



## Character Education Models at School

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<b>Article History</b> Received: 2022-08-11 Revised: 2022-09-22 Published: 2022-12-03  <b>Keywords:</b> <i>Use of Fingerprint</i> <i>Attendance;</i> <i>Discipline of Teachers.</i>	The purpose of writing this article is to find out the concept of character education formulated by experts, the scope of character education in detail, and character education in terms of the scope of character education. The research conducted uses a descriptive analytical method, namely by describing theories according to experts about character education. From the research conducted, it was concluded that the emergence of character education actually showed more of the characters that must be possessed by every student and at the same time the character education strengthened religious education. Character education produce students into creatures who have better characters or values. The success of character education does not depend on whether or not one of the components of education is good or not but rather each other is interrelated and inseparable, so that comes to what is formulated in the purpose of character education. There are some character education learning model inspired by Religious education theory, namely: there are three models of character education, namely "(1) <i>Tadzkirah</i> Model, (2) <i>Istiqomah</i> Model, and (3) <i>Iqra- Fikir – Dzikir</i> Model". Character education can be instilled through a holistic education model covering 3 (three) domains, namely; (1) knowing the good method, (2) feeling the good, and (3) acting the good.
Artikel Info	Abstrak
<b>Sejarah Artikel</b> Diterima: 2022-08-11 Direvisi: 2022-09-22 Dipublikasi: 2022-12-03  <b>Kata kunci:</b> <i>Penggunaan Absensi</i> <i>Fingerprint;</i> <i>Disiplin Tenaga Pendidik.</i>	Tujuan penulisan artikel ini adalah untuk mengetahui konsep pendidikan karakter yang dirumuskan oleh para ahli, ruang lingkup pendidikan karakter secara rinci, dan pendidikan karakter dalam hal ruang lingkup pendidikan karakter. Penelitian yang dilakukan menggunakan metode analisis deskriptif, yaitu dengan mendeskripsikan teori-teori menurut para ahli tentang pendidikan karakter. Dari penelitian yang dilakukan, disimpulkan bahwa munculnya pendidikan karakter sebenarnya lebih menunjukkan karakter yang harus dimiliki oleh setiap peserta didik dan pada saat yang sama pendidikan karakter memperkuat pendidikan agama. Pendidikan karakter menghasilkan peserta didik menjadi makhluk yang memiliki karakter atau nilai yang lebih baik. Keberhasilan pendidikan karakter tidak tergantung pada baik atau tidaknya salah satu komponen pendidikan yang baik atau tidak melainkan satu sama lain saling terkait dan tidak dapat dipisahkan, sehingga sampai pada apa yang dirumuskan dalam tujuan pendidikan karakter. Ada beberapa model pembelajaran pendidikan karakter yang terinspirasi dari teori pendidikan Agama, yaitu: ada tiga model pendidikan karakter, yaitu "(1) Model <i>Tadzkirah</i> , (2) Model <i>Istiqomah</i> , dan (3) Model <i>Iqra- Fikir – Dzikir</i> ". Pendidikan karakter dapat ditanamkan melalui model pendidikan holistik yang mencakup 3 (tiga) domain yaitu; (1) mengetahui metode yang baik, (2) merasakan yang baik, dan (3) bertindak yang baik.

### I. INTRODUCTION

Character education is a system of instillation of character values to school residents which includes components of knowledge, awareness or willpower, and actions to carry out these values, either to God Almighty (*Tuhan Yang Maha Esa*), self, neighbor, environment, and nationality so as to become a human being. Deep character education in schools, aims to make every human being or individual have the values of character faith, responsibility, care for others,

dare to be responsible and be a good citizen. The emergence of character education gives its own color to the world of education, especially in Indonesia, although in reality character education has existed along with the birth of the Religious Education (*Pendidikan Agama dan Budi Pekerti*) system because character education is the spirit of on Religious education it self. Religious education is a system. The traditional definition states that a system is a set of components or elements of elements that interact with

each other to achieve a goal (Ramayulis, 2010: 19). Therefore, Religious education has inter-related components that are its scope. The scope of Religious education according to Uhbiyati (2005: 14-15) is as follows:

