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by Jurnal Jurnal Dulkiah

Submission date: 10-May-2023 12:01PM (UTC+0700)

Submission ID: 2089224358

File name: IJSOC_Dulkiah.docx (48.34K)

Word count: 7811

Character count: 42551

DEVELOPMENT OF SOCIAL VALUES AMONG MADRASA STUDENTS

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Abstract

This study aims to determine the development of social values in madrasah students. This research was conducted in the area of West Java, Banten and DKI Jakarta. The research was conducted on madrasah students with the proportion at primary, Junior High School and Senior High School. This study found that character development among madrasah students has effectiveness by developing models of developing character education in the form of teaching, habituation, imitation, motivation and enforcement of rules. Social values are taught in every activity, both in the madrasa and in the Islamic boarding school for those under the Islamic boarding school. Values education is oriented towards improving the character and attitudes of students in social life. The instilled social values also vary, including religious values, independence values, and responsibility values. The application of value education has effectiveness in strategy, program, process, and evaluation and has an integral form where one element with the other has a multiplier effect. The elements that exist are theoretically inseparable so that the success of a character education in Islamic boarding schools is shown by the synergy of these elements.

Keyword: Development of social values, Madrasah, Character education, social interaction



INTRODUCTION

The development of social values has a very important correlation in introducing social reality in the school/madrasah environment. Social values indicate an ideal way of thinking and acting in a social order. The existence of a gap between the way of thinking and behaving socially with the real world, is considered as an indicator for the emergence of social problems. Therefore, the values of the real world and the ideal world can be mediated through understanding and teaching as a form of community social development.

Several previous studies stated that participation and equality for students came from a background of social values (Archer, 2017). Appadurai (2004) frames values and aspirations as one that shows the relationship of culture to the future. The values of productivity, competitiveness, and human capital are important in education (Gale, 2011). Archer (2007) sees that value diversity involves a reification of diversity which often cannot be ignored in social justice agendas. Bennet (2016) states that individual choice determines the level of success. On the other hand, it will fail to take into account external factors that affect socio-economic status, which are often beyond the ability of students. Smart and skilled students will be able to adjust to their environment and eliminate differences in social status (Blackmore et al., 2017). Several researchers have conducted research related to social value development strategies that intersect with education. Archer (2007) saw that

the value of participating in education in schools. The background of the students, including the inherent values, has a contribution to education (Blackmore, et al., 2017; Rissman, 2013). While Appadurai (2004) relate more to cultural relations in the formation of student character.

Value development is also related to competitiveness productivity and human capital (Gale, 2011). The value here has a correlation with human capital that collaborates with human resources. While Archer (2007) sees more that the diversity of values is correlated with social justice in the world of education. As it is known that in the world of education, values are not singular, but there are collaborative values. Bennett's research, et al. (2016) stated that individual preferences have a relationship with their level of success. Preferences are also inseparable from the social values of the environment that construct their choices. Multiplayer individual preferences with various surrounding environmental conditions.

Hierarchy and categorization of values is a value hierarchy. Some values, such as being honest, are more important than others in social life. Individuals achieve their desires one by one and one by one. We can always talk about a hierarchical structure of values like a pyramid. What lies behind individual success are not values but a set of values. Values create a hierarchical shape in our cognitive world. Tool values are at the low end of the cognitive realm. There is a higher value on the value of the tool which also forms a kind of hierarchy within it. One of the highest values includes unity in social life and certain interactions (Aydin, 2011). In almost all societies, higher values are seen as important indicators of the continuity and well-being of society. In the hierarchy high values are important in all fields such as a value called justice applies in all fields both political economy and family. In this case the hierarchy of values must cooperate with the good of society.

Lickona (2013) in his dissertation emphasized that the development of social values in shaping the character of students at the *tsanawiyah* and *aliyah* levels has a correlation with the character education model. Value development can be seen in 5 (five) patterns, including: First, value development can be realized from the teaching patterns carried out by educators. This pattern relates to strengthening the curriculum taught to students. The local curriculum that absorbs social values can be implemented in the local curriculum. Second, the pattern of motivation. Motivation taken from social values and local virtues can have positive implications for the formation of students' character. Third, the pattern of habituation. Habituation patterns that imitate and absorb social values to respect local traditions and culture have a role in shaping students' habits. Habituation is considered as the core in the formation of the character of students. Fourth, the pattern of evaluation. The pattern of evaluation is also inseparable from the value model that is absorbed where in evaluating there is a balance between assessments related to local traditions. Fifth, the pattern of imposing sanctions where in imposing sanctions is more on building motivation and awareness of students rather than in demands for a deterrent effect.

The categorization of values can be realized in many ways such as based on the content (the scientific aesthetic value of education, political economy and social, the breadth of national and global social values). Here this research focuses on the categorization of values based on their breadth because of the importance of their dynamic role in society and the world.

