



**ISLAMIC RELIGIOUS EDUCATION (PAI) LEARNING MANAGEMENT IN THE
FORMATION OF STUDENT CHARACTERS
AT STATE SENIOR HIGH SCHOOL I OF PANYABUNGAN**

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Abstract. *The study aims to find out more about the effect of teaching Islamic Education (PAI) subjects on the character building for students of State Senior High School I of Panyabungan. This research was carried out with a qualitative approach. The data in this study were obtained by conducting direct interviews with school stakeholders including principals, teachers, counselors and others. The results of this study are; through Islamic Education Teaching Material Teaching (PAI), State Senior High School I of Panyabungan has succeeded in shaping the character of students which include; behave well, honest, virtuous, responsible, trustworthy, carrying out discipline and always on time. As a conclusion, Islamic Religious Education (PAI) became one of the important material to be taught in public high schools in particular and all high schools in general. Because Senior High Schools are still very minimal knowledge of religion as a foundation for the formation of student character.*

Keywords; Islamic Religious Education (PAI) Learning, Management of PAI Learning, Student Character Formation

INTRODUCTION

The purpose of developing Islamic learning education includes three domains, namely cognitive, affective and psycho-motoric. To achieve the goals of the three domains, the role of the teacher in the learning process is very decisive. Teachers must be able to develop learning strategies that are relevant to the development of these three domains.

All of that is the noble character of the Indonesian nation which is now almost extinct. Therefore, it is a positive step when the government (Ministry of Education) revitalizes character education in all types and levels of education. Through character education, we hope that this nation will become a dignified nation, and its people have added value, and selling points that can be offered to other people and other nations in the world, so that we can compete, compete, and even compete with other nations in the arena. Through the revitalization and emphasis of character in various educational institutions, both informal, formal and non-formal, it is hoped that the Indonesian

people can answer various challenges and problems that are increasingly complicated and complex. This is important, because in the era of globalization, the development of science, technology and art is taking place so rapidly, and the high mobility of people because the distance of time and space becomes very relative.

In the Islamic perspective, theoretical character education actually has existed since Islam was revealed in the world; along with the sending of the Prophet Muhammad to improve or perfect human character. Islamic teachings themselves contain systematic teachings that not only emphasize the aspects of faith, worship and *mu'amalah*, but also morals. The practice of Islamic teachings as a whole is a model of the character of a Muslim, even personified with the character model of the Prophet Muhammad who has the properties of *Shidiq, Tabligh, Amanah, Fathonah*.

Likewise in State Senior High School I of Panyabungan before Islamic education was implemented as a character formation there were still many students cheating by cheating on tests and cheating by exchanging answers with friends. Even though at that time there were two supervisory teachers guarding. Regarding these conditions, special attention should be given to various parties. Schools, as educational institutions that print candidates for national leaders must take responsibility for overcoming these problems. Of these students, the next twenty-five years they will become leaders of the Indonesian nation. Therefore, the planting of Character Education for students in schools is not negotiable anymore.

LITERATURE REVIEW

Definition of Management

The word management comes from Latin, from the origin of the word *mamus* meaning hand and *angere* which means doing. The words are combined into a verb *managere* which means handling. Management came from the word *managio*, namely "*management*" or *managiare*, namely "training in managing the steps. In the case of regulating there will be many questions about what is regulated, who governs, why it must be regulated, what the objectives are to govern and how to regulate it.

The management functions defined by experts are not really same, it is depended on the angle of approach and their views. But what is popular is known in the world of management called POACE (Planning, Organizing, Actuating, Controlling, and Evaluating). These functions must basically be carried out by each manager in sequence

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so that the management process is applied properly. The definition of POACE can be seen in the explanation below:

- 1) *Planning* is a number of activities that are predetermined to be carried out in a certain period in order to achieve the stated goals. Therefore, planning is the lifeblood of management and occupies the first and foremost function among other management functions
- 2) *Organizing* is the preparation of an organizational structure that is in accordance with the goals of the organization, the resources it has, and the environment that surrounds it. Organizing activities to determine who will carry out the task in accordance with the organizing principle.
- 3) *Actuating* is an attempt to persuade people to carry out tasks that have been determined with enthusiasm to achieve goals. This is done so that people who have been given the task of carrying out vigorously. Therefore, various strategies are needed, especially the leadership strategy.
- 4) *Controlling* is the process of observing or monitoring organizational activities to ensure that all work is carried out according to the plan to achieve institutional goals. This is done so that people who have been given the task of carrying out vigorously. Therefore, various strategies are needed, especially the leadership strategy.
- 5) *Evaluating* is a systematic process in collecting, analyzing, and interpreting information to determine the success rate of implementing school / madrasah programs with certain criteria for decision making. The evaluation results are compared with the targets set in the program. If the results are in accordance with the targets set, the program is effective. If the opposite, then the program is not effective.¹

