Implementation of Student Character Formation Through Islamic Religious Education

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Article Information	Abstract
	This article aims to analyze character formation in PAI learning. The method of writing this article uses a literature study, namely by taking journal articles, books, and other sources for analysis. Character education is indeed a major issue in education. Apart from being part of the process of forming the morals of the nation's children, character education is expected to be the main foundation in increasing the degree and dignity of the Indonesian nation. Within the Ministry of National Education itself, character education is the focus of education at all levels of education it fosters. Islamic education is very important in shaping and developing students' character. Religious and moral education must integrate and interact with each other through the social reality that develops in society. Education that contains religious values is ultimately able to form a complete human being.
	Abstrak *Artikel ini bertujuan untuk menganalisis pembenatukan katakter dalam pembelajaran PAI. Adapaun metode penulisan artikel ini menggunakan studi pustaka yaitu dengan mengambil artikel jurnal, buku dan sumber-sumber lainya untuk dianalisis. Pendidikan karakter memang menjadi isu utama dalam pendidikan. Selain sebagai bagian dari proses pembentukan moral anak bangsa, pendidikan karakter diharapkan menjadi landasan utama dalam meningkatkan derajat dan martabat bangsa Indonesia. Di lingkungan Kemendiknas sendiri, pendidikan karakter menjadi fokus pendidikan di semua jenjang pendidikan yang dibinanya. Pendidikan Islam sangat penting dalam membentuk dan mengembangkan karakter peserta didik. Pendidikan agama dan moral harus berintegrasi dan berinteraksi satu sama lain melalui realitas sosial yang berkembang di masyarakat. Pendidikan yang mengandung nilai-nilai religius pada akhirnya mampu membentuk manusia seutuhnya.*

INTRODUCTION

The formation of character education is a process of transmitting, forming, changing, and developing the potential of students. So that they have a good conscience, good thinking, and good behavior in accordance with the values of Pancasila (Anwar, 2021). In strengthening character education it does not focus on the cultural environment or individual traits, but the character is the result of the correlation between the cultural environment and individual characteristics (Hidayat, 2016; Reneau, 2021).

The main concept of character education actually is to prioritize the formation of the noble character of a human being. Thus the formation of morals can be interpreted as an earnest effort in the context of forming children, with the means of education and coaching that are well programmed and carried out seriously and consistently (Johnsen, Watson, Erford, Crockett, & Byrd, 2021). The formation of morals is carried out based on the assumption that morals are the result of coaching efforts and do not happen by themselves. Through gradual and continuous education, a generation that is aware and educated will be born (Nieuważny et al., 2021; Smakman, Vogt, & Konijn, 2021; Tabroni, Putra, Adawiah, & Rosmiati, 2022).

Efforts to shape the character of students have now been legalized by Presidential Regulation no. 87 of 2017 which contains the Strengthening of Character Education (PPK). In the Presidential Regulation mentioned earlier, Strengthening Character Education (PPK) is an educational action that is the responsibility of the education system to strengthen the character in students. Strengthening character education, which is a policy of President Joko Widodo (Jokowi) and his Deputy, namely Mr. Jusuf Kalla in his time, is said to carry out a national character revolution (A. Hakim & Yama, 2020; Mahfud, 2017).

Therefore, in the context of education in Indonesia, it cannot be separated from value education. In the context of fostering the personality of this nation's young generation, the cultural values of this nation remain the main thing because our country is a cultured country that has noble values. Strengthening moral education or character education is not something new anymore because this has become one of the goals of national education as stated in Article 3 of the 2003 National Education System Law which states that the goal of national education is to develop the potential of students to become human beings who believe and fear God. The Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent and becomes a democratic and responsible citizen.

Even so, the reality in education actually shows an increasingly fragile output and outcome character due to the moral decline that is currently happening in Indonesia. This moral decline can be seen from the increasing number of violence against children and adolescents, rampant promiscuity, drug abuse, pornography, theft by teenagers, tripping each other, lots of pitting and slander, the habit of cheating, and other actions. uncontrollable so that until now it has not been completely resolved by the government (Delinom et al., 2009). Therefore, this is the reason why character education and religious education are very important things to teach and apply in education (Masitah & Sitepu, 2021; Pabbajah, Abdullah, Widyanti, Jubba, & Alim, 2020).

