

Habituation Activities to Strengthen the Character of Students in Islamic Elementary Schools

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ABSTRACT: In this contemporary digital era, there have been considerable changes in the community in terms of social aspects as well as a moral degradation. Those phenomena occur not only in adults but also in children. Therefore, it is urgently needed to strengthen character education, of which one is through the activity of habituation on children, particularly on students in Madrasah Ibtidaiyah. Character is a distinctive identity depicting the behavior, nature, and attitude of each person or individual. The strengthening of character education is an educational movement in madrasah to develop students' character through the harmonisation of exercises involving the heart, feeling, mind, and body that is supported by the public and cooperation among school, family, and community. The aim of this article is to depict generally the habituation activity on the strengthening of the students' character education in MI Darwata Karangasem so that it can be used as a reference for the reader, notably teachers who are implementing the strengthening of character education program in their own madrasah. The kind of this research is a qualitative research. The technique used is interpretative-descriptive. The research object is the habituation activity that is participated in by students in MI Darwata Karangasem, Sampang District, Cilacap Regency. According to the research, it can be concluded that the habituation activity is significantly affecting the process of strengthening the character education of students in madrasah.

KEYWORDS: Character Education, Habituation Activity, Student

A. INTRODUCTION

Education is a human endeavor in cultivating and developing innate potentials both physically and spiritually in accordance with the values that exist in society and culture. As explained in the National Education Law no. 20 of 2003 which states that education is a conscious and planned effort to create a learning atmosphere and an active learning process where students can develop their potential so that they have religious spiritual strength, self-control, personality, noble character, intelligence and skills needed by themselves, society, with the aim of forming a generation that grows and develops with characters that are in accordance with the noble values of the nation and their respective religions.

According to the Indonesian dictionary, character is the psychological, moral or ethical characteristics that distinguish a person from other people. The definition of character is a characteristic that distinguishes one human being from another. Character is a basic thing that every human has (Zulaikhah, 2019).

Character education needs to be instilled in students in learning and in habituation activities. Character education is expected to be able to strengthen the main values of character, namely: religious values, nationalist values, independence, mutual cooperation and integrity (Iswatiningsih, 2019). Character education is a conscious and planned effort to foster individual good behavior values that are manifested in thoughts, feelings, words, and actions based on the rules that already apply in society and the country (Sulthoni Sulthoni, 2018).

One of the foundations of character education is mentioned in the Qur'an letter Luqman verse 17 which means, "O my son, establish prayer and order people to do good and prevent them from doing evil and be patient with what befalls you. Indeed, this is one of the things that is required by Allah. (RI, 2008)

The Qur'an clearly explains that people call for and uphold the truth and keep away from evil deeds. Character education given by a father to his son to always pray, do good deeds, and always be patient.

Character education has become the concern of many countries in the world in order to prepare a superior, moral and quality generation, not only for the benefit of individuals, but also for society as a whole. Education must choose the right methods and programs so that educational goals can be achieved. Among the appropriate learning methods is through habituation activities.

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Habituation according to Mulyasa (2012: 166) in (Sulthoni Sulthoni, 2018) is something that is done regularly and continuously so that it becomes a habit. Habituation is an experience that is done repeatedly and continuously. Habituation activities in madrasas can be in the form of routine, programmed, and incidental activities.

The formation of children's character needs to be familiarized from an early age so that it can be imprinted well and strong. An important stage in carrying out character education is around the age of 5-11 years, namely at school age. At that age, children experience very rapid motor development, both personality, manners, intellectual, language, and emotional. The characteristics of elementary school-age children are that they like to play, move, work in groups, and like to do things directly. Understanding the characteristics of children is a must for teachers and parents to be able to educate and guide children in a better direction (Mutia, 2021)

In achieving educational success, Rousseau divides into four age categories namely toddlers (0-4 years), children (5-11 years), teenagers (12-14 years) and youth (15-21 years). For Rousseau, every child has a different development. For this reason, Rousseau suggests that teachers and parents can develop education according to the nature of the growth of students (Doweeks, 2022)

Rasulullah SAW ordered educators to teach prayers to their children at the age of seven. According to the hadith of the prophet narrated by Abdullah bin 'Amr ibn 'Ash ra from Rasulullah SAW, "Instruct your children to pray at the age of seven. Beat them if they don't do it at the age of 10, and separate their beds." (Narrated by Al-Hakim and Abu Daud). The age of the children will be easier to accept teaching and habituation than other ages or stages. At this age, children begin to be able to think and understand the nature of life (Ulwan, 2020).

