



The Role The Diniyah Takmilyah Madrasah In Developing Character Learners

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Abstract

This study aims to identify and discover the role of MDT in growing the character of students. The moral degradation that appears today is the impact of negative behavior that develops in people's lives that affect the character of children. The research design uses grounded theory with a qualitative approach. Data collection techniques by observation, interviews, and documentation. Data analysis was carried out during data collection, data reduction, data presentation and conclusion drawing and verification. The results showed that education at MDT played an important role in strengthening the character of students. The spiritual moral character contained in Islamic religious education taught at MDT. Spiritual moral character is strengthened through the implementation of the MDT curriculum, habituation activities, worship practice programs, and the momentum of Porsadin activities.

Keywords: *Role Of MDT, Children's Character*

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi dan menemukan peran MDT dalam menumbuhkan karakter siswa. Degradasi moral yang muncul saat ini merupakan dampak dari perilaku negatif yang berkembang dalam kehidupan masyarakat yang berdampak pada karakter anak. Desain penelitian menggunakan grounded theory dengan pendekatan kualitatif. Teknik pengumpulan data dengan observasi, wawancara, dan dokumentasi. Analisis data dilakukan pada saat pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan serta verifikasi. Hasil penelitian menunjukkan bahwa pendidikan di MDT berperan penting dalam penguatan karakter siswa. Karakter moral spiritual yang terkandung dalam pendidikan agama Islam yang diajarkan di MDT. Karakter moral spiritual diperkuat melalui implementasi kurikulum MDT, kegiatan pembiasaan, program amalan ibadah, dan momentum kegiatan Porsadin.

Kata kunci: *Peran MDT, Karakter Anak*

INTRODUCTION

Visible moral degradation moment this is impact from rampant behavior growing negative in life society (Tabroni and Karlina 2022). As a result, often found behavior corrupt, collusive and nepotism, prostitution, abuse drugs, bullying, murder and act criminal becomes a sight that is not indisputable (Tabroni, Sari, and Budiarti 2022). Temporary institution expected education capable answer crisis the rather the more stuck in orientation pragmatic and materialistic (R. P. S. Imam Tabroni, n.d.). It does not stop there, in society there has also been a crisis of values which is not only related to the level of social norms, but at the level of religious values has also experienced a shift (Imam Tabroni and Nurarita Nurarita 2021). Interaction in life religious

experience spiritual dryness, temporary related horizontal values with fellow humans also experience shift attitude from principle mutual help, help, love Dear between fellow Becomes attitude individualistic, consumptive, hedonistic and materialistic (Ida Rochmawati, 2012).

Character education is essentially an educational process carried out to shape one's behavior or character so that one is able to understand, feel, and distinguish good and bad actions or attitudes in all aspects of life, including in this case being able to apply commendable attitudes and behaviors which are the ultimate goal of education (Safrudin Aziz, 2015), (Tabroni 2019). According to Matthew Davidson and Thomas Lickona (2006) say that, education character very support achievement quality academic through provision educational environment students (A. R. B. Imam Tabroni, n.d.). Participant educate should feel safe, competent, and believe self in do activity study on environment study (Imam Tabroni et al. 2022). By because it can concluded that education character try create a environment learning that prioritizes quality (Tabroni et al. 2022).

According to Ramli, Tabroni, (in Gunawan, 2012), (Tabroni, Sari, and Budiarti 2022) character education has the same essence and meaning as moral education and moral education. The goal is to shape the child's personality, so that he becomes a good human being, a good citizen and a good citizen (Tabroni and Karlina 2022). The criteria for a good human being, a good citizen, and a good citizen for a society or nation are generally certain social values that are heavily influenced by the culture of the community and nation. Therefore, the essence of character education in the context of Indonesian education is value education, namely the education of noble values originating from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation (Tabroni, Marlina, and Maesaroh 2022).

As effort in grow character participant educate is need understand religious aspect. Based on Thomas Lickona's statement and Kevin Ryan (1979) that education character and religious education is better no can separated because both of them is one unity whole that is mutually strengthen. Likewise according to Abi Faith Tohidi as the ideas of Imam al-Ghazali in his book entitled "Ayyuh al – Walad" emphasizes that that religious education in Case this is very islamic religion needed in life for shape character participant educate (Imam Tabroni, Diaz Budiarti, and Rini Purnama Sari 2022). Thus, through Islamic religious education, it is expected to be able to create complete Muslim individuals with strong characters as ideals from the revelation of Islamic teachings through the teachings of the Prophet Muhammad.

