

## Implementation Of Character Education In The Ma'arif Nu Educational Institution In Mi, Banyumas District

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### ABSTRACT

**Abstract:** Education is an effort to grow and develop innate potentials, both physically and spiritually, in accordance with the values that exist in society and culture. LP. Ma'arif NU is the part that deals with the fields of education, teaching and culture. Character education as a pedagogy gives important attention to human growth, namely the development of natural human abilities as possessed differently by each individual. This study uses a qualitative research method, which seeks to describe the Reconstruction of Ma'arif Educational Institutions in implementing character education in MI Banyumas Regency, with the results of data collection through observation, literature study, interviews, and documentation. Activities for developing religious habits: 1. Daily activities include morning apples, greetings when meeting teachers and friends, shaking hands or shaking hands when coming to and from school, praying before and after learning activities, reading Asmaul Husna every day, memorizing short letters. (juz amma) and tahfidz, memorizing daily prayers and hadiths and their meanings, dhuha prayers, congregational midday prayers and honesty canteens. 2. Weekly activities include charity Friday, Yasin and tahlil, healthy Friday, and clean Friday. 3. Monthly activities include PHBI (commemoration of Islamic holidays), Pondok Romadhon, and Halal Bi Halal. 4. incidental activities such as istighosah (joint prayer), istisqo prayer, visiting sick friends, and ta'ziyah.

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### A. Introduction

The world of education is currently developing so rapidly from time to time, that education today is very much different from education in the past. The development of technology, science has also developed rapidly so that it greatly influences the world of education today. Terminologically, according to Moh. Roqib, "education is a human endeavor to foster his personality in accordance with the values and culture that exist in society."<sup>1</sup>

Education as a word that is very familiar to the ears of society, because human civilization always intersects with education. Human civilization which always develops dynamically becomes one form of the implementation of the educational process in human

<sup>1</sup> Moh. Roqib, *Islamic Education: Development of Integrative Education in Schools, Families and Communities*, (Yogyakarta: LkiS, 2009), 15.

life, therefore education is an aspect that always occurs and contributes to the process of dynamic human change.<sup>2</sup>

Education as an effort to grow and develop innate potentials, both physical and spiritual, in accordance with the values that exist in society and culture. Human life, education is an absolute necessity that must be met throughout life. Without education, it is impossible for humans to live and develop in line with aspirations (aspirations) to progress, prosper and be happy according to the concept of human life.<sup>3</sup>

Chairman of the Ma'arif Educational Institution (LP) of the Nahdlatul Ulama Executive Board (PBNU) H Zainal Arifin Junaidi interprets education as a process of preparing students from the mind, physique, to the spirit and character. The main goal is to become a useful person for society. "The meaning of education is the process of preparing a child both mentally, physically or skillfully, and his spirit, soul, character so that he becomes a useful person for himself, his family and society," This meaning is in line with the stages of education for the growth and development of a child who has established by UNESCO (United Nations Educational, Scientific and Cultural Organization).

According to UNESCO, the first stage of education is how to know, meaning how to prepare the mind or brain for our students." Second, how to do. At this stage, a child is educated to implement everything he knows. This stage is in line with the principles or meaning of education that LP Ma'arif NU has, namely as a process of preparing students' skills. The third is how to be. This is the process for the child to become a person, become a human being or become himself, namely prepare the spirit, soul and character," Fourth is how to live together (how to live together). This means that education is character building so that students have the awareness to live together with other people. This is in line with the meaning of LP Ma'arif NU education, namely a process to make children become people who are useful for themselves, their families and society.<sup>4</sup>

L.P. Ma'arif NU is the section that manages the fields of education, teaching and culture. Then LP. Ma'arif, which has the status of part of NU, has the main and first task, namely to produce educated cadres who will and are able to defend the teachings of ahlusunnah wal jama'ah, then in its development this task continues to develop in accordance with the demands of the times. L.P. Ma'arif is also the institution responsible for

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<sup>2</sup> Fauzi and Andit Triono, *Fundamentals of Educational Theory to realize education for future generations*, (Purwokerto, CV. Wadas Kelir Creative House, 2021), 1.

<sup>3</sup> Chaerul Mahfud, *Multicultural Education*, (Yogyakarta: Student Library, 2009), 32.