According to Abdullah Nashih Ulwan, habituation and teaching are the best and most effective educational methods in growing faith and straightening a child's morals. Both rely on attention and supervision, rely on motivation and threats, and depart from guidance and direction. Teaching is a theoretical aspect in improvement and education, while habituation is an aspect of practice in formation and preparation.

MI Darwata Karangasem is a basic educational institution with Islamic characteristics that responds to future developments and challenges with its vision of producing quality and Islamic children of the nation. One of the things that was done to realize this vision, madrasas held a habituation activity program to create character education that was able to actualize themselves in society (Curriculum Team, 2022)

The purpose of writing this article is to provide a general description of habituation activities in strengthening character education at MI Darwata Karangasem so that it can be used as a reference for readers, especially teachers when implementing it in their respective madrasah.

B. METHOD

This type of research in this research is qualitative research. The technique used is descriptive interpretative. The research object is habituation activities which are targeted at MI Darwata Karangasem students, Sampang, Cilacap. The data used in this research are primary data and secondary data. Primary data, namely data in the form of habituation activities carried out by students obtained by direct observation. In addition to interviews with students, parents, and the madrasah committee. Secondary data is in the form of MI Darwata Karangasem curriculum documents.

C. RESULT AND DISCUSSION

Foundation of Character Education

Habituation activities to strengthen student character education can be done by familiarizing positive behavior in everyday life. Habituation is a process of forming attitudes and behavior that is relatively permanent, continuous, and automatic through a learning process that is repeated, both when done together or individually.

It is contained in the Regulation of the Minister of Education and Culture No. 20 of 2018 that strengthening character education is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of the heart, exercise of taste, thought and exercise with cooperation between educational units, families and communities.

Strengthening Character Education is carried out by applying the values of Pancasila in character education, especially including religious values, honesty, tolerance, discipline, like to work hard, creative, independent, democratic, curiosity, national spirit, love for the motherland, respect achievement, communicative, peace-loving, fond of reading, caring for the environment, social care, and responsible attitude.

In the world of education, educators not only carry out their obligations to teach (transfer of knowledge) in the classroom, but their role as role models (transfer of attitudes and values) to students is an important and more beneficial role. Activities to strengthen character education must be integrated into various madrasah activities so that this strategy becomes a more effective and holistic approach.

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Character Building Approach

Maragustam (2014) in (Fadilah, 2021) said that there are six character building strategies that are carried out regularly and continuously. Among these approaches are:

- Moral Modeling Strategy

In general in the world of education, this method is seen as the most effective strategy in cultivating positive character. Educators provide examples of good words or actions for students to emulate so that they also have good words and deeds (Watson, 2019).

In this strategy the teacher becomes the main reference source for students. Teachers who have a hidden curriculum provide a significant influence in the formation of personality. In the implementation of education, it is not uncommon for a charismatic educator to be respected by his students, a worthy role model to be used as a mirror, emulated and made into a figure.

The essence of this moral modeling makes a major contribution in the formation of the character of students. An exemplary teacher who is used to reading, is disciplined and friendly will become an idol and a good role model for his students.

- Habituation Strategy

With habituation, students will be guided so they can understand the actions they take. Such as getting used to discipline, praying before starting activities, dressing neatly, disposing of trash in its place and so on. New habits can become a good personality for someone if he feels happy and repeats them. Positive habits will lead to positive thinking. The above strategies must be practiced consistently so that they become ingrained habits. The designs that are instilled are the habit of the mind, habit of the heart, and habit of the hands. (Cahyono, 2016)

Mulyasa (2012: 9) explains the purpose of character education in education, namely to improve the quality and results of education as a whole, integrated, and in accordance with graduation competency standards that lead to the quality of character formation and children's noble character.

Meanwhile, according to Akbar (2011: 19) in the professor's inauguration speech entitled "Revitalization of Character Education in Elementary Schools", there are twelve principles in developing good character in elementary schools. One of these principles is the application and utilization of character education through habituation activity programs. The habituation program is routine, incidental or programmed.

