

**THE RELIGIOUS CHARACTER EDUCATION
THROUGH RELIGIOUS ACTIVITIES
IN STATE JUNIOR HIGH SCHOOL 2 OF SUMBANG,
BANYUMAS**



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IAIN PURWOKERTO

By:

NUR ENDAH

1123301215

**STUDY PROGRAM OF ISLAMIC EDUCATION
FACULTY OF TARBIYA AND TEACHER TRAINING
STATE INSTITUTE OF ISLAMIC STUDIES
PURWOKERTO
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Students Number: 1123301215**

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ABSTRACT

In Islam, a character or a moral has an important position. And it is considered to have vital functions in guiding people's lives. The religious character of students is needed in the face of changing times and moral degradation. In this case, the student should be able to behave with the measure of good and bad based on religion. Religious character education can be implemented in the religious activities. Many schools are conducting the religious character education, and one of those is State Junior High School 2 of Sumbang, Banyumas. That school conducts the religious character education through religious activities. And it is suitable with the vision of schools that is "having the member of school who religious, getting achievement, and caring to environment". That is the reason of researcher to conduct the research at the school that has been stated the problem statement as follows: How the implementation of religious character education through religious activity in State Junior High School 2 of Sumbang, Banyumas?

The goal of this research is to describe the implementation of religious character education through religious activity in State Junior High School 2 of Sumbang, Banyumas. This research belongs to field research on qualitative descriptive form. The methods of collecting data are observation, interview, and documentation. Meanwhile to analyze data, it is done by collecting data, reducing, presenting, and verifying data to be valid and reliable report.

The result of this research show that the kinds of religious activity are shaking hand in the morning, recitation of Koran and *khatmil* Koran, praying before and after learning, *Dhuha* prayer, *Dzuhur* prayer in congregation, commemoration of Islamic days, giving alms on Friday, activities on Friday, Ramadan activities, sacrificial training, extracurricular of *Qiro'ah*, Quran literacy, and Islamic education learning. The religious values are internalized through religious activity are god-fearing, friendship, politeness, cooperative, cleanliness, caring, sincerity, responsibility, honesty, and discipline. And the strategies used in the implementation of religious character education through religious activity are integration through daily activities such as modeling, habituation, routine activities, environmental condition, and integration through activities programmed.

Keywords: Character Education, Religious Activity

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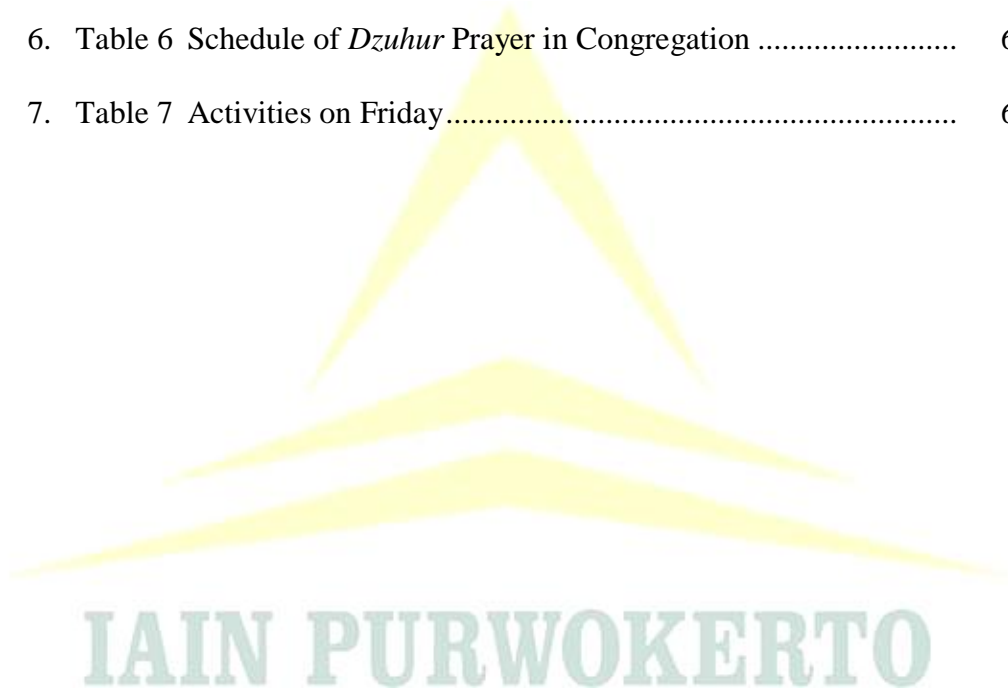
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CHAPTER I