<sup>4</sup> <https://nu.or.id/nasional/makna-dinding-menurut-lp-maarif-nu-dan-pergunu-IgnkY>, accessed 23 May 2022.

implementing Nahdlatul Ulama's education policies and has the authority to determine work procedures containing general provisions and operational instructions that must be implemented together with the organizing and management institutions. Meanwhile, the manager is the implementing party who is part of the management of educational units (such as TK/RA, MI/SD, MTs/SMP, MA/SMA, PT).<sup>5</sup>

Character education as a pedagogy provides important attention to human growth, namely the development of natural human abilities as possessed differently by each individual. Character is a very important foundation of the nation and needs to be instilled in children from an early age. This is because the measures in education do not return to the values of nobility of character and character of the students, but rather the rational-capitalist tendencies of society. After students complete the educational process, they can immediately get jobs according to their competencies in the field of science and technology in general. returned to market needs or demands in the world of work, the tendency is for the world of work to have a high GPA without regard to character and moral values and most people prioritize their intellectual abilities.<sup>6</sup>

The Indonesian nation is currently experiencing moral decay in almost all segments of life and all layers of society. There is a lot of evidence that explains the moral decay in this society. At the elite (leader) level, the deterioration of the nation's morale is marked by the rampant practices of corruption, collusion and nepotism (KKN) in all government agencies. Other data shows, of our 385 teenagers, 18.4% stated that they had intercourse before marriage (premarital sex). Even worse, 53.5% stated that their motivation was just trying. Meanwhile, those caused by love are 23.9% and due to the insistence of biological needs by 14.1%. Then after doing so they said they were satisfied/happy 53.5%, felt normal 36.6%, and only 9.9% regretted it. With whom did they commit adultery? The answer is, with girlfriends 70.4% with WTS 11.3%, with friends 9.9%, and others 8.4%. Then where did they commit adultery? They answered in hotels 43.7%, in their own homes 23.9%, in cars 22.5% and others 8.13%.<sup>7</sup>

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<sup>5</sup> PP LP. Ma'arif NU, *Education Dynamics of Nahdlatul Ulama*, PP LP Ma'arif NU, (Jakarta, Grasindo, 2009), 15.

<sup>6</sup> Tutuk Ningsih, *Implementation of Character Education*, (Purwokerto, STAIN Press Purwokerto, 2015), 1.

<sup>7</sup> Amirulloh Syarbini, *Family-Based Character Education*, (Jogjakarta: Ar Ruzz Media, 2016), 13.

## B. Research Methods

This research uses a qualitative research method, which attempts to describe the Reconstruction of Ma'arif Educational Institutions in implementing character education in MI Banyumas Regency, with the results of data collection through observation, literature study, interviews, and documentation, and analyzed descriptively. This method is an effort to understand various concepts found in the writing process. The research is used in natural object conditions, where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, data collection techniques using triangulation (combined) data analysis are inductive/qualitative. Meanwhile, for data collection, researchers used several data collection techniques, namely observation, interviews and documentation studies. then the data is reduced, displayed and presented in accordance with research procedures.

## C. Results and Discussion

MI Ma'arif NU Margasana Banyumas Regency is a Madrasah that has a large number of students in Jatilawang District. Character education at MI Ma'arif NU Margasana, Banyumas Regency is integrated in subjects and also in activities outside of subjects. One form of character education outside of teaching and learning activities is through programmed religious activities. In implementing character education, the pillars of values in character education are very important. Schools need to choose essential value pillars, which are considered most needed according to the conditions and problems being faced by the school, society, or nation and state.

The value of character education according to the curriculum center

No	Pillar Value	Description
1.	Religious	Attitudes and behavior that are obedient in implementing the teachings of the religion they adhere to, tolerant towards the implementation of religious worship and living in harmony with followers of other religions
2.	Honest	Behavior carried out in an effort to make oneself a person who can always be trusted in words, actions and work
3.	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves
4.	Discipline	Actions that show orderly behavior and comply with various rules and regulations
5.	Hard work	Behavior that shows genuine effort in overcoming various learning and assignment obstacles, and completing assignments as well as possible
6.	Creative	Think and do something to produce new ways or results from something you already have
7.	Independent	Attitudes and behaviors that are not easy to depend on others in completing tasks
8.	Democracy	The way of thinking, behaving and acting that values the rights and obligations of himself and others is the same
9.	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something that is learned, seen, and heard

10.	Spirit of nationality	A way of thinking, acting, and having insight that places the interests of the nation and state above self and group interests
11.	Love the country	Ways of thinking, behaving and acting that show loyalty, care and high appreciation for the nation, the nation's physical, social, cultural, economic and political environment
12.	Appreciate achievements	Attitudes and actions that encourage him to produce things that are useful for society, and recognize and respect the success of others
13.	Friendly/communi cative	Actions that pay attention to the pleasure of talking, socializing, and cooperating with others
14.	Love peace	Attitudes, words, and actions that cause others to feel happy and secure in their presence
15.	Like to read	The habit of making time to read various literature that brings goodness to him
16.	Environmental care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred
17.	Social care	Attitudes and actions that always want to provide assistance to other people and communities in need
18.	Responsibility	A person's attitude and behavior to carry out his duties and obligations, which he should carry out towards himself

Based on the results of observations and interviews that the activities of developing religious habituation at MI Ma'arif NU Margasana, Jatilawang District, Banyumas Regency in the implementation of the types of activities carried out in the development of religious habituation, this is implemented in the form of daily, weekly, monthly and incidental activities.

