



## Strengthening Student Character through Akidah Akhlak Lessons at Madrasah Diniyah Tarbiyatus Sibyan Pamekasan

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### Abstract

*Education becomes an essential part of the lives of students, especially in character education. Because character education will be the ultimate goal desired by teachers and their parents at home, so it is necessary to strengthen character education in schools tarbiyatus sibyan, especially in diniyah madrasahs that teach Islamic sciences. In Pamekasan there is a diniyah madrasa called tarbiyatus sibyan by always strengthens character education for its students by strengthening the lessons of moral creeds in theoretical and practical forms. So this will make the students have commendable traits and behaviors. One of the methods used in this study is field qualitative research with the type of case study research. Where researchers carry out 3 data collection techniques, observation, interviews and documentation while the data analysis techniques use data reduction, data presentation, drawing conclusions and data verification. So this study presents the findings of the study; the first result, Strengthening character education through moral academia lessons in the formation, transformation, transmission and development of the potential of the learners. The Second result, Implementation of strengthening character education through Akidah akhlak lessons through congregational prayer activities, learning the yellow book and exemplary attitudes and habituation to students.*

**Keywords:** Character Education, Learning Process, Aqidah Akhlak, Religious Schools

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### Introduction

Character education is one of the most important education for students to exist in life with peers and for their life development (Kemas Badarudin, 2009). Therefore, there needs to be reinforcement from teachers to always provide good education to grow students' good attitudes and become human beings who have commendable morals by the norms that exist in Islam (Mauliyah, 2016). In this character cultivation, there must always be a reinforcement in students because the character possessed by students has various variations according to the tendencies and feelings that grow in their daily lives. Both life at home, school, and community (Husna et al., 2022).

The inherent character of each student is usually influenced by the two most dominant factors, namely environmental factors and intrinsic factors. So these two factors can then be changed significantly by presenting them with educational institutions/schools with reinforcement carried out by teachers (Achlamy HS, 2018). Because the purpose of the school according to Ki Hajar Dewantara is to form scholars who have good ethics, think smartly, and grow up healthily (Syafitri & Afriansyah, 2019).

In Indonesia, character education is very necessary as a form of strengthening and implementing the 2nd precept, namely just and civilized humanity. So from an early age, educators must be able to encourage their students to have good character. even in reality, how many students have unkind attitudes such as lying, spiteful, or even resisting both people (Muhammad Fahri, 2019). This shows how sad it is if the behavior of students is as mentioned

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above. So schools must be able to counterattack such behavior. The existence of schools in Indonesia is actually to help parents and the community in producing generations who have good behavior (Nuraini & Wiza, 2021).

*Pamekasan* is one of the cities that has a variety of educational institutions, especially the education of students aged 6 to 12 years, such as; State Elementary School (SDN), Islamic Elementary School (SDI), *Alam* Elementary School (SDA) and *Diniyah Madrasah* (MD). Where the three schools, SDN, SDI, and SDA, are educational institutions under the auspices of the Ministry of Education and Culture while MD is an educational institution under the auspices of the Ministry of Religious Affairs. With this, one educational institution and another compete with each other to educate students by having good character as well.

One of the things that became interesting in this study, researchers are more interested in conducting research in Madrasah Diniyah because this institution is an Islamic educational institution that has long existed, even in the issue of full-day schools this educational institution still exists today (Nurotun Mumtahanah, 2017). Of the many *ibtidaiyah* madrasahs in pamekasan. So the researcher chose one institution because of its very interesting educational program, namely this institution is a representative place to be used as an educational institution that strengthens the character of the students, this institution also cultivates its students to live by always being encouraged by Islamic values, namely honesty, courtesy and courtesy to others. This institution is called Madrasah Diniyah Tarbiyatus Sibyan.