1. The act of educating itself; Educational deeds are all activities, actions or deeds, and attitudes carried out by educators while facing/nurturing students .
2. Protégé; Students are the parties who are the most important objects in education. This is because the act or act of educating is going to be or is done simply to bring students to the intended purpose of Religious education .
3. The basis and purpose of Religious education; The basis and purpose of Religious education is the foundation that is the fundament and source of all Religious educational activities carried out.
4. Educators; Educators are subjects who carry out Religious education.
5. Religious educational materials ; Religious education materials are materials, or experiences of learning Religious science that are arranged in such a way (in a common but logical arrangement) to be presented or conveyed to students.
6. Religious methods of education; The Religious education method is the most appropriate way for educators to deliver Religious educational materials or materials to students.
7. Educational evaluation; The educational evaluation contains ways how to conduct an evaluation or assessment of the learning outcomes of students.
8. Educational tools are tools that can be used during the implementation of Religious education so that the purpose of Religious education is more successful.
9. The surrounding environment of Religious education is the circumstances that influence the implementation and results of Religious education.

Then in the *Undang Undang Sistem Pendidikan Nasional No. 20 Tahun 2003* it is also stated that national education functions to develop skills and form a dignified national character and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety to God, have a noble character, be healthy, knowledgeable, capable, creative, independent,

and become a democratic and responsible citizen. Based on this quote, it can be concluded that between education in general and national education has the same function and purpose in forming a good character/ personality towards students. This shows how serious the government is in its efforts to realize character education in this beloved country. Munir (2010: xiii) added the need for positive character education to always grow and honed, while the negative character side is dulled and not developed. Majid and Andayani (2012: 18) explain that naturally, from birth to three years old, or perhaps up to about five years old, a child's reasoning ability has not grown so that the subconscious *mind* still open and accepting what information and stimulus is put into it without any correction, starting from parents and the family environment. It is from them that the initial foundation for the formation of character has been built. They also explained that the character cannot be developed quickly and immediately, but must go through a long, careful and systematic process. Based on the perspectives that have developed in the history of human thought, character education should be carried out based on the stages of child development from early childhood to adulthood (Majid and Andayani, 2012: 108).

The formation of character or character must of course start from the person/ self, in the family (as the core cell of the nation) especially parents as educators. Character building is a "mega project" that is really not easy, requires a lot of effort, and a lot of energy. It takes commitment, perseverance, tenacity, process, method, and exemplary. This exemplary problem is a rare item today and is certainly needed in a nation that is experiencing a multidimensional crisis of trust (Sumantri, 2008: 57). Thus, character education must be instilled since the child is young and goes through an adjusted process in the stages of child development. This shows that in building children's character, patience and perseverance are needed which must be supported by a balance between parental education at home and education at school. Because most parents always leave it completely to the educational process in schools and demand faster changes in children for the better regardless of the process that must be passed gradually.

## II. METHOD

The research method in this study is the descriptive method. According to Sugiyono

(2018), "The descriptive method is a method that is used to describe or analyze research results but is not used to make broader." In general, the steps of descriptive research are actually almost the same as other research procedures. There could be some differences, especially if you use different analysis knives such as whether the research carried out is based on qualitative and quantitative research. However, in general, Sukardi (2014, pp. 158- 159) mentions the steps of descriptive research are as follows: (1) Identify significant problems to be solved through descriptive methods, (2) Limiting and formulating problems clearly, (3) Determine the purpose and benefits of research, (4) Conduct literature studies related to problems, (5) Determining the frame of mind, and research questions and or research hypotheses, (6) Designing research methods to be used includes determining populations, samples, sampling techniques, determining data collection instruments, and analyzing data, (7) Collect, organize, and analyze data using relevant statistical techniques, (8) Create a research report.