INTRODUCTION

A. Background

Basically, the human is the intellect creature that has a heart and pure soul (*fitrah*) that inherent in his self since he created. Human as the creatures that pure soul (*fitrah*), he has a soul to believe in God so that the soul bearing good qualities as God's will and do not like the bad things as the prohibition of the God, which bounced in human life in interaction with others and the environment.

The Koran describes the creation of human in the surah At-Tiin verses 4-5:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

Meaning: "We have certainly created man in the best of stature; Then We return him to the lowest of the low".

In those verses is explained that human was created by God as a being glorified (*fi ahsan at-taqwim*) falling into a state of abject (*fi asfal as-safilin*) because of the destruction of temperament of his lives. Human with his bad moral is flopped his self. Human is supposed to be God's intelligent creatures flopped to be a person who's stupid. The glory potential that God bestowed it, then wasted, so it is not good morals were developed and to be

habit, the otherwise bad character has been the behavior and actions in daily life.¹

In religions and belief systems that developed in Indonesia, a good man is a man who (1) physical and spiritual health and can carry out a variety of activities associated with the religious life to the God; (2) fear to devote themselves to God by way of dutiful to His teachings; (3) become leaders themselves, their families, and the community that can be trusted on the basis of honesty, trust, discipline, hard work, perseverance, and responsible; (4) human in the sense of nature/character as a human being that has the characteristics of love to fellow, a high concern for the suffering of others, good attitude to fellow human beings, and human dignity.²

Character or morals will no doubt have a key position in human life. In the face of the phenomenon of moral crisis, a charge often directed to the education as the cause. This is because education is at the forefront in preparing qualified human resources, and morally it should do so. The guiding of the character starts from the individual, because in essence, it is the individual character, although he can apply in the context of not individually. Therefore guiding characters starting from the individual movements then projected to spread to other individuals.

¹ Haedar Nashir, *Pendidikan Karakter Berbasis Agama & Budaya*, (Yogyakarta: Multi Presindo, 2013), p.25.

² Novan Ardy Wiyani, *Membumikan Pendidikan Karakter di SD: Konsep, Praktik, & Strategi*, (Yogyakarta: AR-RUZZ Media, 2013), hal. 34-35.

In Islam, a character or a moral has an important position. And it is considered to have vital functions in guiding people's lives. As word of Allah in the Koran Surah An-Nahl verse 90 as follows:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

Meaning: "Indeed, Allah order justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded".

Indonesia implements aggressively the character education system to educate the teenagers. Character education is conducted by internalizing the value of characters in each subject that taught by all the educational institutions to students.

In the process of education based on Act No. 20 2003 about the National Education System, there are at least four factors that support character education is needed. One of them is the national education goals are fully aware and focused on internalizing and development aspects of faith and devotion. It is a signal that the core value of education development of the nation's character comes from religious awareness. That is, input, process, and output of education should come and lead to the strengthening of the

divinity values that based on an assurance and full awareness in accordance with their religion.³

Character education in Islam is intended for people who missed the happiness of principle, not a false happiness. Islamic character is a character that really nurtures human existence as being honored in accordance with nature. Characters are formed from the internalization of values that are consistent; it means that there is harmony between the elements of value. The basic of formation of character it is good or bad value. Good value symbolized by the value of angel and bad values symbolized by the value of the devil. Human character is the result of the tug of war between good values and bad values in the form of positive energy and a bad value in the form of negative energy. Positive energy in the form of ethical values derived from religious belief in God, while a negative value in the form of a-moral values derived from *taghut* (devil).