To encourage the students of tarbiyatus sibyan madrasah to have a good character education, the teachers always teach the subject matter of *aqidah akhlak* both orally and in action. So that there is a good interaction between the teacher and the students. This *aqidah akhlak* lesson is a very meaningful teaching material for strengthening the character education of students in MD tarbiyatus sibyan because in pre-observation, where researchers found many of the students were polite to the researcher when they crossed paths or even had a direct conversation with them (the students). So it is very urgent to conduct a study in MD tarbiyatus sibyan to be part of the process of producing a generation that *khairo ummat*.

The purpose of this study is to understand character strengthening through moral *aqidah* lessons in MD tarbiyatus sibyan pamekasan, want to know the implementation of strengthening character education in MD tarbiyatus sibyan pamekasan and also know the implications of strengthening character education in MD tarbiyatus sibyan pamekasan.

## Method

In making it easier for researchers to understand and analyze strengthening character education in madrasah tarbiyatus sibyan properly and correctly. So the researcher uses research methods that are relevant to the reality that occurs at the place of research. This research is categorized in the form of descriptive qualitative research in the field with the type of case study research (Lexy J. Moleong, 2005). Where this research is casuistic about strengthening character education in madrasah tarbiyatus sibyan pamekasan to be explained, revealed, and analyzed from the form of implementation by teachers about strengthening character education to their students.

In this research, the author chose a research location in madrasah tarbiyatus sibyan pamekasan which has a good depth of character among students whose vision and mission make students have good morals. This madrasa is also an educational institution whose educational model has distinctive characteristics by implementing local wisdom-based education.

To obtain data relevant to this research topic. So the author uses 3 data collection techniques, namely, Observation, where the researcher is present directly at the research location to get data on everything that the researcher needs according to this research topic. In interviews, the author acted to unearth information from class teachers and teachers of moral subjects as well as students to reveal what was thought, felt, known, and experienced about the strengthening of character education applied in MD Tarbiyatus sibyan pamekasan. And

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Documentation is the latter method that serves as evidence to support the previous two techniques (Zuchri Abdussamad, 2021). So that this study can prove everything the researcher answered and found at the research site.

After the data collection is complete and deemed sufficient, the researcher then analyzes the data using 3 data analysis techniques, namely data reduction, data presentation, conclusion drawing, and data verification (Sugiono, 2010). Researchers do this to obtain and present credible data by the focus in this study on strengthening character education through akidah akhlak lessons in madrasah tarbiyatus sibyan.

## Results and Discussion

As is well known, there are 3 data collection techniques used by researchers: observation, interviews, and documentation (Suharsimi Arikunto, 2000). That observation made by the author, there is an instillation of character strengthening through the learning of akidah akhlak, which takes place 2 face-to-face times in one week between a teacher and the students of the diniyah tarbiyatus sibyan madrasah from grade 1 to grade 6 MD. This is because there is a schedule of moral akidah materials in each class and according to the archives shown by the madrasa secretary tarbiyatus sibyan to the researcher.

Face-to-face learning is an inseparable part of strengthening character education by class teachers, especially akidah akhlak teachers. The interview results with informant 1 stated that strengthening character education was carried out in every learning process by teachers in MD tarbiyatus sibyan both in and outside the classroom. In the classroom, students are usually accustomed to stimulating them about the importance of having good morals, honesty, tawadhu' and fair behavior, among others. Meanwhile, outside the classroom, the teachers always provide good suri tauladan for the students, whether it is good behavior or speech so that this is part of strengthening character education for students at Madrasah Tarbiyatus Sibyan Pamekasan.

In addition, according to the 2nd informant, the strengthening of this character was carried out with various themes of akidah akhlak subjects, including; exemplary stories of prophets, stories of ancient Muslim figures, honest nature, qana'ah nature, and so on. According to the grade level from grade 1 to grade 6.