In Indonesia at present, the learning process still focuses on intellectual (cognitive) development compared to paying attention to student morals or non-academic soft skills as the main element in moral education, so that in real life students face something

contradictory because in teaching moral education or manners are only limited to the text. Whereas in the world of education both the cognitive, psychomotor and affective domains are three interrelated domains (Baharun, 2017; Izfanna & Hisyam, 2012; Madsen, 2018).

Therefore, efforts to educate students in the realities of everyday life must be balanced with character education. The root of character education is the whole of religious teachings, morals and norms that have a positive dimension. So based on research conducted by Sofiawati at Gandasoli Elementary School, in this case exploring and developing children's potential is carried out in pleasant conditions by always applying religious values as a way of forming children's character (Imaduddin, Putra, Tukiyo, Wahab, & Nurulloh, 2022; Rachman, Kawakip, Fadhillah, Saputra, & Zulkifli, 2023; Rokhman & Munir, 2022). In strengthening character education for students, the role of Islamic Religious Education is very strategic in order to actualize this. By using Islamic Religious Education learning, it can be a medium for channeling knowledge in the cognitive (religious) aspect, as a medium for channeling moral values and norms for the formation of affective aspects (attitudes), which have a role in controlling psychomotor aspects (behavior) so as to create individual personality. completely. Islamic Religious Education is a subject that must be in school, because the purpose of learning is to increase spiritual values and noble character in students. Therefore, Islamic Religious Education.

DISCUSSION
Definition of Character

Derived character means the characteristics, traits, character, and habits possessed by someone who are relatively fixed in nature. The characteristics of students are patterns of behavior or abilities of students as a result of nature and the environment, thus determining their activities in achieving their goals or goals (Lickona, 2009). Characteristics are intended to recognize the characteristics of each student which will later produce various data related to who the student is and as important information which will later be used as a basis in determining various optimal methods, in order to achieve success in learning (Kovach, 2018). The various characters of students are as follows: Enjoys playing in lessons, always curious, likes to imitate, easily influenced, brave, creative, spoiled, likes to fantasize, shy, grumpy, likes to be praised, likes to disturb, always wants to try, does not give up easily , wants to be noticed, naive, likes to oppose, likes to talk, diligent, disciplined, likes to lie down in class, and not easy to get along with (Sari, Sinaga, & Salim, 2021).

The various characters that have been mentioned need to be recognized and understood by educators in order to determine the best methods and actions in the learning process, especially in character education. Because without recognizing the various characters, educators will experience difficulties, and may even experience errors in the process of character education. Getting to know and understand students can be done by paying attention to and analyzing speech (way of speaking), attitudes, and behavior or actions of students because from these three aspects, each student will express what is in the student (character and soul) . . For this reason, a teacher or educator must be careful in communicating and interacting with students in every character-building activity. This provides evidence that the teacher plays an important role in the formation of the character of students (Wahab, Khairiansyah, & Misridah, 2020).

Character is one's morality, truth, kindness, strength, and attitude that is shown to others through actions. Good or bad character is reflected in the morality one has. Likewise, the truth is the embodiment of character. The truth will not be awakened by itself without involving the presence of a character that supports all efforts to uphold the truth (Asyari, 2020). According to Lickona, character is related to moral concepts (moral knowing), and moral attitudes (moral behavior). Based on these three components it can be stated that good character is supported by knowledge about goodness, the desire to do good, and do good deeds. The chart below is a chart of the interrelationships of these three frameworks (Lickona, 2009).

Meanwhile, according to Ryan and Bohlin the term character contains three main elements, namely knowing the good (knowing the good), loving the good (loving the good), and doing good (doing the good). Namely, an educational process that involves aspects of cognitive, affective, and psychomotor, so that noble character can be engraved into a habit of the main, heart, and hands (Pakpahan & Habibah, 2021).