#### 1. Daily activities

##### a) Morning roll call

Morning apples are activities that are routinely carried out every day at MI Ma'arif NU Margasana, the benefits of morning apples especially for students are enormous. So that it is developed in habituation as the development of religious habituation, because it is also filled with religious advice, reading Asmaul Husna and saying prayers. The brief opportunity at the morning assembly can also be used to convey important information related to school, to condition students so that they are ready to take part in learning activities.

##### b) Say hello when you meet teachers and friends

The father and mother teacher advised the students of MI Ma'arif Margasana when meeting with the father and mother teacher to say greetings both at the Madrasah and outside the Madrasah.

##### c) Shake hands or shake hands when coming to and from school

Shaking hands or shaking hands has been implemented in developing religious habits at MI Ma'arif NU Margasana every day when coming to and from school. If this is done continuously, it will have a big impact, slowly being able to realize what

educators expect, namely to produce students who excel in achievement and have good character.

d) Pray before and after learning activities

MI Ma'arif NU Margasana in starting teaching and learning activities in his class with prayer, prayer is the main and first activity that must be read. Apart from praying before studying, it is also important to pray after studying and express gratitude for the presence of Allah SWT as well as asking for blessings on all learning activities by teachers and students from morning to noon (time before going home).

e) Read Asmaul Husna every day

Asmaul husna is a form of prayer that is read at MI Ma'arif NU Margasana in preparation for studying so that students can get ease in the process of digesting knowledge. Students are also trained and educated to develop their skills and mentality in a positive direction. So that these educational institutions can produce superior and Islamic output, which not only rely on theory in learning but also experience in their fields, in facing global currents.

f) Memorizing Short Surahs (Juz Amma) and Tahfidz

The Tahfidz Program at MI Ma'arif NU Margasana every week the children deposit a verse and read it repeatedly from the first verse every day. This activity is guided by each class teacher, using drill methods, teacher demonstrations, pairs with peers, classical and individual. Students are required to memorize by using a tahfidz card once a week.

g) Memorization of daily prayers and hadiths and their meanings

Memorize prayers and hadiths and their meanings. This activity is carried out every 15 minutes before the learning process begins guided by the father or mother of the teacher in the first hour. When the teachers had not yet entered, they had prayed by themselves.

h) Dhuha prayer

Dhuha prayers are held every Monday to Saturday morning for class VI. After the bell rings, the children, both boys and girls, immediately go to the mosque and take ablution water. They entered the mosque and immediately formed a congregational prayer group, led by their friends alternately. The Dhuha prayer is carried out in a series of special ways, except for the intention of the Dhuha prayer at the beginning to be read aloud together. The Dhuha prayer is carried out in two

cycles. After finishing the prayer they dhikr and continued by praying together reciting the prayer after the Dhuha prayer.

i) Congregational midday prayers

The congregational Dhuhur prayer is attended by class III-VI students and teachers every day at 12.00 WIB which is the second break, because after the congregational prayer there is still one more class hour. Dhuhur prayers at the beginning of the time, this is programmed to train and get students used to praying at the beginning of the time and to get students used to praying in congregation. This is in accordance with the interview with the teacher.

j) Honesty Canteen

This honesty canteen is different from the usual canteen in general. The honesty canteen in question is a simple canteen where students can actualize education on the value of honesty, namely by carrying out the buying and selling process in the school environment without anyone serving the buying and selling process and the merchandise being bought and sold are goods that suit the students' needs, such as tools. - stationery, food or soft drink and so on.

2. Weekly Activities

a) Friday charity

This activity trains students to have a sense of generosity and trains students to be sincere in setting aside some of their pocket money. Friday charity is carried out and coordinated by the heads of each class, then after gathering with the class administrators the charity is handed over to the existing teachers. Then it was announced via loudspeakers in each class and ranked from the most numerous. The proceeds from charity Fridays are used for class needs such as buying fans, sound systems and to visit sick friends.

b) Yasin and Tahlil

Yasin and tahlil activities are one of the vehicles for developing children's character education, namely instilling religious attitudes in children. This activity is held every Thursday after the congregational midday prayer. This activity is usually led by a teacher and sometimes led by a class VI employee/student who is considered proficient in reading the Al-Quran. They read the yasin and tahlil together with tartil tones according to what the imam sings when reading the yasin and tahlil.