Meanwhile, according to the 3rd informant, the form of implementation of character education through akidah akhlak lessons is by doing all behaviors that reflect Islamic values, such as by reprimanding greetings in passing with friends, saying greetings to teachers, and promoting unity between each other with a frame of friendship by Islamic teachings. In fact, according to the 4th informant, the implementation of the learning process of akidah akhlak to instill character education to the students of tarbiyatus sibyan based on applying local culture such as; *arembhe'*, *nyapah*, *jhe' amosoan bhen jhe' atokaran* (deliberative, reprimanding greetings, not having peace with each other and not allowed to fight). This is one of the mottoes that is part of instilling a character that can always be applied in life in the madrasah and the family or society in general.

The implications of strengthening character education according to the 5th informant, that the students of tarbiyatus sibyan are capable of behaving well with teachers, parents, the community, and colleagues. This is also felt by researchers when observing on-site. Where the students are often found by the author in good behavior and have a depth of morals in meeting guests and especially teachers, and between friends. This proves that the benefits of character education through the lessons of akidah akhlak are significant in the association of the students of the tarbiyatus sibyan madrasa. In addition, the 6th informant among the community stated that his son behaved politely in front of his parents both in speaking words and in acting to both his parents.

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### ***Historical Setting of the Establishment of Madrasah Diniyah Tarbiyatus Sibyan Pamekasan***

We can understand that education in Indonesia is a very important part of educating the generations of this nation. This proves that educational institutions carry out various kinds of educational systems to deliver students to the desired goal of making students intelligent and can be useful for religion and the nation. Islam also responds to lead students to become valuable people for religion and society (Suryawati, 2016). Among the Islamic educational institutions that are familiar to our ears, namely the Diniyah Madrasah which is very influential on the growth and development of students, especially in strengthening character that reflects the clarity of heart and good behavior as Islam is present on this earth to become a *khaira ummah (the best ummah)* (Marzuqi, 2022). Thus, Madrasah Diniyah is an Islamic educational institution that is a forum to educate students to have good morals according to the shared ideals of both teachers and guardians of students.

Tarbiyatus Sibyan Pamekasan is one of the Diniyah Madrasah educational institutions located in Lemper Village, Pademawu District, Pamekasan Madura Regency. Where K. Syadzili Ma'arif founded this institution in the 1970s. In fact, this madrasa starts from a langar / congkop that teaches students about Islamic religious education with the wetonan method by making a circular halaqah system, and then kiai teaches Islamic religious subject matter.

Along with the times and there was a belief from the community then K. Syadzili Ma'arif officially established the Diniyah Madrasah in the 1980s. With the support of service educators from the Mambaul Ulum Bata-bata Islamic boarding school and several asatidz around lemper village. As the name implies tarbiyatus sibyan (children's education), this diniyah institution is backgrounded with the enthusiasm of students aged about 6 to 12 years to study so that they have the provisions of Islamic religious teachings in adulthood. The vision and mission of this institution are to make students who have good character and are helpful for religion, society, and the Indonesian nation.

Now, this institution has 15 educators with a total of 150 students, of which students consist from several villages around Lemper village, such as; Barurambat, Lombang, Buddagan, Paogadding, and so on. According to K. Wasil Jauhari, the large number of students from various villages is a form of mandate that must always maintain the tradition of strengthening the character of students. To continuously gain trust and every year, there is always an increase in new student applicants at this school. This is also reinforced by the statement of the qidah akhlak teacher Ummil that the most emphasized in the educational process in this madrasa, namely strengthening character with Islamic values and local cultural traditions such as morals, behavior, and sensitivity to help each other with fellow students.

### ***Strengthening Character Education in Madrasah Diniyah Tarbiyatus Sibyan Pamekasan***

We can trace, that, etymologically these characters come from different languages. In Greek, it is known as "character from charassein." In Latin, it is known as "character, kharassein, and thorax." Meanwhile, in English "character" means disposition, character, and ethics that distinguish between human beings and other creatures (Khamalah, 2017). This character is also an invisible trait that exists in man and can be felt by other humans.