The Basic and Objectives of Islamic Religious Education

The aim of Islamic education is to instill piety and morals and uphold the truth in order to form human beings who are personal and virtuous according to Islamic teachings. The aim of Islamic education is essentially the elaboration of the purpose of

¹ Muhaimin et al 2009, *Manajemen Pendidikan (Aplikasinya Dalam Penyusunan Rencana Pengembangan Sekolah/Madrasah)*,: Kencana Prenada Media Group, Jakarta, p.373-374

human life, namely to obtain the pleasure of Allah. Thus, the ultimate goal of Islamic education is the creation of man who is blessed by Allah, namely humans who carry out their ideal role as servants and caliphs of Allah perfectly.²

Even more varied, there are several Islamic education experts who formulate educational goals, including: al-Syaibani, stated that the highest goal of Islamic education is to prepare for the life of the world and the hereafter.³ While the ultimate goal to be achieved is to develop the nature of students, both spirit, physical, volition and reason dynamically, so that a whole person will form and support the implementation of its function as *khalilah fil ardh*.⁴

Practically Muhammad Atiyah Al-Abrasyi concluded the five goals of Islamic education namely:

- 1) Establish noble character
- 2) Preparing the life of the world and the hereafter
- 3) Preparing to look for rizki and maintain aspects of its usefulness
- 4) Growing the scientific spirit among students
- 5) Preparing skilled professionals.⁵

The Building of Character

Definition of Character Education

Character education is a term that is increasingly getting recognition from Indonesian people today. Especially with the perceived inequality of educational outcomes seen from the behavior of graduates of formal education today, such as corruption, the development of free sex among adolescents, drugs, brawls, murders, robberies by students, and unemployment of high school and high school graduates. Everything feels stronger when the country is hit by a crisis and does not go away from the crisis experienced.⁶

² Aly, *Ilmu Pendidikan...*, p. 78

³ Al-Syaibany, *Filsafat Pendidikan Islam...*, p. 410

⁴Hasan Langgulung 1989), *Manusia dan Pendidikan; Suatu Analisa Psikologi dan Pendidikan*.; Pustaka al Husna, Jakarta, , p. 67.

⁵ M. Atiyah Al-Abrasyi 1984, *Dasar-Dasar Pokok Pendidikan Islam*, Bulan Bintang, Jakarta, p. 1-4

⁶ Dharma Kesuma et al 2011, *Pendidikan Karakter Kajian Teori dan Praktek di Sekolah* , (Remaja Rosdakarya Offset, Bandung:, p. 4

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The term character education is still rarely defined by many people. Theoretical study of character education, even wrong can lead to misinterpretation of the meaning of character education. Some of the problems of inaccuracy of meaning circulating in the community regarding the meaning of character education can be identified, among others, as follows.

- 1) The education Character is a lesson of religious and Civics, because it is the responsibility of religious teachers and Civics.
- 2) Character education is a character education lesson.
- 3) Character education is education that is a family responsibility, not a school responsibility.
- 4) Character education is the addition of new subjects in KTSP.⁷

Islamic Education as the Building of Character

The aim of Islamic Education is not only to enrich the minds of students with religious knowledge alone, but to elevate morals, train and enhance spirit, respect spiritual and humanitarian values, teach honest and moral attitudes and behavior, and prepare students to live a simple and clean heart. Islamic Education expected to be the basis of moral, spiritual and motivation in the development of other fields of science, so as to produce graduates who believe and fear God Almighty, noble character, full personality and a sense of community and national responsibility.