According to the Ministry of National Education (2010) there are 18 character values instilled in character education, one of which is a religious character. Religious as one of the values of character described as attitudes and behaviors were obedient in carrying out the teaching of religious beliefs, tolerant towards the implementation of the practice of other religions, and live in harmony with other faiths.⁴ The religious character of students is needed in the face of changing times and moral degradation; in this case, the student

³ Haedar Nashir, *Pendidikan Karakter Berbasis Agama*, hal. vi.

⁴ Denny Iswanto, "Strategi Pendidikan Karakter Di Sekolah: Mewujudkan Generasi Muda Yang Berkualitas, Bebas Dari Kenakalan Ramaja" dalam *Pendidikan Karakter: Wacana dan Kepengaturan* (Ed. Nur Rosyid), (Purwokerto: Obsesi Press, 2013) hal.158.

should be able to have and behave with the measure of good and bad based on religion. The formation of religious character can certainly be done if all the components of education can participate and play a role, including the parents of the students.

Today, the implementation of religious character education in the schools is necessary because the character of the religious (Islamic) is a characteristic that is inherent in a person or an object that indicates the identity, characteristics, adherence or Islamic message. Islamic character that inherent in a person would affect Islamic people around him to behave well.

One of Junior High School that concerned with the development of religious character is State Junior High School 2 Sumbang, Banyumas. Where religious character development is accordance with the vision of the school that is "having the member of school who religious, getting achievement, and caring to environment". In State Junior High School 2 Sumbang, to optimize the development of character through various activities. Among the activities of the formation of religious character that stands out is through religious activities. Based on the results of preliminary observations with the interview to Mr. Sukowo S. Pd. as a curriculum affair, he said that the school has 536 students and is only 1 students who are non-Muslims. Therefore, State Junior High School 2 Sumbang has religious activities (Islam) that implemented actively to form the religious character of students. Religious activities include:

1. Recitation of Koran

2. *Dzuhur* prayer in congregation
3. Commemoration of Islamic days
4. Extracurricular of *Qiro'ah*
5. Shaking hand in the morning
6. Koran Literacy

Based on the facts and the explanation above, the researcher interested to conduct the research on "Religious Character Education through Religious Activities in State Junior High School 2 Sumbang, Banyumas".

B. Problem Statement

Based on the background of the problem, the focus of problem statement in this research is "How does the implementation of religious character education through religious activities in State Junior High School 2 Sumbang, Banyumas?"

C. Objectives and Significances

1. The Objectives

In accordance with the problem formulation, the aim of this research is to describe the implementation of religious character education through religious activities in State Junior High School 2 Sumbang, Banyumas.

2. The Significances

- a. Giving information to the public about the religious character education through religious activities.

- b. Creating and giving stimulus to improve and develop the religious character education through religious activities in the Junior High School 2 Sumbang.
- c. This research can be used to increase our knowledge about religious character education through religious activities.
- d. To add the library collection for State Institute of Islamic Studies Purwokerto, that is the education research report.

D. Literature Review

Relate to the title of this research, the researcher finds concepts and theories that used as a literature review related to the discussion, among others:

The thesis of Maryam Jamilah Al Awali (the student of *Tarbiya* Faculty, State College of Islamic Studies, 2013) entitled "Pendidikan Karakter di MTs Ma'arif NU 1 Cilongok, Banyumas, Tahun Pelajaran 2012/2013". In this thesis Maryam explained that the character education implemented in these schools developed in five pillars: learning activities in the classroom, habituation, extracurricular activities and, implementation of discipline and reinforcement to parents / guardians and the community.

In the thesis of Aziz Saputra (the student of *Tarbiya* Faculty, State College of Islamic Studies, 2013) entitled " Metode Pengembangan Karakter Anak di RA Muslimat Diponegoro 57 Notog, Patikraja, Banyumas, Tahun 2012/2013". This study discusses the methods used in teaching as well as to develop a child's character. The methods used are: playing, study tour,

dialogues, demonstrations, projects, recitation, parable, exemplary, and habituation.

