THE IMPLEMENTATION OF ISLAMIC LOCAL CONTENT IN BUILDING CHARACTER EDUCATION AT JUNIOR HIGH SHCOOL AL AMANAH BANDUNG

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ABSTRACT

Education system constitutes an important stage in growing, developing, and strengthening the character of younger generation. This means that the objectives of education at the institutional level (school) can be a representation of the goals of national education that covers character education. The study aimed to describe the implementation of the curriculum of local Islamic content through curricular, co-curricular and extracurricular programs at SMP (*Sekolah Menengah Pertama*/junior high school) Al-Amanah Cileunyi to shape the character of students in accordance with Islamic morals. This study applied a naturalistic qualitative approach. The approach is used due to the problems that are currently occurring naturally at the present time, namely student character education at SMP Al-Amanah Cileunyi. The research finding showed that SMP Al-Amanah Cileunyi has a local Islamic content curriculum, both as a subject matter and an extra-curricular activity, Islamic local content that applies at SMP Al-Amanah Cileunyi featuring character values that are originated from the Islamic teachings, and eighteen national character values as determined by the government, and the implementation of Islamic local content is through the activities of self-development, habituation, extra-curricular, exemplary, and the integration of character education within learning process. However, there are some problems encountered in its implementation, among others due to inconsistent attitudes of school community and the gap between character education programs and their implementation. The result of character education through the implementation of Islamic local content is shown by the qualitative scores in the report book, and the increasing trust of parents and the community to SMP Al-Amanah Cileunyi.

Keywords: Character Education, Islamic Local Content

ABSTRAK

Sistem pendidikan merupakan tahap penting dalam menumbuhkan, mengembangkan, dan memperkuat karakter generasi muda. Ini berarti bahwa tujuan pendidikan di tingkat institusi (sekolah) dapat menjadi representasi dari tujuan pendidikan nasional yang mencakup pendidikan karakter. Tujuan dari penelitian ini adalah untuk menggambarkan implementasi kurikulum muatan lokal islami melalui program kurikuler, kokurikuler dan ekstrakurikuler di SMP Al-Amanah Cileunyi untuk membentuk karakter siswa sesuai dengan akhlak Islam. Penelitian ini menggunakan pendekatan kualitatif naturalistik. Pendekatan ini digunakan karena masalah yang saat ini terjadi secara alami pada saat ini, yaitu pendidikan karakter siswa di SMP Al-Amanah Cileunyi. Temuan penelitian menunjukkan bahwa SMP Al-Amanah Cileunyi memiliki kurikulum muatan islami, baik sebagai mata pelajaran maupun kegiatan ekstrakurikuler, konten lokal Islam yang berlaku di SMP Al-Amanah Cileunyi memiliki nilai karakter yang berasal dari ajaran Islam, dan delapan belas nilai karakter nasional yang ditentukan oleh pemerintah, implementasi konten lokal Islam adalah melalui kegiatan pengembangan diri, pembiasaan, ekstra kurikuler, teladan, dan integrasi pendidikan karakter dalam proses pembelajaran. Namun, ada beberapa masalah yang dihadapi dalam implementasinya, antara lain karena sikap masyarakat sekolah yang tidak konsisten dan kesenjangan antara program pendidikan karakter dan implementasinya. Hasil pendidikan karakter melalui penerapan muatan lokal Islam ditunjukkan oleh skor kualitatif dalam buku laporan, dan meningkatnya kepercayaan orang tua dan masyarakat terhadap SMP Al-Amanah Cileunyi.

Kata Kunci: Pendidikan Karakter, Muatan Lokal Islami

INTRODUCTION

The issues of culture and national character have attracted the concern of the Indonesian people, as shown in various articles written in mass media, interviews, dialogues, and discussion in educational institutions. In addition to the mass media, community leaders, education observers, and social observers talked about national culture and character issues in various seminars at the local, national and international forums (Rofiani, 2018). Alternative solutions to the character crisis of the Indonesian people were proposed, among others in the form of legislation and strengthening of law enforcement (Perdana, 2018).