Habituation in Character Strengthening

Dr. Abdullah Nashih Ulwan in (Ulwan, 2020) said that habituation in education has an important role in educating children, in raising them in pure monotheism, noble morals, putting the soul first, and correct Islamic ethics. If a child has these factors, namely primary education and a good environment, surely he will grow on the right faith, have Islamic morals, will achieve the primacy of the soul, and self-honor.

If a child gets the right education from pious parents and sincere teachers, and gets a good environment, with friends and friends who are good, faithful and sincere, surely he will be educated on virtue, faith and morals, and will accustomed to high ethics, beautiful morals, and good habits glorious.

The words of Rasulullah saw are true. in a hadith narrated by Bukhari, "A person is in the religion of his friend. Then you should pay attention to who his friends.

From this hadith it can be understood that if a child gets pious and pious friends, then he will absorb his pious and pious nature. This is a factor from the social environment, both at school and in the surrounding environment.

Education with habituation and teaching is the best educational method and the most effective way to grow faith and straighten a child's morals. Both rely on attention and supervision, and rely on motivation and threats, starting from guidance and direction. Educating children and watching them from childhood can give the best results.

Habituation according to Anis Ibnatul M., et al (2013: 1) in (Eva Apriyanti, 2022) is an activity that is carried out repeatedly so that something can become a habit. Habituation actually contains experiences that are practiced repeatedly and continuously in behaving, behaving, and thinking correctly.

The definition of habituation is etymologically derived from the word ordinary. In the Big Indonesian Language Dictionary, ordinary is common or common, is already an inseparable part of everyday life. With the prefix "pe" and the suffix "an" shows the meaning of the process. Habituation also implies doing something or a certain skill continuously and consistently for quite a long time, so that the skill actually becomes a habit that is difficult to leave (Alawiyah et al., 2022). So habituation is a coaching process carried out by madrasahs for students in order to create a character that is in accordance with the National Education System. Both with provisions and manners that are accustomed to by the madrasa in accordance with the values of Islamic teachings.

Meanwhile, according to Akbar (2011: 19) which is explained in (Sulthoni Sulthoni, 2018) the practice of character education can be carried out with various habituation programs either through programs that are routine, incidental or programmed. The explanation is as follows: (a) Routine activities according to Mulyasa (2012: 168) are habits that are carried out in a scheduled, regular, and continuous manner, such as: Monday flag ceremonies, joint exercise, and congregational midday prayers (b) Incidental activities are the same as spontaneous activities. According to Mulyasa (2012: 169) spontaneous activities are habituation activities

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that are carried out directly and unscheduled in special events, such as: throwing garbage in its place, greeting behavior, queuing, speaking politely to teachers, and so on. (c) Programmed activities are activities carried out with special planning or programming within a certain period of time to develop students individually, in groups, and or together in class.

The Qur'an also explains character education in Surah Al Hujurat verse 13 which means, "O people! Indeed We have created you from a male and a female, Then We made you nations and tribes so that you may know one another. Verily the most noble of you in the sight of Allah is the one who is the most pious. Truly Allah is All-Knowing, All-Conscientious." (RI, 2008). The character values contained in the verse above are: the principle of knowing each other (ta'aruf), the principle of brotherhood (ukhuwah), the principle of mutual assistance (ta'awun), and the principle of tolerance (tasamuh).

The principle of knowing each other (ta'aruf) is willing to socialize, work together and mutually benefit anyone regardless of ethnicity, nation or religion. Get to know identity, background, ideas, thoughts, ideals, and life problems. The principle of brotherhood (ukhuwah) is to establish harmonious relations among Muslims. The principle of mutual assistance (ta'awun) is that the strong help the weak, those who are able to help the less able, according to their respective abilities and expertise. Meanwhile, with the principle of tolerance (tasamuh), a Muslim should be able to provide a sense of security, peace and tranquility in his environment.

In the provisions of Islamic law, it is explained that a child has been created from birth in a state of clean monotheistic nature, as well as a straight religious nature, as well as faith in Allah, as explained in the Qur'an surah ar-Rum verse 30 which reads, "... (stay on) the fitrah of Allah who has created humans according to that nature. There is no change in the nature of Allah. That is the true religion, but most people do not know."