### III. RESULT AND DISCUSSION

#### 1. Urgency the Character of Education

Literally, Poerwadarminta expresses that: "karakter" means character, disposition, mental traits, morals and ethics that distinguish a person from others. (Poerwadarminta, 2007, 521). in English, character, has the meaning: disposition, character, nature, role; (John M. Echols & Hasan Shadily, 109-110). Character can also be interpreted as *mental* or *moral qualities* that make *things different* from others, or *all those qualities that make a thing what it is from others*. (U.S. Hornby, 1987, 140). Whereas terminologically, para experts give different definitions of character. Endang Sumantri, for example, revealed that the "character" is a positive quality that a person possesses that makes him attractive and attractive; one's reputation; someone who has an eccentric personality. (Endang Sumantri, 2009: 6). Furthermore, Doni Koesoema, explains that we often identify the character with the so-called temperament that gives it a definition that determines the psychosocial element to which it is attributed with education and environmental context. (Doni Koesoema A., 2007: 8). Meanwhile, Ahmad Tafsir stated that "the character of a is closer to or equal to morals, that is, the spontaneity of human attitudes, or deeds that

have converged in man, so that when it appears there is no need to think about it anymore". (Ahmad Tafsir, 2000: 15).

#### 2. Methods and Strategies for Character Education at School

Abdurrahman An-Nahlawi mentioned several methods of character education including: "(1) *Hiwar* or conversational methods; (2) *Qishah* method or story; (3) *Amtsah* method or a parable; (4) The *Uswah* or exemplary method; (5) Habituation Method; (6) The '*Ibroh and Mau'idah*' Method; (7) *Targhib and Tarhib (Janji dan Ancaman)*" (Heri Gunawan, 2012 : 88 : 96). Furthermore, the method of instillation of character values in schools as stated by Aan Hasanah that: "the forms of cultivation of character values can be through: "(1) teaching, (2) exemplary, (3) habituation, (4) motivation, (5) rule enforcement. (Aan Hasanah, 2013 : 134- 138).

- a) Teaching is often defined as a process of conveying information or knowledge from a teacher or educator to learners. Teaching also means the teaching process, Roestiyah NK, defines teaching as guidance to the child in the learning process. (Roestiyah NK, 1992 : 19). The teaching process requires the interaction of the two, namely educators as teachers and students as learning people.
- b) Exemplary occupies a very important position. Educators must first have the character they want to teach. Exemplary does not only come from educators, but also from the educational environment concerned, including family and community.
- c) Habituation is a practical effort in coaching and building the character of students. This effort is to stabilize and institutionalize the values of faith in students which begins with the habituation of *ruhani* and physical actions.
- d) Motivating means involving learners in the educational process. Students are given the opportunity to develop optimally and explore all the potential that students have. Thus, students will feel compelled to take actions based on awareness of the identity and responsibility of students.
- e) Enforcement of rules is an aspect that must be considered in education, especially character education. By enforcing

the rules, it is hoped that all good habits from the enforcement of the rules will form a character of behavior.

From the strategies mentioned above, it can be concluded that there are at least three main strategies in character education, including: (1) equipping students with the tools and media to have knowledge, will and skills; (2) equip students with an understanding of the various competencies about values and morals; (3) accustom students to always perform good behavior skills. Character Education needs to be developed in schools. As an effort to improve the suitability and quality of character education, the *Kementrian Pendidikan dan Kebudayaan* developed a *grand design* of character education for each path, level, and type of education unit. *Grand design* becomes a conceptual and operational reference for the development, implementation, and assessment of each path and level of education. The reference to the configuration of characters in the context of the totality of psychological and socio-cultural processes is grouped as follows.

- a) Spiritual and emotional development. The process of the heart boils down to the management of spiritual and emotional spiritual.
- b) Intellectual development. Thought comes down to intellectual management.
- c) Sports and Kinesthetics (Physical and kineshtetics development). Exercise boils down to physical management.
- d) Affective and Creativity development. Feeling comes down to managing creativity. (Aan Hasanah, 2013: 47).