For this reason, the existence of Islamic Education's teachers as agents of change, the builder of civilization, and the formation of the character of students becomes increasingly relevant to deepen precisely in situations that demand commitment and sincerity from PAI teachers to live their profession as forming the nation's character. Character education through PAI will not occur through classical teaching, lectures or classroom explanations. Moreover, the teacher's example is the basic teaching about character education itself, because the values that are not taught through exemplary will not be captured and understood properly by students, because the human senses tend to be more captivating than what happens at the level of facts rather than norm.⁸

⁷ Dharma Kesuma et al , *Pendidikan Karakter Kajian Teori dan Praktek di Sekolah*, p.5

⁸ Doni Kesuma.A 2007, *Pendidikan Karakter Strategi Mendidik Di Jaman Global*, Grasindo, Jakarta;, p. 102

METHODOLOGY

This research was carried out using descriptive methods with qualitative data analytical techniques. This is in accordance with its purpose, namely to obtain an image, analyze and search for meaning from the Management of Islamic Education in the learning of Islamic Education in the formation of student character. In this study, researchers collected data in the form of a description that is rich in descriptions of the activities or behavior of the subject under study about his perceptions / opinions and other aspects obtained through interviews, observation and documentation studies. The description usually requires qualitative method procedures.

The characteristics that inspire this research are; first, researchers as the main instrument come directly to the source of the data themselves. In this study studying the phenomena that appear and occur in the field. The second characteristic, implements that the data collected in this study tends to be more in words than numbers so that the results of the analysis are in the form of a description. The third, fourth and fifth characteristics explain that qualitative research is more concerned with the process, not solely in terms of results and through inductive analysis, research reveals the meaning of the situation under observation.

FINDINGS AND DISCUSSION

Islamic Education Learning Planning in the Formation of Students' Characters in Senior High School of Panyabungan I

Islamic Religious Education' Teachers are expected to keep abreast of the latest learning methods to use information technology media in their learning in order to provide the best to students in the future. Because of this the teacher is expected to make a plenary (planning) in learning, Drs. H. Syarmadan as the principal and teacher of Islamic Education (PAI) said about PAI learning planning in the formation of student character,

‘,1) Teaching Materials, materials or subject matter that are arranged systematically used by teachers and students in the learning process 2) Methods, Methods are likened to tools that can be used in a process of achieving goals. Without methods, a subject matter will not be able to process effectively and efficiently in learning activities towards educational goals. 3) Learning tools are tools to help the teaching and learning process so that the communication process can succeed well and effectively. The use of learning tools in the learning process will communicate concrete ideas, in addition to helping students integrate previous experiences. Thus it is expected that learning tools can expedite the learning process of students and accelerate understanding and strengthen memory in students. 4) Learning Resources, all the power that can be used for the benefit of the teaching process / activity both directly and indirectly, outside the students'

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(environment) self that complements themselves during teaching. 5) Assessment System, assessment of the teaching process is carried out by the teacher as an integral part of the teaching itself. This means that the assessment must be inseparable in the preparation and implementation of teaching. The process evaluation aims at the effectiveness and efficiency of teaching activities as material for the improvement and improvement of the program and its implementation.⁹

In line with the above, Drs. M. Daud Hasibuan, one of the teachers of Islamic Education, stated,

'.,planning in Islamic learning emphasizes on four things in order to cultivate values which lead to the formation of noble character, namely the inclusion of values, exemplary values, facilitation, and development of academic and social skills.¹⁰

Islamic Education' teachers in transferring grades are not only given in the form of lectures, but how teachers are creative in providing learning strategies to students, so the atmosphere of learning is not monotonous and students feel pleasant and are not bored with the atmosphere of learning, Mardhiah, S.Pd.I said,

“Character education values developed by the Ministry of Education are eighteen characters. These values are derived from religion, Pancasila, culture and national education goals. The eighteen values are: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for achievement, friendly / communicative, love of peace, love of reading, care for the environment social care, and responsibility. Character Education Planning in PAI is carried out during the preparation of learning plans. Preparation of learning plans in the form of syllabus making and learning implementation plans (RPP). Based on the examination of syllabus documents and RPP, character education in PAI includes Character Education values by looking at SK. SK PAI taught at SMAN I Panyabungan which includes the values of religious character education is to understand the verses of the Koran about humans and their duties as caliph on earth, displaying Husnu zhan's attitude towards Allah, Students diligently worshiping, praying and khusyu 'carry it out, increase faith in the Angels, familiarize the praiseworthy behavior, understand the verses of the Koran about competition in goodness, understand the verses of the Koran about the command to support the poor, increase faith in the Apostles of Allah, get used to behave admirably, Islam in the Middle Ages (1250-1800), increase faith in the Books of God, avoid despicable behavior (big sins), understand the provisions of Islamic law regarding the management of corpses, understand sermons, tabligh and da'wah, increase faith in understand Islamic law about Mu'amalah, understand the development of the End Times, understand the nature of the just, be pleased, and be pious, understand the verses of the Qur'an about the development of science and technology, increasing faith in Qadha and Qadar. Discipline character values included in the Competency Standards increase faith in angels, familiarize praiseworthy behavior, avoid despicable behavior (big sins), increase faith in the Apostles of Allah, get used to behave commendably (reflect the behavior of repentance and kings'), understand sermons, tabligh and da'wah , understand the verses of the Koran about ethos worka.¹¹