Madrasah Diniyah Takmiliah is one of the Islamic religious education institutions outside of formal education which is organized in a structured and tiered manner as a complement to the implementation of religious education (Kementerian Agama RI, 2014). In the institution education This is the students who are studying on institution general formal education (SD/MI, SMP/MTs and SMA/SMK or equivalent) can add and deepen outlook knowledge and its practice. Madrasah Diniyah is institution known Islamic education long time together with time Islamic broadcasting in the archipelago. Teaching and Islamic education emerges by natural through the ongoing acculturation process by smooth, slow in accordance needs public around (Amrullah R. Z., n.d.). MDT as an Islamic educational institution, although it has a specific purpose, but the education carried out must be an inseparable part of the national education system in the sense that education at madrasahs must contribute to the goals of national education. The presence of MDT as institution Islamic education in Indonesia is a symbiosis mutualism Among Public Muslim and the madrasah alone. by historical madrasah birth can let go from role and participation society (Mahfud Djunaedi, 2006).

RESEARCH METODOLOGY

The approach in this research is a sociological and psychological approach. According to Abuddin Nata, the sociological approach can be used as a research approach in understanding religious knowledge (Abuddin Nata, 2000). Character development is more or less strongly influenced by social factors that are in the family environment or school or madrasa. Character development is related to sociological because the growth of human character always goes hand in hand with the needs of human life. While the psychological approach was chosen by the researchers as the approach in this study because it refers to Schumacer's conclusion, that religion in general tends to provide benefits for mental health (J.F. Schumacer, 1995).

The data disclosed is qualitative data because it does not use numbers in measurements that have comparisons. The data is a form of information, opinions, concepts, responses and responses related to the object of research. The method used in this research is descriptive method. The respondents in this study were two main communities that were closely related to Madrasah Diniyah, namely: Madrasah Diniyah Community which consisted of Madrasah Principals, Educators, Parents/Guardians of Students, and the Students themselves plus certain community leaders who were considered to have capacity in assessing the phenomenon of education in Madrasah Diniyah; The community of policy makers, namely the relevant government institutions in this case the Head of the Ministry of Religion of Purwakarta Regency through the Head of the PD Pontren Section (Head of the Diniyah and Islamic Boarding School Education Section), the Chair of the Diniyah Takmiliah Communication Forum (FKDT) of Purwakarta Regency and the Chair of the Pasawahan District FKDT.

In order to obtain relevant and valid data quality, data collection techniques in this study were carried out through observation, structured interviews, documentation, and literature review. Data analysis techniques used in this study include transcripts of interview results, data reduction, analysis, data interpretation and triangulation, then the results of the data analysis are then drawn conclusions.

RESULT AND DISCUSSION

MDTA in FKDT Pasawahan sub-district so far has functioned itself as an educational institution as well as a medium of Islamic da'wah which always broadcasts Islamic teachings in the community while maintaining the continuity of religious traditions in the community, considering that in MDTA children are taught habits. Good habits such as reading and memorizing the Qur'an, Asmaul Husna, selected prayers and worship practices whose benefits will be felt not only for the students themselves but will also have an effect on the community because of the conducive atmosphere of religious education. it is filled with religious studies and various recitations will create a warm atmosphere in the community so that the existence of MDTA is able to provide harmonization in the midst of society. (Tabroni and Juliani 2022).

After further investigation, it was found that MDTA in the FKDT Pasawahan sub-district already has a standard curriculum issued by the government through the Ministry of Religion of the Republic of Indonesia through the Directorate General of Islamic Education, Directorate of Madrasah Diniyah and Islamic Boarding Schools in the form of a guidebook for the implementation of MDT education based on the decision of the Director General of Education. Islam number 7131 of 2014 concerning Revision of the Decree of the Director General of Islamic Education number 2347 of 2012 concerning Guidelines for the Implementation of Madrasah Diniyah Takmiliah which has been spread in every existing Madrasah (Tabroni and Juliani 2022).

Furthermore, based on the data findings, the character values of students that are fostered and developed in MDTA include religious and social values as well as local wisdom. Such as being obedient to worship, being honest, being responsible, respecting and appreciating both teachers, peers and younger students when in the Madrasah environment. In addition, good identity and character are also instilled by fostering self-confidence, optimism, low self-esteem. heart, politeness, courtesy, respect for elders and affection for younger ones, mutual cooperation, tolerance and togetherness, independence and discipline.(Thomas Lickona 1991).

Efforts are made to encourage students to be able to develop character values by giving motivation or rewards and support or awards to students who excel and are able to behave positively. Creating interesting events or activity programs that have educational value for students. Reprimand or remind students when doing things that lead to negative behavior. Another effort is through an approach in the form of worship practices and social charity that upholds character with full commitment and responsibility. This encouragement is carried out continuously in the daily learning process supported by good examples. (Muhammad Rijal Fadli 2021).