Meanwhile, in terminology, the character is a character in each of four of our identities of a person who is part of the essence of spiritual qualities both in the way of behavior, thinking, and how to live with family and society (Ahmad Hanif Fahrudin, 2019). In Islam character is an early foundation in creating human relationships with Allah Swt., apostles, fellow human beings, and their environment. This character is also the most important factor in human survival so the nature itself will not be born by itself or because there is a blood relationship, but the character will arise through strengthening character education. The character has a more profound understanding than morality because it is related to right and wrong and how a person can be embedded in himself deeds that reflect good behavior in social life (Nurotun Mumtahanah, 2017). So that in the form of planting, this kindness can have an awareness, understanding, concern, and sensitivity to others in implementing in everyday life with the surrounding environment.

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The character itself has a meaning which is a person's disposition in responding to circumstances with a form of good behavior and then manifested with a real deed through an act of very good behavior (Khotimah, 2022). Ibn Miskawai argued, that morals are a state of the soul that moves all behavior by itself without any action thought or even considered before acting. Meanwhile, according to Al-Ghazali, morals are a trait that is always instilled in the heart and then causes all forms of behavior the form actions that are easy and easy to carry out, and there is a sense of consideration and thought (Khamalah, 2017). With this, those morals have an important role in creating a character in a person. Where morals will lead a person to a characteristic according to what has been implemented in everyday life. This character will also differ between individuals and other individuals. Due to differences in potential and readiness of the soul in acting and behaving in interacting with fellow human beings.

This character can be applied to others, especially to students through education. Where education provides science that can create generations that have a good character which is reflected in behavior in everyday life (Suryawati, 2016). With this character, they must be tied to education because they are like currencies that need each other. Even law no.20 of 2003 articles three concerning the national education system emphasizes that national education has a function to be able to grow abilities and be able to form a trait and internalize a dignified civilization of this country to educate the life of the nation that can be developed in the potential of students to become human beings who give and also devotion to God almighty, have good character, knowledge, creativity and become a democratic and responsible citizen (Basuki & Febriansyah, 2020). It is on this basis that it is necessary to synergize education and character into one unit with the term character education.

Character education is a teaching that must always be strengthened and maintained in the students of madrasah tarbiyatus sibyan. This is one of the projections of president Joko Widodo with nawacita points in the national movement for mental revolution (GNRM). In addition, the strengthening of character education, in reality, is not a very new policy because since 2010 strengthening character education in madrasahs has become a national movement (Khamalah, 2017). Where madrasah is a very strategic place to enhance the character of students where this madrasa has a system, educators, and support from the local community, so this makes a very important part in the process of strengthening the character of a student.

Strengthening character education itself is a process to form, change, transmit and develop all the potential that exists in students to have a skill in thinking, being kind, and behaving well based on Islamic teachings and Pancasila as the basis for a foothold in the state (Marzuqi, 2022). Meanwhile, the purpose of strengthening character education is to instill the value of building students' character effectively and efficiently through the national movement for mental revolution (GNRM) which consists of religious, nationalist, independent, mutual aid, and integrity. This is by the statement of ustadzah naty that the students of tarbiyatus sibyan are taught material about Islamic teachings and norms in the state even in the form of practice, they are told to work together in making the school atmosphere clean, tidy, and harmonious between each other.

#### ***Implementation of Character Education Through Akidah Akhlak Lessons at Tarbiyatus Sibyan Pamekasan***

The application of character education cannot be separated from the aqidah akhlak lessons because aqidah akhlak lessons are a very important part of the learning process for students to be proficient in behaving well. akidah akhlak is two equivalent words that have their respective meanings between two, akidah comes from Arabic, which means belief or belief. Which is interpreted in Islam as a form of faith in one's heart towards the teachings of the Islamic religion which is guided by the holy book of the Qur'an and the hadith of the Apostle (Yusuf, 2019). While aqidah akhlak also comes from Arabic which means ethics or character, aqidah akhlak in Islam is a character or trait that is instilled in the heart which is then born an act of intentional sign, namely this behavior appears by itself (Hakim, 2012). Thus the moral creed is a transfer of knowledge between teachers and students about the growth of a sense of belief in Allah SWT. Through the Qur'an and hadith to have good behavior in good faith to Allah, the Apostle, fellow human beings, and also the environment.