As for methods, character education has its own method. Meanwhile, the methods of character education according to Ratna Megawangi need to apply the 4M method in character education, namely "knowing, loving, wanting, and doing" (*knowing good, loving the good, desiring the good, and acting the good*) kindness simultaneously and continuously (Megawangi, 2000). Meanwhile, Koesoema (2007: 22) proposes five methods of character education (within application in school institutions), namely teaching, exemplary, determining priorities, practical priorities, and reflection. With the following explanation:

- a) Teach; Conceptual understanding is still needed as a provision for concepts of value which then become a reference for the realization of certain characters. Teaching character means giving students an understanding of a certain value structure, its authenticity (if it is implemented) and its *mashlahat* (if it is not implemented). Teaching value has two benefits. First it provides new conceptual knowledge. The second is a comparison of the knowledge possessed by students. Therefore, the process of "teaching" is not helpful but involves the participation of learners. The basis for implementing the dialogue process is to provide an opportunity for the learner to ask what he understands, what he has experienced, and how he feels with regard to the concepts taught.
- b) Exemplary; Humans learn a lot from what they see. Exemplary occupies a very important position. The teacher must first have the character to be taught, the learner will imitate what the teacher does rather than what he does. The teacher is the one who is bullied and the imitated, even an old saying warns teachers that the learner will imitate the negative character more extreme, "the teacher pees up, the pee student runs," although Exemplary is not only sourced from teachers, but also from parents, relatives, and anyone who often comes into contact with students, this is a character education that requires a complete educational environment that teaches each other's character.
- c) Determine priorities. Clear prioritization must be determined in order for the evaluation process of the success or failure of character education so that it can be clearer. Character education gathers a collection of values that are considered important for the implementation and vision of the institution. Therefore the institution has several obligations: first, determine the demands of the standard; secondly all persons involved in the educational institution must understand what is the value to be emphasized in the institution of character education; all three institutions give the characteristics of the institution, then the character of the standard must be understood by protégés, parents, and society.

- d) Practically priorities are evidence of the implementation of the priorities of the character of the institution.
- e) Reflection; means to be reflected into the self. Reflection can also be called the process of reflecting on the events/ concepts that have been experienced: am I like that? Is there such a good character on me?

### 3. Models of Character Education at Schools

In this case, Abdul Majid and Dian Andayani revealed a character education learning model inspired by Religious education theory, namely: there are three models of character education, namely "(1) *Tadzkirah* Model, (2) *Istiqomah* Model, and (3) *Iqra-Fikir - Dzikir* Model ". (Abdul Majid and Dian Andayani, 2011: 116 ).

#### a) The Tadzkirah Model

- 1) T: *Tunjukkan teladan*, show an example; the concept of example has been given by the way God sent the Prophet for a good attitude.
- 2) A: *Arahkan (beri bimbingan)* direct (give guidance);
- 3) D: *Dorongan*/encouragement (provide motivation/reinforcement);
- 4) Z: *zakyah* (pure/clean sincere intentions);
- 5) K: *Kontinuitas*/continuity (a process of habituation to learn, behave and do);
- 6) I: *Ingatkan*/remind;
- 7) R: *Repetisi*/ reps (repetition);
- 8) A (O): Organize
- 9) H: Heart

#### b) The Istiqomah Model

- 1) I: imagination (the teacher must be able to awaken the imagination far ahead, be it the benefits of science or creating technology from non-existent to existing and beneficial to prosperity human beings.
- 2) S: Student centre. Students as a center of activity;
- 3) Q: Technology (teachers can take advantage of technology);
- 4) I: intervention; man's behavior is influenced by his past;
- 5) Q: Question and Answer; Ask and answer;
- 6) O: Organisation (the teacher can control the organizational patterns of the knowledge that has been applied by the learner);

- 7) M: motivation. (teachers can motivate learners)
- 8) A: application; (The culmination of science is charity).
- 9) H: Heart, *hepar* (the teacher must be able to awaken spritual powers to the learner).

#### c) The Iqra' - Fikir - Dzikir Model

- 1) I: inquiry; investigations; Q: Question; ask; R: Repeat; repetition; A: Action; The pinnacle of learning is charity.
- 2) F: Fun; fun learning activities; I: *Ijtihad*; K: *Konsep*/Concept; I: Imagination; R: *Rapi*/Tidy.
- 3) D: *Doa*/Prayer, Z: *Zikir*, I: *Iman*/Faith, K: *Komitmen*/Commitment, I: *Ikrar*/Pledge, and R; *Realitas*/reality.