Logically, experts agree that character education is the responsibility of adults in this context is the teacher and the school (see for Damon, 2002, p. ix; Wynne & Ryan, 1997, p.1 in (Benninga, Berkowitz, Kuehn, & Smith, 2003). Character education can be defined via relationship virtues (e.g., respect, fairness, civility, tolerance) or performance virtues (e.g., diligence, self-discipline, effort, perseverance) or a combination of the two (Benninga et al., 2003. School or education is an alternative which is forwarded to overcome the problem of culture and national character is education. Education is a preventive effort because the process in an education system can be seen to be an important stage in growing, developing, and strengthening the character of the young generation. In this regard, the objectives of education at the institutional level (school) can be a representation of the goals of national education that covers character education.

Formulation of functions and objectives of national education that must be applied in developing education in Indonesia focuses on developing the capability, character, and civilization of the nation to enhance its intellectual capacity. It is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God. The generation possesses morals and noble character who are healthy, knowledgeable, competent, creative, independent and as citizens are democratic and responsible. The goal of national education is a formulation for the quality of Indonesian people that must be developed by each education unit. Therefore, the formulation of national education goals is the basis for the development of cultural and national character education at all levels of education (The Act of the Republic of Indonesia Number 20, the Year 2003 on National Education System Article number 3).

In response to the emergence of the Regulation of the Minister of Education and Culture (Permendikbud) Number 20 the Year 2018 on Strengthening Character Education in formal education units, there is a need to formulate clear theory and concept of what and how character education is. Indeed, it is not easy for Islamic schools to implement character education in the learning process, especially in Islamic schools such as SMP Al-Amanah Cileunyi Bandung.

In this case, the important point of the education task is building students character, the character is an inner standard that is implemented in various forms of self-quality. Self-character is based on values and ways of thinking in accordance with these values and realized in behavior (Hasanah, 2013). Moreover, the above character must be based on universal values, not the characters that are formulated based on the reality within Indonesian society. Therefore, education that develops character is an education that can help develop ethical, moral, and responsible attitudes by giving compassion, showing and teaching good character to students.

There are several studies conducted to investigate character education. The results of studies reported several things to consider. first, study on the Implementation of Role in the Education Ecosystem for Strengthening Character Education in Participants. The research aimed to examine what the role of the educational ecosystem in implementing the strengthening of character education to learners in school. The results showed that the

implementation of character value appeared in investing character values at school, active participation in school *adiwiyata* (school program to preserve environment), training in schools by inviting experts, and so on. With the synergy in strengthening character education in schools, it will create a conducive atmosphere in the school environment (Perdana, 2018).

Second, study on Three Educational Centers as Medium of Character Education for Children in Elementary School. The research describes the importance of moral values for a nation, it can be seen with integration character education into the national education system into the curriculum in 2013. Three of the education center is an appropriate means in the form character of primary school children, especially children. Their character formation can be done by means of instilling values consistently. Good characters are instilled when children are in a family environment, school environment, and the community. With such consistency, which is expected to embedded character so well that formed good character (Kurniawan, 2015).

Third, study on character Education that is Used as Response to Moral Decadence That Happened to Elementary School Students. Character education is one way to improve student's moral particularly in elementary school. The regulation was discussed about character education which is should be model learning. In implementing character education, guidance or principle is needed in order that character education can effective in the school. In addition, the method and model which are used in learning character education need to be noticed (Cahyo, 2017).

Fourth, Study on The Implementation of Character Education Policy at Junior High Schools and Islamic Junior High Schools in Pacitan. The research results inform that the contribution of the school's members and committees should be optimal, so the purposes of the character education can be achieved. The character education implementation should be reflected in the subject matter or by a comprehensive approach, so the purposes can be achieved effectively. The roles of the counseling teachers and homeroom teachers should be optimal to handle the obstructions to achieve good character (Maryono, 2015).

Fifth, study on Character Education: Teachers' Perceptions of its Implementation in the Classroom. The teachers believe that character development should be a vital part of the classroom experience. Teachers believe that it should be taught in the classroom, but issues such as the immense amount of time that it takes to teach and model character, lack of structured character education curriculum, and lack of a student support system outside of the classroom inhibit the teaching of character, ethics, and morality (Kinkopf & Casey, 2016).

