INVESTIGATING CHARACTER EDUCATION IMPLEMENTATION IN SMP/MTS STUDENTS IN TANAH DATAR

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ABSTRACT

Various complaints from the public about the failure of character education in several educational institutions cannot be denied. This is proven by various news related to adolescent behavior. This study aims to describe the implementation of character education and the needs of the school toward gender-based character education models and local wisdom to overcome the deviant behavior of SMP / MTs students in Tanah Datar. The research method used is a qualitative method, namely research that aims to describe the phenomena associated with the implementation of character education in schools and is presented qualitatively. The implementation of character education by education providers has been going well, but it has not been maximized, because it is caused by other factors that influence it, including internal factors of students and external factors such as the household, school and community environment. Character education is carried out using an individual, group, classical approach, and involving parents. The teacher also gave a concrete example and joined with the students to pray in the congregation by giving directions, reading the Qur'an, praying dhuha, Asma al Husna, giving a message.

Keynote: Character education, students, analysis.

INTRODUCTION

The phenomenon of LGBT (lesbian, gay, bisexual, transgender) currently has developed in everyday life. Indonesian people with their eastern culture still think that LGBT people are deviant people, so LGBT people are still hesitant to open themselves to the people. Most of the LGBT people presented itself as a heterosexual society, this is done so that LGBT people can get along comfortably in carrying out various social activities in the community. Deputy Governor of West Sumatra (West Sumatra), Nasrul Abit said the number of bisexual gay lesbians and transgender (LGBT) in West Sumatra, the highest number of LGBT people in West Sumatra was recorded at 18,000 people (Wartakotalive, February 24, 2019). Based on these data it does not rule out the possibility of students also being perpetrators of this deviant behavior.

This research was conducted using qualitative research methods, namely research aimed at describing phenomena related to the implementation of character education in schools and presented qualitatively. The reason for using qualitative methods is because the problems are holistic and complex (Sugiyono, Combination Research Methods, 2017:381). In addition, this study intends to understand social situations related to the implementation of character education in schools. This study aims to describe the implementation of character education for SMP / MTs students in Tanah Datar District, supporting and inhibiting factors for character education for SMP/MTs students in Tanah Datar District, efforts that have been made by school administrators in overcoming problems of deviant behavior in students in SMP / MTs in Tanah Datar District.

The implementation of character education by junior and MTs level education providers in Tanah Datar District has been going well, but it has not been maximized, because it is caused by factors that influence it, including student internal factors and external factors such as the household, school and community environment. Character education is carried out using an individual, group, classical approach, and involving parents. The teacher also gave a concrete example and joined with the students to pray in the congregation by giving directions, reading the Qur'an, praying dhuha, Asma al Husna, giving a message.
The need for schools for character education that is able to pay attention to the level of age, development of adolescents, gender and the appropriate approach is needed. It should also be noted that the values of Islamic teachings are in accordance with the Qur'an and Sunnah as well as environmental factors that support character education, namely schools, families, and the community environment by paying attention to local wisdom. There is a need for a character education model that considers students' gender factors and local wisdom, especially in learning Islamic Education and Character Building at the SMP / MTs level.

THEORETICAL STUDY
1. Character Education
   Character education is an effort made deliberately to develop good character based on core virtues objectively for both individuals and society. (Saptono, 2011:23). Character education is an effort to help the development of the souls of children both born and inner, from the nature of nature toward humanity and better civilization. Character education has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instill habits (habits) about things that are good in life, so that children or students have a high awareness, and understanding, as well as caring and commitment to apply virtue in everyday life. Thus it can be said that character is a person's nature in responding to situations morally, which is manifested in concrete actions through good behavior, honesty, responsibility, respect for others and the values of other noble characters. In the context of Islamic thought, character is related to faith and Ihsan. This is in line with Aristotle's expression, that character is closely related to "habit" or habits that are constantly practiced and practiced. (E. Mulyasa, 2011: 3)

2. Gender Education Model
   The term gender was introduced by social scientists to explain the differences between women and men who are innate as God's creations and which are cultural formations which are learned and socialized since childhood. This difference is very important because so far it has often mixed human characteristics which are natural and which are not natural (gender). This difference in gender roles really helps us to rethink the division of roles that have been thought to have been inherent in human women and men to build a picture of gender relations that are dynamic and appropriate and fit with the reality that exists in society. Differences in the concept of gender socially gave birth to different roles of women and men in their society. Gender is the difference between men and women in the roles, functions, rights, responsibilities, and behaviors that are formed by the social, cultural and cultural values of community groups that can change according to local time and conditions. Responsibilities and behaviors formed by social, cultural and cultural values of community groups that can change according to local time and conditions. (E-journal, Herien Puspitawati: Concepts, Theory, and Gender Analysis). Thus gender concerns social rules relating to the sexes of men and women. Biological differences in terms of reproductive organs between men and women do have consequences for different reproductive functions (women experience menstruation, pregnancy, childbirth, and breastfeeding; men fertilize with spermatozoa). This biological sex is a creation of God, is natural, can not be changed, can not be exchanged and applies throughout the ages.