Furthermore, character education can be instilled through a holistic education model covering 3 (three) domains, namely the method of knowing the good, feeling the good, and acting the good. Knowing the good is in the form of good (cognitive) knowledge transfer. After knowing the good, a feeling and loving of the good must be grown, namely how to feel and love virtue to be a bully who can make people always willing to do something good so that there grows an awareness of wanting to do benevolent behavior, because of his love for that benevolent behavior. After getting used to doing virtues, then acting the good is in the form of concrete actions to be accustomed to daily activities. The integrated education model is carried out by integrating character values in subject competencies. Its implementation is through learning activities, school culture development, and extra-curricular. For example:

- a) Learning/Teaching and Learning Activities (KBM). To foster the character value of curiosity through observation activities, improve effective communication skills with discussion and presentation activities, develop thinking critical with simple research activities, etc.
- b) School Culture. To cultivate the character of the faith through the beginning and end of the lesson, and/or congregational prayer, improve the attitude and behavior of respect/respect by getting used to shaking hands and saying greetings politely, for the character of caring for the environment by making it a habit to keep

the class clean and throwing garbage in its place, etc.

- c) (3) Extra-Curricular Activities: Scouting, Sports, Scientific Work, Art, PMR, etc. To develop cooperation skills and sportsmanship through playing sports, develop self-confidence through PENSIL, care for humanity with PMR blood donation, care social with social activities, etc.

Holistic learning is based on an inquiry approach, where children are involved in planning, exploring and sharing ideas. Children are encouraged to collaborate with their peers and learn in their own "way". Children are empowered as learners and are able to pursue their learning needs through designed themes. A holistic learning can only be done well if the learning to be carried out is natural, natural, real, close to the child, and the teachers who carry it out have a good understanding of integrated learning concepts. In addition, creativity is also needed and materials or resources are needed and the teacher's experience in practicing making thematic models also determines the meaningfulness of learning. Educational activities in their outline can be divided into three: (1) educational activities by themselves, (2) environmental education activities, and (3) educational activities by others (Tafsir, 2013: 36). Muhammad Fadhil al-Jamali as quoted by Mujib and Mudzakkir (2006: 26) defines Religious education by: "efforts to develop, support, and invite people to be more advanced based on high values and a noble life, so that a more perfect person is formed, both related to reason, feelings nor deeds". From the above understanding, there are three main elements of Religious education, including:

- a) Educational activities are to develop, encourage and invite students to be ahead of their previous lives.
- b) Efforts in education are based on noble and noble moral values.
- c) Educational efforts involve all human potential, both cognitive (reason), affective (squeeze), and psychomotor (deed) potentials.

Then more clearly he explained that what is meant by educational deeds is all activities, actions, or deeds and attitudes carried out by education while facing or caring for students.

Or in other terms, yes, it is an attitude or action to lead, guide, and provide help from an educator to students towards the goal of Religious education. In Indonesian there are three names for students, namely students, students, and students (Tafsir, 2010: 165). The term disciple seems to be typical of the influence of the Religious education. In Religious education the term was introduced by *Shufi* circles. In Sufism this term contains the meaning of a person who is learning, purifying himself, and is walking towards God. The term protégé contains the understanding of the teacher loving the student as his own child. The designation of learners is the most *up-to-date* designation. This term emphasizes the ability for students to participate in the learning process. According to Ahmad Tafsir, the most appropriate term used in education is the term students. According to him, the term student is the most appropriate for everyone who is studying with teachers, not students nor students. His opinion was reasonable because the term disciple contains many advantages compared to the other two terms (Tafsir, 2010: 166). Sa'id Hawwa as quoted by Tafsir (2010: 166-167) describes the *adab* and *tugas*/ duty of students or the traits of disciples as follows:

- a) The students must put the sanctity of the soul before everything else.
- b) The student must reduce his attachment to the worldly busyness because that busyness will keep him from studying.
- c) Not arrogant towards a knowledgeable person, not acting arbitrarily towards the teacher, he must be as obedient to the teacher as the sick man obeys the doctor who treats him. The disciple must *be tawadhu'* to his teacher and seek reward by *appreciating* to the teacher.
- d) People who pursue knowledge at an early stage should keep themselves from listening to differences of opinion between *mazhab* because it will confuse their minds.
- e) The claimant of knowledge must prioritize pursuing the most important knowledge for himself, if his age supports then he pursues other knowledge related to the most important science.
- f) Not pursuing a lot of knowledge at once but sequentially from the important thing. The most important science is the know-

ledge of knowing God.