This research was intended to obtain in-depth and objective information about the implementation of character education through the local content of Islamic Education at SMP Al Amanah Cileunyi as an effort to shape the character of students who are in accordance with Islamic morals. The school concept which is intended to realize students character as stated in the vision of SMP Al-Amanah Cileunyi states "Realizing of *Rahmatan lil 'ālamīn* Human Resources", meaning the generation who are capable to make all their potential blessing and benefits for themselves and their environment. The students are expected to practice the Islamic teachings as a whole, follow and promote the tradition of the Prophet in every aspect of their life. Character education which is carried out at this school is an example of the serious effort of an educational institution in building student character. Until the present day, SMP Al-Amanah is recognized to be a school that consistently strives for student character education through the implementation of Islamic local content, as shown by the increasing public trust to the school for many parents send their children to study there.

Based on the above description, the formulation of research problem covers: How is the Islamic local content applied at SMP Al-Amanah Cileunyi? What are the character values of Islamic education in Islamic local content at SMP Al-Amanah Cileunyi? How is Islamic local

content at SMP Al-Amanah Cileunyi implemented? What are the learning outcomes of student character education through the implementation of Islamic local content at SMP Al-Amanah Cileunyi?

METHOD

Based on the above objectives, this study applied a qualitative naturalistic approach. This approach is used due to the problems that are currently occurring naturally at the present time, namely student character education at SMP Al-Amanah Cileunyi Bandung.

Qualitative research with natural approach which is seen as wholeness, depends on humans as a research tool, uses qualitative method, relies on inductive analysis, prioritizes processes rather than results, limits focus, have a set of criteria for checking the validity of data, the research design is temporary, and the results of the study are agreed by both parties, namely the researcher and research subject (Maleong, 2006). Consequently, this study cannot be manipulated by the researcher, and the presence of the researcher does not significantly affect the dynamics of the object (Sugiyono, 2011). In addition, because the research instrument is a person or human i.e. the researcher himself, the researcher must have extensive theoretical and insightful provisions in order to ask, analyze, photograph, and construct the social situation in a clearer and meaningful manner.

The data of this study are qualitative data in the form of words, actions, and written data sources. The main data sources are recorded in writing and photographing. The data sources of this study are the communities of SMP Al-Amanah (Principal, teachers, students, school guards, traders in the canteen), and parents of students who are interviewed by researcher, and written sources including Document 1 on SMP Al- Amanah Curriculum Cileunyi, teaching materials used, Al-Amanah Foundation regulation, student regulations of SMP Al-Amanah Cileunyi, and photos of student activities. This study conducted literature review to obtain the relevant data to the research problem. In addition, to obtain field data or empirical data, the researcher collects data directly at the location of the study using observation, interviews, documentation studies, and field notes.

RESULTS AND DISCUSSION
Islamic Local Content at SMP Al-Amanah

SMP Al-Amanah Cileunyi sets Islamic curriculum as local content in addition to the Sundanese language subject. This policy constitutes the implementation of the following vision and mission of SMP Al-Amanah Cileunyi "Realizing of *Rahmatan lil 'ālamīn Human Resources*", which means the generation who can make all their potential become a mercy and benefit for themselves an environment in which students are expected to be able to practice the teachings of Islam as whole, *da'wah* and emulate the tradition of Prophet in every aspect of their life. The vision is in accordance with the goals of national education for developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God. They possess morals and noble character who are healthy, knowledgeable, competent, creative, independent and as citizens democratic and responsible. In line with the objectives of Islamic education, namely perfect human beings with several indicators like a physical body that is healthy and strong, intelligent and intelligent, high-quality spirituality (Tafsir, 2015).

Based on the SMP Al-Amanah curriculum documents and interviews with Deputy Headmasters in The Curriculum, *mulok (muatan lokal/ local content)* developed at SMP Al Amanah Cileunyi is mandatory *mulok*, namely Sundanese Language, as has been promulgated in *Permendikbud* No. 69 of 2013. In addition to the mandatory *mulok*, the school also established several educational programs as Islamic local content. This policy is an

implementation of the vision and mission of SMP Al Amanah Cileunyi, namely "Realizing of *Rahmatan lil 'ālamīn* Human Resources", which means that the generation that is able to make all of its potentials, become a mercy and benefit for themselves and their environment is expected to be able to carry out the Islam, practice, deliver and imitate the Prophet in every aspect of his life. Islamic local content is carried out through classroom and outside classroom learning activities (curricular), co-curricular, and extracurricular activities as seen in Table 1.

