
Implanting of Religious Character on Learners at SDN 3 Tangkiling Palangka Raya City

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Abstract

The purpose of this study was to describe the performance of religious teachers in developing religious character in SD Negeri 3 Tangkiling. The school has her three religious teachings: Islam, Christianity and Hinduism. This study was conducted using qualitative descriptive research methods with observations, interviews and documentation as data collection techniques. The results of this study show that the religious character development of SD Negeri 3 Tangkiling students uses her three methods to instill religious character: example, discipline, and habituation. Also, some aspects of religious character that are used are: 1) love peace, 2) be tolerant, 3) respect religious differences, 4) stand firm, and 5) reject bullying and violence. Some of the supporting factors are: 1) school environment, 2) learning plan, 3) home environment. Some of the inhibitors are: 1) school environment 2) student mental state 3) social or friendly environment.

Keywords – Implanting; Religious Character; SD Negeri 3 Tangkiling.



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1. Introduction

Personality is a value found in each student's soul, and it distinguishes between one learner and the other learner. Personality study is also one of the most meaningful endeavors any parent, educator, or leader who wants, child, learner or resident who has character. The personality learning curriculum is also subject to such an upbringing, so that all activities within the personality learning arrangement have clear, manageable guidelines (Marzuki, 2015). Character education can also be maximized as a deliberate effort to make a pesera of learning know, care and internalize values, so that learners behave as human beings (Samani & Hariyanto, 2011). A person is, in a sense, characterless when he has succeeded in perceiving the values and beliefs demanded by society and applying them as morals in his life (Surawan et al., 2022).

Therefore, character education should pay close attention to its current importance on students, especially in the field of religion, because of further deterioration in the character of children. Moral breakdown phenomena are very common in contemporary life. Moral breakdown can occur anywhere and in all circles, including the educational world (Wahdini & Dini, 2011). Character is shaped by example, guidance, motivation, intervention, habit forming, repetition, and remembering in the form of a moving exercise. All of this activity thus affects three areas of education, namely cognitive, affective and psychopathy (Suud et al., 2021).

The pedagogy of character education has a purpose for each individual to more and more deeply internalize his individuality, be able to achieve the freedom he has, so that he can grow more and more asa person and asa free and responsible citizen (Aqib, 2011). Character comes from value about something. Something of value embodied in the form of child behavior. So a character is attached to the value of that behavior (Kesuma et al., 2011). Widyaningsih (2014) says that internalization isa process because there are elements of change and time in it. The process of implanting of value requires a long and continuous period of time so that one can receive the values it has earned.

Religious character is an aspect of one's personality which cannot stand alone, and associated with this aspect of the personality must be impressed upon children at a very early stage in order to understand the child's further development assignments, the religious ability cannot be created only of its own volition, but it is also developed and acquired through the volitions and impulses of others (Jannah, 2019). In 2017, character education became so urgent, prompting great concern. Moreover, the new character education is successful with the 2017 presidential rule no. 87 on character education (PPK), with Indonesia's hope of becoming the golden generation by 2045. Irresponsibly, the press contained at least 18 aspects of character, one of which was an aspect of religious character (Ningsih & Fitria, 2016). Some aspects of the value of religious character that can be used to apply or instill in the process include the love of peace, tolerance, respect of religious differences, repositions and anti-bullying and non-violence (Sriwilujeng, 2017).

The value of religion is a value of education whose meaning is based on a person's faith abiding in his or her life, divided into four groups of honorable value, life value, spiritual value and value (Muslimah, 2015). Religion is also a distinctive value in the relationship between man and god and the teachings of his religion. In other words, a person always tries to base his or her thoughts, words and actions on the virtues of deity or religious teaching. (Asmani, 2011).

This goes hand in hand with the vision, mission, and purpose of the third generation of countries' schools, which is to establish strong faith in god, and learners are expected to practice religious teachings from the learning process to breeding or observation (Tim Penulis, 2019).

One hopes, therefore, that the goals of this implementation can be achieved to the fullest, namely through school study or coaching, especially elementary school. Targets are aimed at students, for when humans were children, it was easier to influence as well as to shape a child's character. Therefore, the creation of a religious character must be deeply embedded in the soul of each student from the elementary school level, which includes study at

school, incorporating religious character values into each study. So they really have the capital to be good, decent and honest and good morals in their actions, especially to themselves and those around them in general.

SD Negeri 3 Tangkiling contains a lot of multiculturalism. As a repulsion point is from a different religious perspective, custom and culture. There are several religions at the school. Some students and teachers are buddhist, Hindu, Christian and Muslim. They also came from various different tribes, such as the Javanese, the Bali, the ar and the dayak. It is also attention and reason. Is Located at Sukamulya, Tangkiling, Palangka Raya City, Central Kalimantan.