⁹ Syarmadan, *Head Master of SMA Negeri I Panyabungan*, Interviewed on March 2, 2014

¹⁰ M. Daud Hasibuan, *Teacher of PAI at SMA Negeri I Panyabungan*, Interviewed on March 2, 2014

¹¹ Mardhiah, *Guru PAI di SMA Negeri I Panyabungan*, wawancara tanggal 2 Maret 2014

Organizing in the Formation of Character Students in Senior High School of Panyabungan I.

The role of the teacher in organizing forms the character of the child is very important, where the teacher must strive to become an ideal teacher, in addition to being an example of good morality, it is expected that teachers have broad scientific knowledge and knowledge so that the material presented in this regard can be viewed from various other scientific disciplines. Understanding the psychology of students is very necessary too, Drs. H. Syarmadan said about organizing Islamic Education in Senior High School of Panyabungan I,

“The cultivation of noble (moral) character needs to be done and the realization of noble character (moral character) which is the ultimate goal of an educational process is highly coveted by every institution that organizes the educational process. Culture or culture in institutions, both schools, campuses, and others, play an important role in building noble character among academics and their employees. Therefore, educational institutions have the duty and responsibility to carry out moral education (moral education) for students and also to build a noble character culture for their people.¹²

This was conveyed also by Mardhiah, S.Pd.I as the PAI teacher at Panyabungan I State High School,

„.. In this learning organizing activity educators are involved in the division of tasks of various activities, such as the special division of tasks that must be carried out by educators and students in the learning process which will also involve various interpersonal processes, for example how to motivate students so that they can achieve the learning objectives that have been set. Class management is the skill of educators to create a conducive atmosphere and maintain optimal learning conditions. There are at least three designs, namely: first, the design of class-based character education. This design is based on the relationship of teachers as educators and students as learners in the classroom. Second, the design of school culture-based character education. This design builds a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and internalized in students. Third, the design of community-based character education. In educating, public and private school communities do not struggle alone. If all three components work together properly, a strong national character will be formed.¹³

The Implementation of Islamic Education Learning in the Formation of Students' Characters in State Senior High School of Panyabungan I.

This character education must be understood as an effort to cultivate intelligence in the mind, appreciation in the form of attitude and practice in the form of behavior in

¹² Syarmadan, Kepala Sekolah SMA Negeri I Panyabungan, wawancara, tanggal 12 Maret 2014

¹³ Mardhiah, Teacher of PAI at SMA Negeri I Panyabungan, Interviewed on March 2, 2014

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accordance with the noble values that become his identity, manifested in the interaction with God, himself, among others, and his environment. M. Daud Hasibuan, one of the PAI teachers at State Senior High School I of Panyabungan stated,

These noble values include honesty, independence, courtesy, social glory, intelligence thinking including intellectual will, and logical thinking. Therefore, the cultivation of character education cannot only transfer knowledge or train certain skills. peniaaman character needs to process, example exemplary, and habituation or civilization in the environment of students, both school environment, family and community including the environment of mass media exposure. Coaching the character of students in school means various efforts carried out by the school in order to characterize students. The term synonymous with coaching is formation or development. With regard to school, now the formation of school culture is being promoted. One of the cultures chosen by the school is a noble moral culture, for example greeting when meeting with a teacher, or fellow and applying it in daily life¹⁴

This character will identify positive behaviors that are expected to be manifested in actions, words, thoughts, attitudes, feelings, and human personality. M. Daud Hasibuan stated,

„ Islamic Education’ teachers in transferring their knowledge to students, also try to provide effective education and encourage students to apply the knowledge that has been obtained. In addition, the teacher must be firm in guiding students in adhering to the school rules, if there is a child who made a mistake it must be reprimanded and punished, but in a normal course, because recently a teacher was complained by his parents to court and sentenced with the reason of seizing human rights, because the teacher cut the hair of his protégé who had been long. Punishment given to students is educational and does not affect the mental and soul of the child. Children should not be too spoiled, because a spoiled child means increasing the belief that he always gets what he wants, therefore teachers and parents and the community try to how that child can live with independence.¹⁵