Table 1. Local content of Islam in SMP Al Amanah

Curricular	Co-Curricular	Extracurricular
Muslim Personality Education (PKM)	Reciting Al-Qur'an	Da'wah
	Dzuhur and Asr prayers in congregation	Tahfidz Qur'an juz 30
	Dhuha prayer	Archery
	Worship Note Pocket Book	*Tifan po khan* Self-defence

The vision and mission of SMP Al-Amanah are motivated by the school awareness of the needs of the surrounding community who requires education with a high frequency of Islamic learning. This fact is known from the parents' objectives of sending their children to SMP Al-Amanah, i.e. getting more moral and religious education. Based on the questionnaire given to prospective parents of students who registered at the beginning of the school academic year, it was apparent that the need for Islamic education becomes their main reason (interviews with Islamic Education teachers and study of parents' questionnaire documentation, Thursday 19 July 2018).

In this regard, Al-Amanah foundation sees that the today's needs of the community are gaining schools that provide more and better religious education. As an educational institution, SMP Al-Amanah pays attention to the problems that arise among teenager students who are entering puberty period. Moreover, it cannot be denied that most of the parents' reason of sending their children to SMP Al-Amanah Cileunyi is that SMP Al-Amanah has the curriculum of Islamic local content and commitment to improving the quality of students' moral and worship.

Some programs show that the school is consistent with the objectives of education stated in the vision and mission of SMP Al-Amanah. This seems to be very important due to the harmony of the school's vision and mission with the highest/ultimate goal of Islamic education, namely *insān kāmil* (perfect human). This goal is absolute, unchanged and generally accepted because it is in accordance with the concept of divinity which contains absolute and universal truths. The objective is the most important factor in the education process, through which the subject matter and methods get their style and content which are potentially is in line with the ideals stated in the goal of education (Tafsir, 2015).

The task of education whose essence is building whole people, namely human have a character or pious students. Character education teaches habits of thought and behavior that help individuals to live and work together as family, community, and citizens, and help them to make accountable decisions. Character Education is defined as education that develops the character values of students so that they have value and character as their own character, apply these values in their lives as people who are religious, nationalist, productive and creative in their community (Zubaedi, 2011). In this regard, character education teaches freedom of thought and behavior that helps individuals to live and work together as family, society, and nation, and helps them to make accountable decisions. The characters that are referred to are those found in The Six Pillars of Character proposed by Character Counts Coalition (the Joseph Institute of Ethics), namely: (1) Trustworthiness, a form of character that makes a person have integrity, honesty, and loyalty. (2) Fairness, a form of character that makes someone have an open attitude and does not like to exploit other people. (3) Caring, a form of

character that makes a person have an attitude of caring and attention to other people and the conditions of the surrounding environment. (4) Respect, a form of character that makes a person always appreciate and respect others. (5) Citizenship, a form of character that makes a person aware of laws and regulations, and cares about the natural environment. (6) Responsibility, a form of character that makes a person responsible, disciplined, and always do things as well as he could (Hasanah, 2013).

Character Values of Islamic Education in Islamic Local Content at SMP Al-Amanah Cileunyi

According to Lickona, in fact, the beginning of a new character education movement emerged in the 1990s. This new movement, as Lickona simply calls it "character education", by contrast, attempts to instill students with moral values, or virtues (e.g., wisdom, kindness, patience), which are considered "good human qualities that transcend time and culture" (Arifin, 2017). Instilling character values through education is by incorporating character education into the curriculum, including through Islamic local content.

The preparation for Islamic local content curriculum is carried out by taking into account the principles of Islamic education curriculum. The character values in Islamic local content curriculum are in line with the main values of Islam: morals, manners, and exemplary. However, character education in western theory cannot be equated with moral education in Islam. Character refers to duties and responsibilities other than *shari'ah* and Islamic teachings in general and *adab* refers to an attitude that is associated with good behavior, while exemplary refers to the quality of the character shown by a good Muslim who follows the example of the Prophet Muhammad. These three values are the pillars of character education in Islam. Therefore, character education in Islam is different from character education in the western world. The difference is laid in the recognition of the existence of divine revelation as a source and signs for Islamic character education (Interview with SMP Al-Amanah Islamic Education Teacher, Thursday 24 May 2018).