Based on the data findings, in order to assess the extent to which efforts to implement character education through MDTA in the FKDT environment of Pasawahan sub-district were found, data showed that MDTA had completely embodied character education itself. This means that MDTA plays a significant role in creating a society of character, especially spiritual and moral character. (Davidson and Lickona 2006). Thus, MDTA in the Pasawahan sub-district FKDT has a role in developing the character of students and these roles if detailed are as follows:

a. Through Implementation Curriculum

Implementation curriculum through deepening religious material in MDTA can produce participant obedient learner worship as do pray five times, honestly in said, responsible answer in operate Duty and obligation, respect and value good to more old nor young his age (Imam Tabroni, Alya Siti Nurhasanah, and Vina Maulidina 2021).

b. Through Activity habituation

Through activity habituation capable produce participant students who have power remember strong brain, uphold tall order and neatness, discipline and responsible answer and finished in do task.

c. Through the Practical Program Worship

Through practical program worship capable produce participant students who have nature optimistic, skilled in worship, and used to and aware in do Salat fardhu by congregation.

d. Through Momentum PORSADIN activities

Through the momentum of the competition, it will be able to develop the talents and interests of students, produce students who have commitment, confidence, and responsibility.

In the end, it is necessary to understand that character education is not just teaching children what is right and wrong, but more than that character education instills habits (habituations) about all good things so that students understand, are able to feel, and want to do things. the good one. This character education carries the same mission as moral education or moral education as has been implemented in MDT (Lickona and Ryan 1979).

However, in fact, data found that the MDTA located in the Pasawahan sub-district is still not developed optimally. Considering that MDTA in its implementation faces various challenges both internally and externally institutionally, including:

- a. Book source limited learning;
- b. Limited learning media;
- c. Means and limited infrastructure;
- d. Perception Public to role important MDT still weak, they think that MDT education is not too important in succeeding career children they are in time front;
- e. Support and parental awareness and Public still weak; and
- f. Not enough support from government local.

Education organized through MDTA which contains material on moral education is a form of education or learning that is considered effective in shaping and growing and encouraging students to become individuals with character (Imam Tabroni and Ismiati Ismiati 2021). Since the extraordinary increase in moral decadence caused by the influence of globalization, people have begun to think about providing moral and moral education as the basic foundation of the general education they receive. Many parents feel that the Islamic religious lessons received in public education are not sufficient to prepare their children's religion to an adequate level to navigate their lives in the future (Zuhairini, 2010). That is, through MDTA education, every child will have a share of getting more Islamic religious lessons compared to children who only rely on religious lessons delivered in public schools (SD), besides that through MDTA education each child will be able to understand the value of the value of religious education in depth supported by the environment, both fellow students at MDTA and the atmosphere of the mosque which is bustling with people who worship and study religion (Tabroni 2019), (Tabroni and Budiarti 2021).

With conditions that are still not optimally developed, this will result in a decline in the quality of MDTA, so there needs to be real efforts from all parties to assist MDTA in solving any existing problems. So that MDTA can continue to focus and improve its work and quality in the future. (Tabroni, Ahyani, and Permana 2021), (Pauzi and Tabroni 2021).

Despite this situation, what is interesting about MDTA is when you look at the main strength of this madrasa, namely its known flexibility and resilience in dealing with the problems that arise. The fact that this institution is flexible in dealing with problems that arise is that even when it is in a state of deprivation, this madrasa continues to grow and maintains its own uniqueness. Another strength that MDTA has as previously stated is that this institution can freely choose the pattern, approach, and even the learning system used, without being tied to certain models so that it continues to develop. (Budiarti, Tabroni, and Fauziah 2021).

In addition, regardless of the problems MDTA has faced so far, MDTA can continue to exist in the community as an Islamic educational institution that is able to become an alternative and even be able to become a foothold in strengthening character in society, especially spiritual characters which are required by moral education as its main function (Imam Tabroni et al. 2021). The existence of MDTA that continues to stick in the face of the community is of course thanks to the hard work of the MDTA organizers who not only stand idly by seeing such conditions but continue to strive with sincerity and determination to try to provide the best service in educating the community, especially in the field of religion and religion. (Clark, Clark, and Company 1958), (J.F. Schumacer 1995).

CONCLUSION

MDT has an important role in developing the character of students, especially in development spiritual moral character since early. MDT educators play a role significant especially in educate student for discipline in worship and attitude not quite enough answer . In detail, the role of MDTA in the FKDT Pasawahan sub-district includes: 1) Through Implementation Curriculum. Implementation curriculum through deepening religious material in MDTA can produce participant obedient learner worship as do pray five times, honestly in said,

responsible answer in operate Duty and obligation, respect and value good to more old nor young his age. 2) Through Activity habituation. Through activity habituation capable produce participant students who have power remember strong brain, uphold tall order and neatness, discipline and responsible answer and finished in do task. 3) Through the Practical Program Worship. Through practical program worship capable produce participant students who have nature optimistic, skilled in worship, and used to and aware in do Shalat fardhu by congregation. 4) Through Momentum PORSADIN activities. Through the momentum of the race will capable develop talent and interest participant educate, produce participant students who have commitment, believe self, and not quite enough answer.

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