Character education is a system of inculcating good character values for all involved and as members of the school so that they have knowledge, awareness and action in implementing these values. Meanwhile, character education in schools as learning that leads to the strengthening and development of the child's behavior as a whole is based on certain values referred to by the school.

So character education in schools implies: 1) Character education is education that integrates learning that occurs in all subjects. 2) Directed on the strengthening and development of the child's behavior as a whole. The assumption is that children are human organisms that have the potential to be strengthened and developed. 3) Strengthening and developing behavior is based on the values referred to by the school (institution).

The purpose and meaning of character education is the same as moral education and moral education, because character education dominates morals. In line with the presence of the Prophet Muhammad in the midst of mankind is to perfect human morals. As in the hadith which reads: From Abu Hurairoh ra said:

> "Rasulullah SAW said: "Indeed I was sent on this earth nothing but to perfect morals" (HR. Al-Baihaqi). Historically, it is clear that the main mission of the prophets is to provide character education, improve morals as the hadith above. This shows that to create changes in the world and the development of a nation, the first thing that must be formed is strengthening character education. The concept of character education aims to make a person or form a person into a good human being in terms of intellectual intelligence (IQ), spiritual intelligence (SQ), emotional intelligence (EQ), and intelligence to understand all difficulties (AQ)."

Student Character Education Through Islamic Religious Education

Character education can be integrated into learning in each subject, including through Islamic Religious Education subjects. Learning materials related to norms or values in each subject need to be developed, made explicit, related to the context of everyday life. Thus learning character values is not only at the cognitive level, but touches on internalization and real practice in the daily lives of students in society. The integration in question includes values in substance in all subjects and the implementation of learning

activities that facilitate the practice of values in every learning activity inside and outside the classroom (Nurlina, Mirda, Haeruni, 2018).

According to the National Education Department (2010) the types of character values that can be instilled in students in class are as follows: (1) Character values in relation to God, for example, religious and piety. (2) Character values in relation to oneself, for example honest, responsible, healthy life, discipline, hard work, confidence, and entrepreneurial spirit. (3) Character values in relation to each other, for example being aware of the rights and obligations towards oneself and others, obeying social rules, respecting the work and achievements of others, being polite. (4) Character values in relation to nationality, for example nationalists, respect diversity. (5) Character values in relation to the environment, for example social and environmental care (Dwi Putra Dede Fahru Abidin, Astuti Darmiyanti, 2022).

Character is a basic value that builds a person's personality, is formed both due to heredity and environmental influences, which distinguishes him from other people, and is manifested in his attitude and behavior in everyday life. Meanwhile, a person with character is a person who can respond to all situations morally and is manifested in the form of concrete actions through good behavior (DiNapoli & Miller, 2022; Liao, Lee, Johnson, & Lin, 2021). The task of character education besides teaching which are good values and which are bad values, what is emphasized is the steps to inculcate habits *(habituation)* towards good things. As a result, individuals are expected to have an understanding of good values and bad values, be able to feel good values, and want to do them.

Character Formation through Islamic Religious Education

According to Ahmad Marimba, Islamic religious education is physical and spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic standards. Meanwhile, according to Zakiah Daradjat, Islamic Religious Education is education through Islamic religious teachings, namely in the form of guidance and care for students so that later after completing education they can understand, live and practice the teachings of Islam which they have believed in thoroughly, and make the teachings of Islam as a way of life for the safety and welfare of life in the world and in the hereafter (Mawangir, 2015).

Islamic Religious Education is a process of physical and spiritual guidance that is based on Islamic teachings and is carried out with awareness to develop children's potential towards maximum development, so that a personality that has Islamic values is formed (Nata, 2016). Ahmad Marimba explained that the ultimate goal of Islamic Religious Education is the formation of a Muslim personality. While the purpose of character education in general is to grow an individual to become a person who has moral integrity, not only as an individual but at the same time being able to work on a scope of life that helps every individual live up to his moral integrity in the order of life in society (Aprilianto, Sirojuddin, & Afif, 2021; M. N. Hakim & Jamal, 2021; M. N. Hakim & Sari, 2022; Huda & Rokhman, 2021; Tajudin & Aprilianto, 2020).