c) Good Friday

Healthy Friday is a type of religious habit development activity carried out with the aim of ensuring that madrasah residents are healthy and fit, namely by doing gymnastics activities. Gymnastics is carried out together with students and the teacher council. The students are from class I to class VI with the aim of instilling character education in students, namely discipline, sportsmanship, honesty, responsibility, cooperation, self-confidence and democracy.

d) Clean Friday

The learning and teaching process as well as creative learning can form a unique, good and responsible character for students, for this reason the learning process is not only focused on learning in the form of theory. Nowadays, the educational process has experienced degradation, for example, if a student meets a teacher, he will just be indifferent and not want to say hello, let alone greet him, students who are asked for help by the teacher seem reluctant and don't even want to, different from the past when students saw a teacher busy or difficult students will happily offer to help their teachers, another example of students' awareness of maintaining cleanliness is that even at this time it is very difficult for students to be very reluctant to carry out cleanliness even though a picket team has been formed, these problems are small problems but if they continue to be ignored they will bring It has a big impact because it will shape bad character in students.

3. Monthly Activities

a) PHBI (Commemoration of Islamic Holidays)

PHBI is carried out when there are commemorations of Islamic holidays including; commemoration of the Isra' Mi'raj of the Prophet Muhammad, commemoration of the birthday of the Prophet Muhammad SAW, commemoration of the Nuzulul Qur'an of the slaughter of sacrificial animals (Eid al-Adha) and so on.

b) Romadhon hut

Pondok Ramadhan activities are one of the vehicles in character education. Children are trained to be independent, disciplined, have a brave, religious attitude and so on. This activity was carried out by students in grades III-VI for ten days during the month of Ramadan. The children were given Ramadhan books which contained the contents of students' daily activities during the month of Ramadan. Such as five daily prayers, terawih prayers signed by the prayer room or mosque



imam, fasting or not signed by parents, recitation of the Al-Quran at the mosque and so on.

c) Halal bi halal

Halal bi halal is also one of the activities implemented in developing religious habits at the first entrance after the Eid al-Fitr holiday in the courtyard of MI Ma'arif NU Margasana, a rally was held with all the residents. The program is halal bihalal, mutual forgiveness between students and teachers, students and students and teachers and teachers. At this event, everyone shakes hands to apologize and apologize. Apart from forgiving each other, this activity is also to strengthen ties of friendship between fellow Muslims, especially Madrasa residents.

4. Incidental Activities

a) Istighosah (Prayer together)

This event is usually held at certain times. When approaching the implementation of semester exams for madrasah exams, or because of some other special event. Istighasah is done to pray to Allah SWT, so that he will be given mercy, bounty, blessing and forgiveness, so that in facing a goal, there will be smoothness and success thanks to the guidance and help of the ruler of everything.

b) Istisqo prayer

The istisqo prayer is one of the activities implemented at MI Ma'arif NU Margasana in developing religious habits. This activity includes activities that are carried out incidentally. Because the istisqo prayer is carried out during the dry season where in this season many areas in Indonesia lack water. This activity was attended by students from grades I-VI and the ladies and gentlemen of the council which was carried out in the madrasa yard.

c) Visiting a sick friend

Visiting a sick friend is one of the activities implemented. This activity includes activities that are carried out incidentally. This activity is carried out by each member of the class. Only in its implementation according to their respective classes. For example, a class V student who is sick will also visit a class V student and so on. This activity can be carried out to form character education, namely friendly/communicative and socially caring and also includes religious cultivation.

d) Ta'ziah

Ta'ziah is one of the activities implemented. This activity includes activities that are carried out incidentally. Students who carry out ta'ziah activities are classes

IV, V, and VI because in ta'ziyah it is not only comforting the family that has been left behind, but in this activity it is also to carry out funeral prayers and also to pray for people who have died so that their sins will be forgiven by them. Allah SWT.

#### **D. Conclusion**

MI Ma'arif NU Margasana Banyumas Regency is a Madrasah which has a large number of students. Character education is integrated inside and outside the subject. Based on the results of observations and interviews, the activities to develop religious habits: 1. Daily activities include morning assembly, saying hello when meeting teachers and friends, shaking hands or shaking hands when coming to and from school, praying before and after learning activities, reading Asmaul Husna every day, memorizing short surahs (juz amma) and tahfidz, memorizing daily prayers and hadiths and their meanings, dhuha prayers, midday prayers in congregation and canteen honesty. 2. Weekly activities include charity Friday, yasin and tahlil, healthy Friday, and clean Friday. 3. Monthly activities include Phbi (Islamic holiday commemoration), Pondok Ramadhan, and Halal Bi Halal. 4. Incidental activities, for example istighosah (group prayer), istisqo prayer, visiting sick friends, and ta'ziyah.

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