Education is a process aimed at the biological, psychological, social and moral development of humans who are members of society. Education is also an institutional structure that helps develop identity. The individual prepares it for life by transferring the necessary data, skills and values to it.

The implementation of character education regulations is reflected in Law no. 20 of 2003 which directs the formation of character for students. Through character education that has multiplayer effects with social values, the goals of education are achieved. There are at least three general functions of education for society, including: First, the protective function of education transmits the values and culture of the society in which they are located. Second, the commutative function where education needs to change humans. Third, the formative function. It is a function that paves the way for cultural innovation and scientific development of a society which means an increase in new ideas.

From the function of education above, it is constructed that the teaching of social values is important for the teaching of social values in the formation of the character of students. Because of this, studies related to the study of social values teaching model strategies in character education in schools/madrasas are important to do.

This study aims to find out the strategies for teaching social values and the interaction models carried out by educators and students in teaching social values that are inherent in character education.

Research methodology

This research utilizes a qualitative approach in accordance with the issues studied. The natural form in research is represented in the study model. This study also used data exploration with an in-depth interview approach to informants from stakeholders, both from educators, students, committees, agencies, guardians, and the community. In-depth interviews were carried out in context to see the strategy of pursuing values in character education, the collaboration of constructed values, and the model of interaction in the learning process.

In addition to in-depth interviews, data collection was carried out using a focus group discussion method of stakeholder education. This focused data collection process is carried out by looking at the quantity and homogeneity of the participants so that the selection of participants is made based on spatial, group and quantity considerations by limiting the number of participants so that the discussion is more focused in the discussion process.

Literature Review

Student character development is not only in the education sector, but also in the political, economic, social and cultural sectors. National life requires high awareness through a broader understanding of character among its citizens. Character is moral excellence or morals built on various virtues. Character has meaning if it is based on cultural values. So, national character is the character of citizens who are valued as virtues. Therefore, national and character building must be oriented towards efforts to develop virtuous values so as to produce output that has identity and personality.

Meanwhile, conceptually, character can be interpreted as a continuous effort by both individuals and groups in various ways to carve, develop or institutionalize virtues in themselves or in others. The characteristics of institutionalized policies will eventually become habits and habits. So it is not too wrong if the language of character is interpreted as character or habit. In Islam, character or habit is usually called moral. One of these bases is not a few who equate character with morals in the Islamic view. Morals are not knowledge about good and evil, nor nature for good and bad, nor good and bad practice, but a steady state of mind. With this meaning, it means that character is synonymous with personality or morals. Personality is a characteristic or characteristic of a person that originates from formations received from the environment, for example the family in childhood, and is also innate.

According to Simon Philips, the essence of character is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviours displayed. Meanwhile, understands that character is the same as personality. Personality is considered as a characteristic or characteristic or style or characteristic of a person that originates from formations received from the environment. Character is not inherited, but something that is built continuously day by day through thought and deed, thought by thought, action by action, and deed by deed. Character is interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, community, nation and state.

In the process of character formation, the attitude of a person is a necessity. Attitude is a general evaluation that humans make of themselves, other people, objects or issues. Attitude is a view or feeling that is accompanied by a tendency to act according to the object's attitude. Attitudes have levels, including: First, receiving (receiving) which means that people (subjects) want and pay attention to the stimulus given (object). Second, responding (responding), namely giving answers when asked, doing and completing the tasks given is an indication of attitude because with an effort to answer questions or do the tasks given. Leaving the job right or wrong means that the person accepts the idea. Third, appreciate (valuing). Inviting other people to work on or discuss with other people about a problem is an indication of a third-level attitude, for example a person inviting another mother to weigh her child to the pos or to discuss nutrition is evidence that a mother already has positive attitude towards child nutrition. Fourth, be responsible (responsible). Being responsible for everything he has chosen with all the risks is having the highest attitude. For example, a student wants to become a cadre of scholars, even though he is challenged by his friends.

The attitude referred to above has several tendencies, including: First, the tendency for positive attitude action is to approach, like, expect certain objects. Second, a negative attitude has a tendency to stay away, avoid, hate, dislike certain objects.

The factors that influence the attitude of the family towards the attitude object include: First, personal experience. To be the basis for forming attitudes, personal experience must leave a strong impression. Therefore, attitudes will be more easily formed if the personal experience occurs in situations that involve emotional factors. Second, the influence of other people who are considered important. In general, individuals tend to have a conformist attitude or in line with the attitudes of people who are considered important. This tendency is partly motivated by the desire for affiliation and the desire to avoid conflict with people who are considered important. Third, the influence of culture. Without realizing it, culture has instilled a line of influence on our attitudes towards various problems. Culture has affected the attitudes of members of the community, because it is culture that gives the style of experience of the individuals in the community they care for. Fourth, the mass media. The news contained in newspapers or radio or other communication media should be factual news delivered objectively. However, the tendency of the author's attitude is impossible to avoid, as a result it affects the attitude of consumers. Fifth, educational institutions and religious institutions. The moral concept and teachings of educational institutions and religious institutions largely determine the belief system. It is not surprising that in turn these concepts influence attitudes. Sixth, emotional factors. Sometimes, an attitude is a statement based on emotion that functions as a channel for a kind of frustration or a diversion form of ego.