According to Abdurrahman Saleh Abdullah, the methods used in Islamic education are: The method of educating by example: This method is very appropriate in teaching PAI, because for moral development in particular it requires a good example or role model from

the educators themselves. An educator must truly be used as a role model by students as a good example to be emulated by his students.

The method of educating with habituation: In the personal development of children, it may be necessary to have habits and exercises that are suitable for the development of their soul. Because with habituation it will gradually form a strong personality in the practice of PAI.

Educating children with advice and punishment: Giving advice to students is very useful because this can minimize actions that deviate from religious norms. Can be likened to straightening the path of people before getting lost. Then with the punishment method, in the practice of PAI, it can be done with punishment method so that children do not do things that are not in accordance with PAI values (Hidayati, 2022).

The character values contained in Islamic Religious Education (PAI) are religious, honest, santu, disciplined, responsible, love of knowledge, curious, confident, respect for diversity, comply with social rules, have a healthy lifestyle, be aware of rights and obligations, work hard, caring. As for the character values contained in character education and Islamic Religious Education, they can be grouped as follows 1 (Yahri, Subandi, Tukiran, 2020):

Table 1. Character Formation through Islamic Religious Education

The range of attitudes and behaviors	Character values in character education	Character values in Islam
Against God	Religious (love of God and all creation) hhj	Faith, piety, gratitude, sincerity, patience, obedience, repentance
Against yourself	Independent, honest, responsible, trustworthy, polite, respectful, kind and humble	Trying hard to achieve the best performance, honest, trustworthy, fair, open, consistent, respectful, polite, respect, work hard, compassion
Against each other	Leadership, justice generous, like to help and work hard	Fair, mutual cooperation, not selfish, honest, tolerant of differences, hard working
Against the environment	Social and environmental care	Orderly, disciplined, take care of yourself and the environment

Against nationality	Tolerance, peace and unity	Loyal, caring, respecting diversity

Based on the table above, it is clear that the purpose of education is not only knowledge and technical skills (hard skills), but also skills in managing oneself and others (soft skills). So in character education and Islamic Religious Education contains good character values related to God (*hablum minallah*), self (*hablum minannafsi*), fellow human beings (*hablum minan-nas*), environment (hablum minal'alam) and nationality (Rony, 2021; Warti'ah, 2020).

The formation of the character of students through Islamic religious education can be carried out by teachers or educators by doing the following (Muhammad Roni, 2022): (1) The teacher can make a schedule of religious activities, such as holding dhuha prayers in congregation, reciting the Yasin surah every Friday morning, mabit, mukhoyam, tarhib Ramadhan, Islamic boarding school lightning, rihlah, and giving a cult that is carried out by students. (2) Teachers can familiarize students with good behavior, such as sharing food with friends, students using polite words and sentences of conversation, getting students to dress neatly and in an orderly manner, and so on. (3) Schools hold religious events, such as counseling, tabligh akbar, muhadharah, recitations, helping to collect donations for people in need, and so on. (4) The teacher or educator applies class rules, the teacher sets an example and displays good behavior and is a role model for their students. (5) Teachers provide motivation, and provide interesting learning activities and provoke students' creativity, such as gardening, entrepreneurship, study tours, nature tours or nature education, library visits, science projects, social work, fun cooking, and so on. And schools provide extracurriculars that play a role in helping to encourage the formation of the character of students who value the best self-quality and have good morals. Extracurriculars that can be applied include: nasyid, scouts, Islamic spirituality, karate, tahfidz, culinary arts, calligraphy, archery, futsal, horse riding, swimming, English classes, Arabic classes, and other extracurricular activities (Syarif, 2014).