- g) Did not enter the branch of science before mastering the previous branch of knowledge.
- h) Let know the most noble features of science, it is known from the results of its study, and the strength of its postulates.

As for the operational basis of character education according to Hasan Langgulung as quoted by Ramayulis (2010: 122) there are six types, including:

- a) Historical basis  
That is the basis that contributes to education from the results of past experiences in the form of regulations and community culture.
- b) Social basis  
That is the basis that defines the cultural framework within which education develops, such as moving, choosing and developing culture.
- c) The basis of the economy  
That is the basis that gives perspective to human potential in the form of materials and preparations that regulate the sources responsible for the shopping budget.
- d) Political basis  
That is the basis that provides the basic frame and ideology that is used as a place to go to achieve the goals to which they aspire and the plans that have been made.
- e) Psychological basis  
That is the basis that provides information about the disposition of learners, teachers, the best ways of practicing, achievement and assessment and measurement and guidance.
- f) Physiological basis  
That is the basis that gives the ability to choose the best, giving direction to all the other operational basics.

Arifin (2006: 135) explains that one of the components of Religious education is the curriculum. It contains material that is systematically taught with a predetermined purpose. He emphasized that in essence the material and the curriculum contain the same meaning, namely the learning materials presented in the educational process in an educational institutional system. according to him in Religious education, the curriculum is a scientific material, which is processed in the Religious education system. It is also one of the input materials that contains a

function as a tool for achieving the goals of Religious education. A component that is also very important in Religious education which is also the scope of Religious education is a method. In the philosophical view of education, methods are tools used to achieve educational goals (Ramayulis, 2012: 3). While the Religious education method is the path, or way that can be taken to delivering Religious educational materials or materials to students in order to realize an individual personality (Uhbiyati, 2005: 133).

Religious education that students go through instills religious values as a whole in students after the educational process takes place. The religious values that have been formed in the person of the protégé cannot be known by the educator without going through an evaluation process. Evaluation in Religious education is a way or technique of assessing the behavior of students based on comprehensive calculation standards from all aspects of mental-psychological life and tual-religious spiri, because humans are not only a personal figure who is not only religious, but also knowledgeable and skilled who is able to do charity and filial piety to God and his society (Arifin, 2006: 162). According to Arifin (2006: 162) the targets of Religious education broadly include four basic abilities of students, namely:

- a) His personal attitude and practice, his relationship with God;
- b) His attitude and practice, his relationship with society.;
- c) His attitude and practice of life, his relationship with the surrounding nature;
- d) His attitude and views towards himself as a servant of God and as a member of his society, as well as a *caliph* on earth.

From the discussion, it is clear that humans are educated to have good character in various fields. Not only towards his God but also towards his fellow creatures on this earth. In his book, Daryanto (2012: 11) explained that the main purpose of evaluating the teaching and learning process is to obtain accurate information about the level of achievement of instructional goals by students so that follow-up can be pursued. So this is where it is required to be serious and careful of a teacher in conducting assessments. Assessment cannot be done by others, because the one who knows best about the

development and achievement of the competence of students is the teacher. The purpose of evaluating Religious education is to find out the level of students' understanding of the subject matter, train courage and invite students to recall the material that has been given, and know the level of change in behavior (Mujib and Mudzakkir, 2006: 11). So evaluation is not only a graduation requirement but the most important thing is as a tool for measuring and assessing the progress, growth, and development of students in achieving educational goals. For an educator, evaluation serves to help students so that they can change or develop their behavior consciously, as well as help them with how to achieve satisfaction when they do as they should. As for the evaluation function for an educator can assist him in considering *adequate* teaching methods as well as assisting and considering his administration (Mujib and Mudzakkir, 2006: 212). To achieve the goal, in Religious education there are also tools in it. Educational tools are components of education that are deliberately created and used for the achievement of the goal of education. Syaebani and Akhdiyat (2010: 247) in their book cite the opinion of Syaiful Bahri who said that abstract educational tools are concerned with issues of habituation, supervision, orders, prohibitions, rewards, and punishments. The explanation is as follows:

- a) Habituation, students are accustomed to doing an activity that is learning in nature, for example getting used to the morning begun.
- b) Supervision, namely making painstaking observations on the development of students in general, and supervision of the development of their learning achievements in particular.
- c) Commands, namely giving various commands that are in accordance with the abilities of the protégé, taking into account the age of the protégé and his mentality.
- d) Prohibition, which is to prohibit students from doing certain actions.
- e) Reward, which is to offer a reward to a protégé who carries out various orders and forsakes his prohibitions.
- f) Punishment, which is to establish educational legal sanctions for all students who violate the rules, whether in the family, school or the surrounding environment.

#### 4. Implementation of Religious Education as Character Education

To measure and assess the success of achieving the goals of Religious education, of course, an evaluation must be carried out. Although the goal of Religious education cannot be achieved instantly and all at once, but through certain processes or stages, until the formation of the individual personality. The assessment carried out is not solely to see the success figures of students but the achievement of all competencies as a whole in students. So that in the evaluation process must really be done by planning in advance, not just judging, so that the results are clear. The benefits of the evaluation are not only for the students but also for the educators themselves. This is in accordance with Abdul Mujib and Jusuf Mudzakkir's explanation that the evaluation function for an educator can help him in considering *adequate* teaching methods as well as assisting and considering his administration (Mujib and Mudzakkir, 2006: 211). The education system will also be said to be wrong if it does not evaluate correctly. The evaluation carried out is not able to improve the quality of education, but what happens is that it actually lowers the image of education itself. With the wrong concept of evaluation, not being a student with good character actually makes them more lazy, not confident, not enthusiastic about learning, so that the results obtained are not in accordance with expectations. Meanwhile, whatever is done in education always wants results. And every educator always hopes that the results obtained in the present time are more satisfactory than the results obtained before. Seriousness in conducting evaluations in schools in particular must meet the principles of evaluation in general as conveyed by Yulis (2010: 225), including valid, competence-oriented, sustainable, comprehensive, meaningful, fair and objective, open, sincere, practical, recorded and accurate. That way, the evaluation carried out can be felt by both educators and students.

## IV. CONCLUSION AND SUGGESTION

### A. Conclusion

Character education is a system of instillation of character values to school residents which includes components of knowledge, awareness or willpower, and actions to carry



out these values, either to God Almighty (*Tuhan Yang Maha Esa*), self, neighbor, environment, and nationality so as to become a human being. Deep character education in schools, aims to make every human being or individual have the values of character faith, responsibility, care for others, dare to be responsible and be a good citizen. Character education programs are forms of instillation of character values consisting of teaching, habituation, exemplification, motivation and enforcement of rules. Furthermore, the character education process must be involved in all components (stakeholders), including the components of education itself, namely the content of the curriculum, the learning process and assessment, quality of relationships, handling or management of subjects, school management, implementation of activities, empowerment of infrastructure, financing, and work ethic all residents and the school environment.

Thus, it takes the teacher's creativity and experience in practicing making thematic models that also greatly determine the meaningfulness of learning. To prepare for the behaviors of students with character, strategies for implementing character education in schools are needed, including: the availability of a holistic-based curriculum, the existence of the role of a proactive institution, creating a comfortable and pleasant environment, the fulfillment of competent and characterful teachers, the availability of learning aids with character, and the school's cooperation with parents and the community. There are some character education learning model inspired by Religious education theory, namely: there are three models of character education, namely "(1) *Tadzkirah* Model, (2) *Istiqomah* Model, and (3) *Iqra-Fikir – Dzikir* Model".

## B. Suggestion

Character education can be instilled through a holistic education model covering 3 (three) domains, namely; (1) knowing the good method, (2) feeling the good, and (3) acting the good.

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