The superiority of character education through Islamic local content or Islamic religious education is character education in Islam making divine revelation a source and character signs (Majid et al., 2011). So that if character education in the western perspective only deals with relations between individuals in society, then religious education is primarily related to the relationship between individuals and Allah (Majid et al., 2011).

Implementation of Islamic Local Content at SMP Al-Amanah Cileunyi

Another learning principle is an attempt to get students to recognize and accept character values as their own and to be responsible for the decisions they make through the stages of knowing choices, judging choices, determining their position, and making value in accordance with their self-confidence. With this principle, students can learn through the process of thinking, behaving, and acting. These three processes are intended to develop students' ability to carry out social activities and encourage them to see themselves as social beings (DEPDIKNAS, 2003). Character education through PAI (*Pendidikan Agama Islam*/ Islamic Education) Subjects is a field of study within the scope of General Education, having the same goals as the goals of general education, namely: developing a whole personality, developing essential meanings, and developing good citizens (Erihadiana, 2011). The development of character education values shown in school subjects, school culture, and self-development as seen in Figure 1.
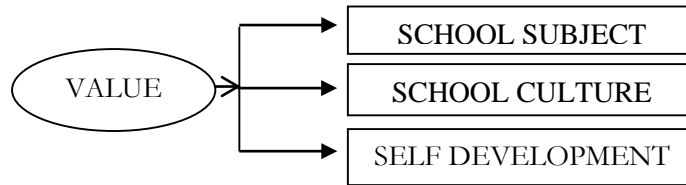
Figure 1. Development of Cultural Education and National Character Values

Character education was implemented in several ways, namely: first, routine activities. They were carried out by students continuously and consistently all the times, for example, ceremonies on state holidays, checking body cleanness (nails, ears, hair, etc.) every Monday, worship together or performing *dzikr* together (for those who are Muslim), reciting prayer pray in the beginning and the end of the lesson, greetings when meeting a teacher, education staff or friend.

Second, Spontaneous Activity. It covers all activities that were carried out spontaneously at that time. This activity was usually done when the teacher and other education staff watch a bad deed from the student that must be corrected at that time. If a teacher knows students' bad behavior and attitude he must make corrections at that time so that students will not do it again in the future time. Some bad behaviors cover littering, shouting so as to disturb other people, fighting, humiliating, behaving disrespectfully, stealing, indecent dressing.

Third, exemplary behavior and attitudes of teacher and education staff. To provide examples of good action, teacher need to become role models for students. If the teacher wants students to behave according to the cultural values and the character of the nation, he must be the first who gives examples of behaving in accordance with these values. For example, neat clothing, coming to school on time, work hard, speaking politely, honesty, maintaining cleanliness, and many other good deeds.

Fourth, Conditioning. It supported the implementation of character education through the implementation of Islamic local content, by which school must be conditioned as a supporter of this activity. A school must reflect a place that is conducive to the life of desired Islamic character values, for example, separate toilets for men and women, adequate means of worship, and many others.

Fifth, Integration in School Subjects. The development of the values of cultural education and national character were integrated into every topic of all subjects. These values were included in the syllabus and lesson plan.

Sixth, school culture. It is the atmosphere of school life where students interacted with each other and students from other schools. This interaction was bound by various rules, norms, morals, and ethics that apply in school. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, nationalism, and responsibility are values that are developed in school culture.

Islamic character values trough Islamic local content at SMP Al-Amanah Cileunyi which was implemented through various program activities and involves students, teachers, principal, school guards, and even canteen traders, has been carefully arranged through a team of teachers appointed by the principal.

The implementation of Islamic local content and the supporting and inhibiting factors were stated as follows. Self-development at SMP Al-Amanah Cileunyi consists of compulsory and optional programs. Mandatory self-development programs include Guidance and Counseling, Reading Qur'an, *Tahfidz* Qur'an, and Muslim Personality Education. Meanwhile, optional self-development consists of extracurricular activities and community building (Interview with SMP Al-Amanah Islamic Education Teacher, Thursday 24 May 2018).

In addition to self-development program, the implementation of character education is

supported by training activities and training program habituation which includes: LDKS (*Latihan Dasar Kepemimpinan Siswa*/ Student Leadership Basic Training); Islamic Studies of Ramadan; Study Tour; Intensive Guidance Period; Social Service and *Qurban*; Creative Day; Reading and Writing Day; and Extracurricular Activities (Interview with SMP Al-Amanah Islamic Education Teacher, Thursday 24 May 2018).