3. Local Wisdom Education Model
   Local wisdom or often called local wisdom can be understood human effort can be understood as a human effort by using his intellect (cognition) to act and behave towards something, object, or event that occurs in a particular space. The understanding is arranged etymologically, where wisdom is understood as a person's ability to use their reasoning in acting or acting as a result of an assessment of an object or event that occurs. As term wisdom is often interpreted as wisdom or wisdom (Ridwan, 2007: 2-3).
   Local wisdom is a form of dialectics between humans and the knowledge of life. Knowledge taken from the life in which the human is located is then reflected to help humans interpret life. As a guideline for the community, then local wisdom provides clear guidelines for areas that can be reached by human behavior.
In the process of formation, local wisdom is not conceptualized individually but requires a communal role, namely the community. Furthermore, local wisdom becomes part of the culture and then becomes the identity and even the character of a community. Therefore, local wisdom and culture is the relationship between children and their parents. Local wisdom is nothing but a part of culture.

Koentjanaringrat (1984: 8-25) said that cultural values are abstract layers and broad scope. This level is the ideas that conceptualize the most valuable things in people's lives. A system of cultural values consists of conceptions that live in the minds of most members of the community regarding things they must consider valuable in life. Therefore, a cultural value system usually functions as the highest guideline for human behavior. Other human behavior systems that have more concrete levels, such as specific rules, laws, and norms, are all guided by cultural values. Cultural values that can encourage development, including the nature of suffering, suffering, trying hard, tolerant of the attitude or beliefs of others, and mutual cooperation.

RESEARCH METHODS

This research was conducted using qualitative research methods, namely research aimed at describing phenomena related to the implementation of character education in schools and presented qualitatively. The reason for using qualitative methods is because the problems are holistic and complex (Sugiyono, Combination Research Methods, 2017: 381). In addition, this study intends to understand social situations related to the implementation of character education in schools.

This study aims to describe the implementation of character education for SMP / MTs students in Tanah Datar District, supporting and inhibiting factors for character education for SMP / MTs students in Tanah Datar District, efforts that have been made by school administrators in overcoming problems of deviant behavior in students in SMP / MTs in Tanah Datar District, then to collect the data the researcher used a descriptive-analytical approach.

Data analysis was carried out on all data obtained in the field about the condition of the implementation of character education for SMP / MTs students in Tanah Datar District, supporting and inhibiting factors as well as efforts made to overcome deviant behavior. In this case, for qualitative data qualitative analysis techniques are used. In qualitative research, more data analysis techniques are carried out simultaneously with data collection (Sugiyono, 2017: 383). The stages in qualitative research are the stages of entering the field with grants of tours and mini-questions, with analysis of domain data. The second stage is to determine the focus, data collection techniques with minitour questions with taxonomic data analysis techniques. Furthermore, at the selection stage, the questions used are structural questions using componential data analysis techniques.

So the data analysis is done interactively through the process of data reduction, data display, and verification. Analysis of interview data includes data reduction, data presentation, drawing conclusions and verification. Data reduction includes classification and coding according to the type of data. Data obtained through questionnaires were analyzed for all aspects assessed and presented in the form of a description or narrative. The qualitative data conclusions were obtained based on interview data, while the conclusions of the model development research were obtained through the results of the validation and radicalization test.

RESEARCH RESULTS AND DISCUSSION

Based on data obtained through field research, it is known that the implementation of character education by the education providers of junior and senior high schools in Tanah Datar District has been going well, but in its implementation is still not optimal, because it is caused by other factors that influence it, including internal factors students and external factors such as the household, school and community environment. Character education is carried out using an individual, group, classical approach, and involving parents. The teacher also gave a concrete example and joined with the students to pray in the congregation by giving directions, reading the Qur'an, praying dhuha, Asma al Husna, giving a message.
Factors that influence character education, namely students' internal factors and external factors. Internal factors are age factors that are in a period of growth and development as well as a period of physical and psychological change. The external factor is the development of technology that makes it easy for students to access various information that is difficult to contain, such as through mobile phones, the internet and so on. However, teachers remain optimistic about carrying out character education by involving all components responsible for children’s education, namely all teachers, parents and the authorized components of society.

Efforts made in overcoming problems of deviant behavior in students is to bring in speakers who can guide teachers in the fields of science and technology and character education. The school also optimizes the cooperation of teachers with parents and discusses student issues with other subject teachers, homeroom teachers, and BK teachers. Students are also taught to solve conflicts or solve their own problems in learning.