The temporary research data is done by interviewing teachers who teach at the elementary school. The results of the interview could be concluded that the implementation of these religious character values was in the school. So the researchers wanted to examine and dig deeper and deeper data, raising the title of the study: "the implanting of religious character on scholars at SD Negeri 3 Tangkiling, Palangka Raya City".

2. Method

The study involves a qualitative study method with a descriptive approach. The qualitative study method is a study based on a post positivism philosophy, which is used for studies in the natural state of objects (opposite to experiments), in which researchers as key instruments, data collection techniques are performed by triangulation (combination), and data analysis is inductive or qualitative, and the results have a more relevant sense pressure than generalization (Sugiyono, 2019).

As for being descriptive, it is a data-collection technique of words, images and not Numbers. This is due to the use of qualitative methods. Furthermore, everything that has been collected is the key to what has been learned. Information may also come from interviews, field notes, photographs, videos, personal documents, memos and other official documents (Moleong, 2017).

Thus, it is a study that employs a qualitative approach with a descriptive approach. Simply put, the study was prepared by describing objects of study and by validating field sources of information that researchers obtained, whether by text interviews, photos, videos, documents or other data. The research was conducted at SDN 3 tangent city of pal on 36th, Single Hill, Sukamulya complex, village of Tangkiling, district of rock, Palangka Raya city, Central Kalimantan.

3. Result and Discussion

Implanting a religious character on a protege at SDN 3 Tangkiling of Palangka Raya City

Character education is a term that increasingly gets recognition from society. Character is the value of the spontaneous aspect that exists in each learner's soul, and that distinguishes between one learner and the other. Character education must be very much taken into account in its recent conversion to learners, which has been principal because of the decline in character of children especially in the religious field. The prevalence of a phenomenon of moral degradation or sexual degradation among children should certainly be an concern for both parents and teachers. Therefore implementation rather than implanting a religious character must be fully realized. Starting with this basic education, children are expected to be blessed by the portrayal of religious character education.

While the value of religious character is an obedient attitude and behavior in carrying out the religious teaching which he carried on, is tolerant of the practice of other religions, and lives in harmony with other religious believers (Syafri, 2012).

The development of rather than strengthening the education of character and of religious character in particular, in elementary school is a very serious matter which really needs careful attention. The phenomenon of a moral crisis is a concern, because it greatly influences child behavior. This is what teachers in public school do and try. Schools as teachers or educators do their best to make

possible the implementation of religious character formation at a high school level especially in the country's 3rd grade school. Some aspects of the value of religious character used in the application are aspects of peace, aspects of tolerance, appreciation of religious differences, aspects of firm stance and anti-bully or violence.

Character is formed by example, guidance, motivation, intervening, continuing in forming habits, repeated and reminded in the form of practice until it touches his heart. So that all such activity touches the three realms of education, that is, cognitive, affective, and psychosomatic (Suud et al., 2021).

In the researchers' observation of some of the study materials related to the aspect of peace, the aspect of peace is one of the basic competence that researchers found in the Hindu religious education curriculum. The core competence intended for the student or learner to be expected to be able to cultivate concern for the Hyang Widhi's creation to bring about a harmonious life. Judging from basic competence points it is understandable that students must have the ability and ability to train a high attitude of caring or social soul, thereby enabling life to create in harmony.

The method used the implanting of religious character on educated persons at SDN 3 Tangkiling of Palangka Raya City.

Some that method used in the process of implanting religious character in country grade 3 is this:

The first method is exemplary. The progress of a nation is determined by the teacher's ability to develop the character of succeeding generations of his protege. Even according to soekarno, teachers are the soul and mind of students. The master's profession is noble because at the hands of a teacher is born a capable child. The behavior of teachers who exemplify good examples for students includes morality or good ethics, creating good relationships between students and teachers and all school citizens, developing a learning environment that values individuality, and the character of education by incorporating curriculum, and also being responsible to begin application of existing character

building learning modules (Sriwilujeng, 2017). In application, this method focuses more on the teacher's role. Because by this method teachers get more roles, where a teacher's behavior becomes a role model and an role model for students.

Then the second is a method of discipline. Disciplinary activities are activities that can be used as one way or method in students' education of character, one of which is religious character. One of these was in the ritual or morning roll call. High discipline is expected of students in this activity, as discipline is instilled and taught early on (Utami et al., 2019). In administering, the method of discipline can be administered by rules or order, such as by getting discipline in time and following the learning activities under control.