In the thesis of Listiyani (the student of *Tarbiya* Faculty, State College of Islamic Studies, 2015) entitled "Pendidikan Karakter Melalui Kegiatan Keagamaan di MTs Hasyim Asy'ari Tunjungmuli, Karangmoncol, Purbalingga". This study discusses character education has done through habituation and routine activities in the school.

Meanwhile, in the study that researcher conducted entitled "Religious Character Education through Religious Activities in State Junior High School 2 Sumbang, Banyumas" is rather different from three topics above, because in this study, the researcher focuses on the discussion about the religious character education that has done through religious activities.

E. Structure of the Study

To give an overall description of the thesis, the writer needs to arrange systematically to facilitate the reader in understanding its contents. Therefore, the author will divide it into three parts, namely:

The early part includes the title page, statement of originality page, memorandum of supervisor page, endorsement page, the motto page, dedication page, the acknowledgment page, and table of contents, list of tables, and a list of appendixes.

The second part contains the main problem which consists of five chapters, among others:

Chapter I contains an introduction that includes the background of the problem, problem statement, objectives and significances of the research, literature review, and structure of the study.

Chapter II contains the theoretical basis related to religious character education through religious activities. In this chapter the researcher divides into three subs discussion. The first sub discusses religious character education that includes the definition of religious character, the definition of character education, the values of religious, the purposes of religious character education, the principles of religious character education, the stages of religious character education, and the strategies of religious character education. The second sub discusses youth religious development that includes the definition of youth, the characteristic of youth, and youth religious development. The third sub discusses religious activity that includes the definition of religious activities, the kinds of religious activities, and the purposes of religious activities.

Chapter III contains the research methods which include the type of research, source of data, data collection techniques and data analysis techniques.

Chapter IV contains the presentation and analysis of data that consists of a general overview of State Junior High School 2 Sumbang includes profiles, vision and mission, organizational structure, curriculum review, condition educators and students, facilities, extracurricular activities

and also provides an overview of religious character education through religious activities in State Junior High School 2 Sumbang, Banyumas.

Chapter V contains a closing that includes the conclusions, suggestions, and concluding remarks.

The final part of this thesis includes a References, appendixes and curriculum vitae.



CHAPTER V

CLOSING

A. Conclusion

Based on the analysis that has been done, the religious character education through religious activity in State Junior High School 2 Sumbang, Banyumas can be understood as follows:

1. The kinds of religious activities are among others: shaking hand in the morning, recitation of Koran and *khatmil* Koran, praying before and after learning, *Dhuha* prayer, *Dzuhur* prayer in congregation, commemoration of Islamic days, giving alms on Friday, activities on Friday, Ramadan activities, sacrificial training, extracurricular of *Qiro'ah*, Koran literacy, and Islamic education learning.
2. The religious values that internalized are god-fearing, friendship, politeness, cooperative, cleanliness, caring, sincerity, responsibility, honesty, and discipline.
3. The strategies of religious character education that implemented are integration through daily activities such as modeling, habituation, routine activities, environmental condition, and integration through activities programmed.

B. Suggestion

The researcher has several suggestions to improve and increase the religious character education that are addressed to several sides of State Junior High School 2 Sumbang, Banyumas, as following:

1. The headmaster should make a kind of appointment among the parents of students in order for both of school and family will work as team in running character education especially in scope of religious character.
2. The teachers must build better communication and relation with the parents in order to the religious character education will run effectively and gain the characterized students.
3. The teachers should more regular to guide the activity of students outside learning process in order to the implementation of religious character education more maximal.
4. The teachers should develop the variety of strategies in establishing student's character in order to it will omit the drabness by students.

C. Closing Remark

As an ordinary person who always meets the mistakes, the researcher realizes that still many defects and weakness in arranging this thesis. So the researcher does hope for the suggestion and the building criticizes by the readers in order to can be a good improvisation for the researcher

Purwokerto, April 27th, 2016

The Researcher,

Nur Endah
NIM.1123301215

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