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The implementation of strengthening character education through moral akidah lessons in madrasah diniyah tarbiyatus sibyan pamekasan is as follows:

### 1. Prayer Activities together

One of the obligations of a mu'min to Allah Swt. is to perform the 5-time prayer of both dzuhur, Ashar, maghrib, isya', and dawn. This is done because it is a form of applying a servant to God to live His commandments to obtain a reward. In addition, implementing congregational prayers will impact a good social character such as cohesiveness, a sense of responsibility, discipline, and maintaining harmony between fellow students (Siregar, 2013).

This was expressed by the teacher of akidah akhlak ustadzah Ummil: "with this pilgrim prayer activity, it can strengthen the akidah and character of the students so that they can be embedded in the form of attitudes in everything in their lives, both discipline, obedience, togetherness and a sense of responsibility between each other.

The above explanation was also acknowledged by the head of the madrasa tarbiyatus sibyan, namely K. Wasil Jauhari; where with this activity the students can have an attitude of obedience to God which has an impact on daily life and also a sense of discipline, togetherness, and a sense of responsibility between fellow friends.

The pilgrim prayer activities are usually carried out during the implementation of pilgrim prayers during ashar time. Due to the learning process from 13.00 to 16.00, the inclusion of this ashar prayer as a mediation strengthens the students' character always to do good.

### 2. The study of the books of *Sullam Safinatu an-Najah* and *Aqidatu al-Awamm*

Teaching and learning activities are the most essential part of providing insight and instillation of character strengthening for tarbiyatus sibyan students. This learning process will form a good student character and can be developed in adapting to friends, family, and society in their lives. One of the ways to encourage tarbiyatus sibyan students to be able to strengthen the character of each individual is to teach them through the process of learning the yellow book of *sullam safina an-najah* and the book of *aqidah al-awam*. Usually, this recitation is taught to them in grades 5 and 6. This is done to strengthen the mater-material of aqidah akhlak from grade 1 to grade 4 of the diniyah madrasah. Thus, this yellow book material prepares them to look at their future after becoming alumni and face the dynamics of life in the surrounding community. As a statement by ustadz busra and ustadz husni that the *sullam safina an-najah* material is taught in grade 5 and the material *aqidah al-awam* in grade 6.

### 3. Exemplary Attitude and Habituation

To implement the strengthening of character education, effectiveness and efficiency of the learning process of aqidah akhlak are needed, which emphasizes an example given by the homeroom teachers and also some stuff in the tarbiyatus sibyan madrasa. According to K. Wasil Jauhari that the asatidz carries out the application in the form of exemplary by giving good morals such as saying greetings, throwing garbage in its place, and behaving with each other. Meanwhile, the habituation applied by the Minister of Ustadz Busra is memorizing tahlil readings, daily prayers, and congregational prayers.

## Conclusion

As for the discussion that has been described above, researchers can conclude as follows: First, strengthening character education is carried out in the form of formation, transformation, transmission, and development of potential based on the national movement of mental revolution (GNRM) through religious, nationalist, independent, mutual aid, and integrity education. Second, the implementation of strengthening character education through akidah akhlak lessons in madrasah diniyah tarbiyatus sibyan through three activities, namely

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habituation of pilgrim prayers, additional learning of the yellow book of Sullam Safina an-Najah and Aqidah al-Awam. The application of exemplary attitude and habituation of the students of Tarbiyatus Sibyan.

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