As for the third method of socialization or breeding, the method of socialization is the way a child can be known to think, behave and act. This method is particularly appropriate for growing and developing children's character by developing habits while practicing activities. The essence of expression is based on experience. Habit is something to do. Thus, an illustration of breeding is always a series of needs for daily living habits. The essence of containment is repetition. For example, breeding methods are especially effective in debators because training children or students in good habits (Abidin et al., 2018).

Contributing factor implanting religious character on scholars at SDN 3 Tangkiling city of Palangka Raya

Among the factors supporting the implanting of the first three tangent elementary school students' religious character was the school environment. The school environment is a factor in the success of the implementation of religious character education in both substantive and non substantive learning, and the teacher factor one tries the teacher in performing child character education at school or madrasah can be seen by an intensive teacher's companion in several student activities. Give good direction and guidance during teaching and learning in and out of the classroom, and lead by example (Surawan., et all 2022).

As for the second factor is the learning curriculum. The curriculum is a guide used in learning. An example is the comprehensive, inclusive Islamic curriculum, which means striving to integrate all the aspects that support education goals and provide learners with a full and comprehensive range of basic skills (Surawan., et al 2022). The curriculum is also a guide used to run the learning systems at school. The third generation of public schools uses K-13 curriculum, to carry out school studies. The K-13 also contained character education (PPK), where character education has itself been applied in the thematic learning materials particularly to the religious education at school.

A third factor, in turn, is the family environment. The family environment also played an important role in the implanting of religious character. Family environment and the role of parents are important factors in the successful performance of religious character education. Because parents spend more time at home with their children. The responsibility of parents toward a child's education does not continue until the end of time. Langeveld means education ends to adulthood. The role of the parent grows more and more as the child grows older. However, the parents' responsibilities cannot be separated at all (Sahlan, 2010).

The success of the implementation of optimal religious character education is not in spite of home environment and the role of parents who spend more time with their children at home than at school. So in school as a teacher because of time constraints, teachers only try their best and do their best.

Factor of the implanting of religious character in actresses at SDN 3 Tangkiling of Palangka Raya City

As for the inhibitory factors rather than the implanting of the first religious character was the school environment. Schools may also be a contributing factor in the implementation of the student's implanting of religious character. Today the implanting of religious values as part of the implementation of the school's religious culture presents challenges both internal and external (Sahlan, 2010).

A particularly influential role in the school environment is teachers. The involvement of teachers in the performance of child education at school can be seen by the intensive teacher assistance in each student activity. Provides direction and guidance both during the learning process of teaching in and afterwards, and exemplify by example. Teacher help in each event greatly influences the application of character education to the concept of islamic values. Teachers also play an important role in the school character-building process. It is a national rule that every teacher should always add value of character to every subject that is taught. But the implanting of religious character values is not only theoretical enough in the classroom, but also requires practice and exemplary teachers (Surawan., et all 2022).

The second factor, in turn, is the student's mental or psychological condition, the student's mental condition can be a contributing factor in the performance of religious character education. The enthusiasm and curiosity of high students about learning and applying character values is good energy in the performance of early child character education. The situation is also reversed when the student has no will of his own and what the teacher is trying to do is useless. This is reflected in the students' enthusiasm at the time of learning, they appear excited, united, happy and happy to follow learning or otherwise (Surawan., et all 2022).

Then the third is the state of social environment or friendship. Brotherhood or friendship is also a contributing factor in the implementation of religious character education. Because one characteristic of a child is easily influenced and imitated. So if he has a good friendship, he is more likely to do the same. The student home environment that lives mostly in residential neighborhoods with individuals and families that pay little attention to the children's association (Surawan., et all 2022).

4. Conclusion

Based on the results of research based on the results of research, it is concluded that the process of creating a religious character in the students at the state elementary school of 3 tangerines involves the entire layer of school residents, both teachers, and students. Including the headmaster, especially religious teachers, both teachers of Islam, teachers of Christianity and Hindu religions. Also less important are the roles and activities of students at state sd 3 tangkiling both inside and outside the classroom. The role in relation or associated with the various aspects of the education of religious character is that of peace-loving, tolerance, appreciating religious differences, firm stance and anti-bullying and non-violence aspects.

Some of the above aspects associated with classroom and off-class activities include always praying before and after study, kissing the hand of the teacher on the road and home, respecting friends, not harassing, bullying, or bullying others. Different religions, tribes and cultures though and would surely support human tolerance. In addition to this process, there are several contributing factors and contributing contributing factors. As for the supporting factors of the school ward, the learning curriculum and the family environment. While the host factors include, school environment, the condition or psychological state of learners, and the environment of associations or friendships. These are the factors that researchers have found in the results of the study, as well as in.

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