Research on the implementation of local Islamic content at SMP Al-Amanah in accordance with research on Character Education Using Moral Decadence Responses that Occur in Elementary School Students. Based on the results of these studies the methods and models used in character education learning need to be considered (Cahyo, 2017). Also, the Study of the Application of Character Education Policies in Junior High Schools and Junior High Schools in Pacitan that the implementation of character education must be reflected in the subject matter or with a comprehensive approach so that goals can be achieved effectively (Maryono, 2015).

Learning Outcomes of Student Character Education Through the Implementation of Local Content at SMP Al-Amanah Cileunyi

The assessment of character education must be carried out continuously when the teacher is inside or outside the classroom. The teacher makes notes when looking at student behavior that is related to the character being developed. In addition, the teacher gives the task in the form of a problem or event, and in turn, the student gives his opinion. The problems raised can be controversial cases so students experience inner conflict when expressing their attitude. From the results of observation, the teacher makes notes and report assignments, etc. Moreover, the teacher gives a conclusion or consideration on achieving an attitude or character indicator that has been possessed by students. That conclusion or consideration can be stated in a qualitative statement.

The assessment of character implementation at SMP Al-Amanah was carried out continuously when the teacher is inside or outside the classroom. The teacher makes notes when looking at student behavior related to the developed character. In addition, the teacher gives the task in the form of a problem or event and in turn, the student gives his opinion or expresses his attitude. The problems raised can be controversial cases so that students experience inner conflict when expressing their attitude. From the observation results, teachers note, report assignments, provide conclusions or considerations about the achievement of attitude or character indicator that has been possessed by students. Conclusion or consideration can be stated in a qualitative statement and is included in the scorebook of student achievement at the end of each semester (Observation results of character learning assessment at SMP Al-Amanah Cileunyi, May 2018).

Character education at SMP Al-Amanah constitutes one way to realize the school's vision, namely Realizing of *Rahmatan lil 'Alamin* Human Resources. The character education resulted in that students have life skills. Life skills here mean the skills possessed by someone to deal with life problems naturally without getting pressured and proactively and creatively look for problem solution so that he is able to overcome the problems. The indicator of life skill ownership for students after following character education as the implementation of Islamic local content is that students are naturally able to develop their potential to carry out their roles in the future time.

The results of character education from the graduates of SMP Al-Amanah had not been recorded in the school so far. However, based on information from the parents of alumni students and the parents of present students at SMP Al-Amanah, it was known that students showed positive moral changes after joining SMP Al-Amanah. Based on the information from the school alumni, it was identified that they did not find the same environment in other secondary schools. It has become a common view when there were still many alumni who

frequently come to the school to meet and talk to their former teachers, or enjoy their memories while studying at SMP Al-Amanah Cileunyi (Interview with SMP Al-Amanah Islamic Education Teacher, Thursday 24 May 2018).

Weaknesses in the implementation of character education SMP Al-Amanah were aspects of assessment and data on the results of the character education process. Evaluation of character education must be carried out through qualitative and quantitative assessment. Evaluations are carried out through qualitative assessments such as through school observations, interviews, and assignments. The evaluation technique was used as feedback because of its activity-based nature, interaction in character education. While tests was used as quantitative data to support the evaluation of results (Mak, 2014).

CONCLUSION

Local Islamic content at SMP Al Amanah Cileunyi was implemented through various programs and applied into the curriculum through curricular and co-curricular programs namely: Self-Development Program which included; Guidance and Counseling; Reciting and *Tahfidz Al-Qur'an;* and Muslim Personality Education. While the extracurricular program included OSIS (*Organisasi Siswa Intra Sekolah*/Student Council) *ROHIS (Rohani Islam/* Islamic Spritual), *MPK (Majlis Perwakilan Kelas/* Class Representative Assembly), Scouts, *Da'wah, Tahfidz* al-Qur'an, Sports, Music and Dance, English Club and the Youth Scientific Group, Cooking/Culinary Skills, and Computer Skills. In the implementation of the curriculum, the local Islamic content is also carried out through the integration into daily activities in the school, including habituation activities; spontaneous activities; exemplary; conditioning; integration into subject matter; and school culture.

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