According to the verse above, what is meant is the nature of monotheism and faith in Allah. Habituation, teaching, and education play a very important role in the growth of children, to raise them on pure monotheism, noble morals, the virtue of the soul, and true Islamic ethics. If the child is in a good environment, surely he will grow up with strong faith, have good morals, will achieve the primacy of the soul, and self-honor.

In accordance with the hadith narrated by Ali bin Abi Talib, r.a., that Rasulullah SAW said, "Teach your children 3 things: love your prophet, love the Prophet's family, and read the Qur'an." (HR ath-Thabrani)

An educator must gather his children, read biographies of the Prophet and his family, friends, leaders, and historical figures, and teach them to read the Qur'an.

From the description above it can be concluded that habituation is a behavior that is planned to influence a person (children) that is done intentionally and repeatedly so that it becomes a habit for the person/child being influenced. In other words habituation is an action that is carried out regularly and continuously. With the habits that someone does, then that person does his habits without thinking long, because it has become his character.

Strengthening Character Education through Habituation in Madrasa

Based on the results of the interviews, it is known that the strategy carried out by MI Darwata Karangasem is habituation activities such as always reminding students of good things, giving warnings, setting an example or being a role model, and raising students' awareness.

According to Sri Juidani quoted by Zubaidi (2011) in (Cahyaningrum et al., 2017), the principles used in developing character education include: 1) Continuity, namely the process of developing character values through a continuous process, starting from the beginning of the participant students enter until they finish from an education unit until they enter the community; 2) through all subjects, namely self-development, school culture, and local content; 3) values are developed and implemented not through the subjects taught, this can be done through developing abilities, both in the cognitive, affective, and psychomotor domains; 4) the educational process is carried out by students in an active, creative, and fun way. Teachers must plan habituation activities that cause students to be active and cultivate cultural values and character in themselves through various habituation activities in madrasas.

Some of the attitudes that are instilled in character values in MI Darwata Karangasem students are:

- a) Religious, always obedient worship / prayer, and pray.
- b) Discipline, entering and leaving class on time, submitting assignments on time, wearing uniform according to schedule.
- c) Friendly/communicative, giving students the opportunity to ask questions, and praising students who ask or answer teacher questions.
- d) Honest, keep what is promised.
- e) Caring for the environment, picking up trash scattered on the floor and caring for plants.

Implementation of habituation activities in instilling character education and character values applied at MI Darwata Karangasem, namely:

1) Routine Activities

Routine activities are activities that are carried out regularly with the aim of forming the habit of students doing something well.

The habituation activities at MI Darwata Karangasem are as follows:

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a) Shake hands.

Shake hands with students when they arrive at the madrasa. The Madrasah head and teachers are ready at the front gate to welcome students.

b) Pray before starting the activity

With this activity, students are expected to get used to praying before starting all activities. Activities are carried out every morning in each class with the class teacher.

c) Reading Nadhom Asmaul Husna, Nadhom Hidayatus Syibyan (grades I, II, III), Syi,ir Alala (grades IV, V, VI), Tahfizh, and scheduled prayer readings.

This activity aims to familiarize students with dhikr, memorizing Asmaul Husna, and remembering the names of Allah. This activity is carried out every morning in each class with the class teacher.

d) Flag Ceremony Monday,

Implementation of the flag ceremony on Monday with ceremonial officers taking turns starting from class IV, V and VI.

e) Congregational prayers

For the orderliness of congregational prayers the teacher is assisted by officers from the students.

Teachers and students carry out Duha prayers at the first break and carry out Dhuhur prayers in congregation.

f) Infaq Friday, students are accustomed to giving infaq sincerely for class and school. This infaq is used for social purposes related to the interests of madrasah students.

Spontaneous activities

Spontaneous activities are activities that are not determined by place and time. This activity aims to instill character, used to be done at that time or it can happen at any time.

a) Saying greetings, students are accustomed to greeting the principal, teachers, guards and fellow students when they meet.

b) Make it a habit to say polite and courteous words, please, sorry, excuse me and thank you

c) Dispose of trash in its place. Getting used to the queuing culture.

d) Students are accustomed to queuing when having snacks, taking ablutions, when washing hands and shaking hands with the teacher.

e) Get used to asking permission. Students are accustomed to asking permission during the lesson, when leaving the classroom. Students are also accustomed to asking permission if they borrow or use things that are not theirs.