With this implementation the teacher can help shape the character of students through Islamic religious education. As we know that Islamic religious education has an important role in character building, because Islamic religious education has functions and moral values that are very valuable and the best and most effective in its implementation. In addition, educators play an active role in responding to the attitudes and behavior of students in learning and educational activities, this is in line with the goals of education and the formation of the character of students. In this case, character education in the formation of the character of students through Islam aims to achieve noble character.

Implementation of character education in PAI learning

Character education and the cultivation of nationalist values in schools or other educational institutions are not effective because students have not yet found role models. As a result, students are of the view that character education in the current era is just discourse and does not need to be applied in everyday life and

they feel cheated by only listening to material about good character, honesty, and petriotism, but fail to find role models in real life (Surya & Rofiq, 2021). They only believe in a new understanding caused by globalization in all fields which is contrary to the moral values of Pancasila (Chaerul Rohcman, 2019).

Therefore, it is necessary to bring up the relationship between character education and Islamic Religious Education which can be seen from two sides, namely the material and the learning process. In terms of Islamic Religious Education material, the value of character education can be included. This can be seen in the following table (Nafiah & Ahmad Syamsu Rizal, 2015):

Table 2. Implementation of character education in PAI learning

No	Aspect	The value of character education
1	Al-Quran (Al-Quran verses about humans as caliphs on earth, sincerity in worship, democracy, competition in goodness, orders to support the Dhu'afa, orders to preserve the environment, encouragement of tolerance, work ethic, development of science and technology	Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love of peace, fond of reading, care for the environment, care for the social, responsibility
2	Aqidah (Faith in Allah through understanding His attributes in Asmaul Husna, faith in angels, Faith in Allah's Messengers, Faith in Allah's books, Faith in the Last Day, Faith in making up and making up	Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love of peace, fond of reading, care for the environment, care for the social, responsibility
3	Morals (commendable behavior, avoiding reprehensible behavior	Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love of peace, fond of reading, care for the environment, care for the social, responsibility
4	Fiqh (Sources of Islamic law, taklifi law, wisdom of worship, zakat,	Religious, honest, tolerance, discipline, hard work, creative,

	pilgrimage and endowments, Islamic law regarding muamalah, funeral arrangements, sermons, sermons and da'wah, Islamic law regarding family, and inheritance	independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love of peace, fond of reading, care for the environment, care for the social, responsibility
5	Islamic history and culture (the example of the Prophet in fostering the people of the Makkah period, the example of the Prophet in fostering the people of the Medina period, the development of Islam in the Middle Ages (1250-1800), the development of Islam in modern times (1800-present), the development of Islam in Indonesia, the development of Islam in this world	Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love of peace, fond of reading, care for the environment, care for the social, responsibility

Implementation of character education in learning Islamic Religious Education, while in the learning process, teachers in teaching Islamic Religious Education to students contain character education. In fact, the teacher in the implementation of character education begins when the teacher makes a lesson plan. Basically the character has the same essence and meaning as Islamic Religious Education. The goal is to shape the child's personality, so that he becomes a good human being, a good citizen and citizen. So PAI contains character values in accordance with the essence of character education (Juli Amaliya Nasucha, 2021).

Based on the characteristics of the two, they found common ground, namely both instilling moral values and implementing them. Thus Islamic Religious Education and character education have common ground, namely both instilling moral values and implementing them in everyday life so as to give birth to generations with strong personalities (Choiru Munawiroh, Thias, 2022).

CONCLUSION

The formation of the character of students through Islamic religious education is a unified path that is difficult to separate because character education aims to create and build the character of students who contain good moral values, as well as Islamic religious education. Islamic religious education aims to make students who have high moral values, good morals, and quality achievements realized by obedience, piety, faith in Allah SWT, and love for Rasulullah SAW. From this it is clear when students study Islamic religious knowledge, students are learning to find the best character in themselves. Because when students learn and try to be obedient, pious, believe in Allah SWT, and love Rasulullah SAW, these students are trying to stay away from all the prohibitions of Allah SWT, carry out all the commands of Allah SWT, and follow the teachings/sunnah of Rasulullah SAW.

automatically students are achieving both of these things, namely religious teachings and superior and noble character in students (if students are serious about learning.

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