In building human beings who have great character values as formulated in the national education goals, an education system that has complete material (kaffah) is needed, and is supported by proper management and implementation. Ahmad Saiful, S.Pd.I one of the Islamic Education’ teachers in Senior High School of Panyabungan I stated:

“Developing the faith through giving, fertilizing, and developing knowledge, appreciation, practice, habituation, and experience of students about the religion of Islam so as to become a Muslim human being who continues to develop faith and devotion to Allah SWT, such as performing fard prayer five times, and other circumcision prayers, as well as the practice of the Sunnah of fasting Monday Thursday 2. Realizing students who are religious and noble, namely human beings who are knowledgeable, diligent in worshiping, intelligent, productive, honest, fair,

¹⁴ M. Daud Hasibuan, *Teacher of PAI at SMA Negeri I Panyabungan*, Interviewed on March 18, 2014

¹⁵ M. Daud Hasibuan, *teacher of PAI at SMA Negeri I Panyabungan*, Interviewed on March 2, 2014

ethical, disciplined, tolerant (tasamuh), maintain harmony in a personal and social and develop religious culture in the school community.”¹⁶

How to cultivate good character in children is concluded into seven ways that children must do to develop the main virtues (good character), namely empathy, conscience, self-control, respect, kindness, tolerance, and justice. These seven kinds of virtues can form quality people wherever and whenever. Mardiah, S.Pd.I suggested,

“The implementation of Character Education in Islamic Education learning in Senior High School of Panyabungan I uses two methods, namely intraculiclar and extracurricular. The implementation of Character Education in Islamic Education of Senior High School of Panyabungan I is to include eighteen character values in all Islamic Education learning materials. In general, the material aspects presented in Panyabungan I Senior High School are: Al-Quran Hadith, Akidah, Morals, Fiqh, Islamic Date and Culture.

Based on the explanation of the implementation of Character Education in PAI that was carried out in the intraculatory activities, it showed that State Senior High School I of Panyabungan had carried out well. In addition to being carried out in intraculcular activities, Character Education in PAI is also carried out in extracurricular activities. Extracurricular activities in PAI strongly support the implementation of character education. Extracurricular activities related to PAI are ROHIS (Spiritual Islam) and Read Write Al-Quran. Rohis can be one of the media to explore PAI outside the classroom while learning the organization.

CONCLUSION

In the process of implementing Character Education in Islamic Education, it is carried out in two ways, namely intraculiclar and extracurricular. The results of the implementation of Character Education in Islamic Education are good. This can be seen in terms of the value of subjects both material and attitude. The search results of the researcher to Islamic education’ teachers at Senior High School of Panyabungan I, the average score was 85 and his attitude was given the title A. If he took the Character Education assessment issued by the Ministry of National Education, the implementation of Character Education.

¹⁶ Ahmad Saiful, *Teacher of PAI at SMA Negeri I Panyabungan*, Interviewed on March 2, 2014

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From this fact shows the success of the implementation of Character Education in Islamic Education at State Senior High School of Panyabungan I. This success can not be separated from the supporting factors, namely:

- 1) Factors of infrastructure facilities in Panyabungan SMA I are complete, this facilitates the implementation of character education in PAI. For example, in State Senior High School I of Panyabungan already has a mosque, each class is provided with the Koran. Supporters of religious facilities at State Senior High School I of Panyabungan support the implementation of carer education in PAI for religious character, namely students can perform worship well at Panyabungan School I. Whereas with the facilities of the Koran in the classroom, it supports the implementation of character education for the value of reading likes, that is students can be more diligent in learning the Koran. In addition there is also a PAI library to support the implementation of character education in PAI. The existence of PAI library facilities in the classroom supports the implementation of character education for aspects of reading fondness and curiosity. This means that the PAI library supports students to be more happy to read and answer their curiosity about the PAI material;
- 2) The leadership factor (leadership) of the head of State Senior High School I of Panyabungan who has attention to the progress of PAI. Whatever activities support the school's vision and mission both through PAI, the head of Panyabungan I State High School will approve it.
- 3) Exemplary factors from PAI teachers and other subject teachers are good. So that the implementation of character education in PAI can be carried out well. This factor supports the implementation of character education in PAI for the value of the character of responsibility, namely students can learn from the example of PAI teachers at Panyabungan State I High School in carrying out their responsibilities as educators.

From the evaluation results can be made by SMA Panyabungan I as a reference to improve learning programs, determine the level of mastery of students and monitor the success of the learning management applied.

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