Programmed Activities

Programmed activities are activities planned with the intention of supporting habituation activities for students. This activity includes the following:

a) Activities to commemorate holidays, commemoration of Maulud Nabi SAW, Isra' Mi'raj Prophet Muhammad SAW, activities to commemorate the independence day of the Republic of Indonesia (17 August), other national education days commemorations.

b) Ramadan Islamic Boarding School

Field trips, this activity is held every two years with high class participants. The aim is that students can study the history of the Indonesian nation, study science and technology as well as establish familiarity and train cooperation between students and teachers. The character values resulting from habituation activities carried out at MI Darwata Karangasem through routine activities, spontaneous activities, and programmed activities are as follows:

1. Religious values, by getting used to praying before doing activities, reading Asmaul Husna, Nadhom Hidayatus Syibyan (classes I, II, III), Syi,ir Alala (classes IV, V, VI), Tahfizh, and prayer readings, performing dhuha prayers and congregational midday prayers.

2. The value of love for the motherland, with the flag ceremony will increase the attitude of nationalism.

3. The value of the national spirit, through the flag ceremony we can commemorate the services of the heroes and be grateful for Indonesia's independence

4. The value of responsibility, order and discipline, trains the sense of responsibility of students who become ceremonial officers, through ceremonial activities, we can train students to be orderly and disciplined and train students' leadership souls.

5. The value of social care, by giving charity on Fridays, we train children to care about the environment, and set aside some pocket money for social purposes.

6. The value of caring for the environment, caring for the cleanliness of the school environment by disposing of trash in its place, carrying out class pickets to maintain the cleanliness of the classroom environment, and taking part in caring for plants around the madrasa.

7. Orderly values, by getting used to the culture of queuing both when shaking hands with teachers, washing hands etc.

8. Friendly/communicative values, speak politely, speak well with teachers or fellow friends, maintain politeness and ask permission when entering or leaving the room

9. The value of tolerance, by respecting friends who have different opinions.

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10. The value of liking to read and thinking critically, by cultivating the literacy movement of students to like reading in class (reading corner) and in the library.
11. The value of appreciating achievement, students will appreciate the hard work of their friends and feel proud of the achievements of their friends and be motivated to study harder.
12. Curiosity, by participating in field trips such as going to museums, this will increase students' curiosity about history, science, and technology.
13. Orderly and disciplined values, by dressing neatly when at school and coming to school on time
14. The value of hard work, by studying diligently and doing the tasks given by the teacher.
15. The value of being honest, telling the truth and what it is, daring to admit mistakes and apologize, do your own assignments and don't cheat when doing tests or assignments.

Problems Faced and How to Overcome

Based on the observation results, there are obstacles in character education habituation activities at MI Darwata Karangasem. During the implementation of character education activities there were several problems encountered at MI Darwata Karangasem, including:

1. Environmental Factors

An unfavorable environment often has a negative impact on the character of students. The negative things heard and seen in the family environment can be imitated wherever he is, including at the madrasa.

2. Parental Factors

Parents who pay less attention to their children's educational development will affect the attitudes and behavior of students, they will be difficult to manage and advise.

3. Student Factors

There are some students who have low motivation in learning and do not pay attention to the existing regulations in the madrasa,

4. Teacher factor

Limited time for teachers to accompany and supervise students in full.

Ways to overcome problems while carrying out character education refraction activities carried out by MI Darwata Karangasem are:

- 1) Environmental Factors, the way to minimize the environmental impact that is not good for students is to provide input and not get tired of reminding them to be kind.
- 2) The parental factor that lacks attention, the way to overcome this is by holding a parent meeting to discuss how to apply character education to students in a good way.
- 3) Learner Factors, how to overcome them by inviting discussions, giving warnings, reprimands and being firm to students.
- 4) Teacher factor, how to overcome it by increasing coordination and communication between the Madrasa Head, teachers, and madrasa guards.

Problems that need comprehensive problem solving so that every problem or obstacle in each student can be resolved properly. So that children will grow into individuals with character if they can grow in an environment with character, so that the nature of every child born can develop optimally.

D. CONCLUSION

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