entering class, and reading "basmalah" and "hamdalah" when start and end lessons. In addition, there is direct practice in learning Islamic religious education, including: practice in managing corpses.

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