The need for schools for character education that is able to pay attention to the level of age, development of adolescents, gender and the appropriate approach is needed. school, family and community environment by paying attention to local wisdom. There is a need for a character education model that considers students’ gender factors and local wisdom, especially in learning Islamic Education and Character Building at the SMP / MTs level.

DISCUSSION

Character education is an effort made deliberately to develop good character (good character) based on core policies (core virtues) objectively both for individuals and society. (Saptono, 2011: 23). In terms of the implementation of character education for SMP / MTs students in Tanah Datar in terms of planning the teachers of SMP / MTs in Tanah Datar have prepared and implemented character education for students well, but in the implementation and planning the teacher performs in different ways, for example in arrange character education planning there are teachers who plan plans by making a program (Agenda Prayer), questionnaire student needs such as introduction and pharmacy about BK science, through face-to-face, observation, and through forum, making a model of activities that are useful and liked by students, and etc. all that has been planned by the teacher to provide good character education to students so as not to fall into deviant behavior and in planning the teacher has planned various programs/forms of activities that aim students not to behave badly or save.

The results of interviews with teachers in Tanah Datar Middle School / MTs show that there are more inhibiting factors for character education than supporting factors. According to the teacher, the phenomenon at school shows that there are many students who have deviated characters from the rules. This is due to many factors, including environmental factors, family, peers/peers, the community and the lack of adequate facilities in carrying out character education. In some schools the cause of deviant behavior is mainly due to the environment in which they live. Supporting factors in character education are mainly the factors of teachers and adequate facilities while the inhibiting factor is the teacher’s limited ability to monitor student morals and the ability to use the right approach to encourage students to behave well. Facilities and infrastructure factors which are still lacking in some schools also become a barrier to character education. In fact, to carry out character education well, adequate teacher skills and adequate facilities and infrastructure are needed for student character education to be carried out and delivered well to students.

Efforts that have been made by school administrators in overcoming problems of deviant behavior in students in SMP / MTs in Tanah Datar. The results of interviews about show that the efforts made by school administrators in overcoming the problem of deviant behavior in students have been planned and implemented by the school organizers as well as possible, but due to the many factors that cause students to behave strangely, both environmental factors, school, family, playmates , community, and others. In children's character education, good cooperation between parents and teachers, the community is needed in guiding/advising children not to behave deviant. The responsibility of children's education is not only in the hands of teachers, but parents and community involvement is needed in the supervision of children as well as possible.

The school's need for a gender-based character education model and effective local wisdom to address deviant behavior for SMP / MTs students in Tanah Datar. Gender is the difference
between men and women in the roles, functions, rights, responsibilities, and behaviors that are formed by the social, cultural and cultural values of community groups that can change according to local time and conditions. Responsibilities and behaviors formed by social, cultural and cultural values of community groups that can change according to local time and conditions. (E-journal, Herien Puspitawati: Concepts, Theories, and Gender Analysis).

Based on interviews it is known that some teachers already understand about gender-based character education and local wisdom and its importance to overcome deviant behavior for students. In general, research informants are aware of the importance of gender-based character education and local wisdom, because students must be educated according to gender and need to pay attention to the local wisdom of the local community. Community involvement in monitoring children's behavior is very necessary.

Local wisdom in character education also really needs to be considered because local wisdom can help students' character education, because students live in a society that still upholds the values of local wisdom, such as adat basandi syara’, syara’ basandi kitabullah, dima humi dipijak di situ langik dijunjung and other local wisdom values that are very full of national character values. Getting students to like and love their own local culture is better than students who love foreign cultures which in fact has a lot of negative effects on students. In fact many children are more loving the values of outside cultures that negatively affect children's behavior.

Based on the results of research that has been done, it is known that a gender-based character education model and local wisdom are needed, to overcome the deviant behavior of students in SMP / MTs. This research needs to proceed to the next stage, namely the development of gender-based character education models and local wisdom. Which is valid and practical to overcome the deviant behavior of students in SMP and MTs Tanah Datar District. With a model of gender-based education and local wisdom, it is hoped that it will be able to overcome various forms of behavior deviations that occur among adolescents at the level of SMP / MTs in Tanah Datar District.

CONCLUSION

Based on the results of the study it was concluded that the implementation of character education by education providers at the junior and senior high schools in Tanah Datar District has been going well, but not yet optimally due to other factors that influence it. Factors that influence character education, namely students' internal factors and external factors. However, teachers remain optimistic about carrying out character education by involving all components responsible for children's education, namely all teachers, parents and the authorized components of society. Efforts are made in overcoming problems of deviant behavior in students is to bring in speakers, and optimize cooperation with parents and discuss student problems with other subject teachers. The need for schools for character education that is able to pay attention to the level of age, development of adolescents, gender and the appropriate approach is needed. It should also be noted that the values of Islamic teachings are in accordance with the Qur'an and Sunnah and environmental factors supporting character education.
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