The word moral means habit. Moral in Latin is often termed as morality, this is a term that is often spoken by humans to refer to other people who take actions full of positive values. Humans who have no morals are called amoral, meaning they are immoral and have

no positive value in the eyes of other humans. So that if humans want to get recognition from other people, then good morals become an inevitability of its manifestation for him.

Explicitly, morals are matters relating to the process of individual socialization. Without morals, humans cannot carry out the socialization process. Nowadays, morals have an implicit value because many people have morals or immoral attitudes from a narrow point of view. Moral is a basic trait that is taught in schools and humans must have morals if they want to be respected by others. Moral is the absolute value in social life as a whole. Assessment of morals is measured from the culture of the local community. Moral is a person's actions or behaviour or speech in interacting with humans. If what a person does is in accordance with the values that apply in that society and is acceptable and pleasing to the community, then that person is considered to have good morals, and vice versa. Moral is a product of culture and religion. Moral can also be interpreted as an attitude, behaviour, action, behaviour that someone does when trying to do something based on experience, interpretation, conscience, and advice, and so on.

Meanwhile, according to Immanuel Kant, morality is a matter of belief and inner attitude and not merely an adjustment to external rules, whether it be state law, religion or customs. It is said that, the criterion of a person's moral quality is his loyalty to his own heart. Morality is the implementation of obligations out of respect for the law, while the law itself is written in the human heart. In other words, morality is the determination to follow what is consciously recognized as an absolute obligation.

Knowledge has value if it is able to show ethics and aesthetics. Therefore, the theory of value has two branches, namely ethics and aesthetics. Ethics concerns good and bad, its existence is more directed to action. There are several theories of value (ethics), first, from Islam. In Islamic theory (ethics) are vulnerable to five: very good, good, neutral, bad, very bad. As a determinant of value is God. Second, the theory of good and bad in the view of hedonism. According to this school, something is considered good if it gives enjoyment, satisfaction to humans. Third, the good/bad theory according to vitalism. In this view, good/bad is determined by the presence or absence of the life force contained in the object being assessed. Humans who are strong, tenacious, intelligent are good humans. Fourth, the theory of utilitarianism, which is good in this view is that which is useful (utility) for humans. Aesthetics concerns beautiful and not beautiful, its existence is attached to art. What is more influential in life is beautiful, not good. People are more interested in looks than behaviour. People whose behaviour is good, but not beautiful will be chosen later.

Strategy implementation relates to translating the strategy into actions. The problem of translating strategy into action is clearly an important part of strategic management, it is a determining factor for achieving the vision, mission and goals of an organization. How can the character education strategy in learning in Islamic boarding schools be realized? Of course, it must be seen in a comprehensive way about the concept of learning itself. If learning is interpreted as a set of lesson design components that contain the results of choices and professional designer ingredients to be taught to students, then the strategy for implementing character education in learning in madrasas can be carried out through all learning components. The five components in question are: (1) learning materials or materials, (2) teaching and learning methods or activities, (3) learning media or tools, (4) sources of all learning processes, and (5) patterns of evaluation or assessment of acquisitions study.

At the operational level, the internalization can be started from the formulation of institutional objectives, curriculum objectives and instructional/learning objectives which indicate an internalization mission. These goals will serve as an umbrella for teachers in planning other components. If the formulation of the objectives shows that there is a mission

of internalizing character education, then the material, methods, media, sources and evaluation will certainly be in line with that goal.

To achieve this, it is necessary to have a professional teacher who is able to formulate a character education-based lesson planning formula. The ideal teacher prerequisites which are expected to support the internalization process, can refer to the principles of teacher professionalism that have been stipulated in Government Regulation No. 74 held 2008 concerning teacher article 3 paragraph 2 concerning academic qualification standards and teacher competence. It reads as follows that there are four main competencies that must be possessed by teachers in carrying out their tasks of teaching professionalism, namely pedagogic competence, personal competence, social competence and professional competence.

Teaching is often referred to as "learning". The term learning is considered more appropriate because it describes efforts to arouse one's learning initiatives. In addition, learning expressions have a deeper meaning to reveal the nature of learning design in an effort to teach students. In line with this definition, Abdul Majid explained that learning is an effort to teach a person or group of people through various efforts and various strategies, methods and approaches towards achieving the goals that have been planned. Learning can also be seen as a programmatic educator activity in an instructional design to make students learn actively which emphasizes the provision of learning resources.

From the various opinions above, it can be understood that teaching or learning has several implications: (1) teaching does not only involve educators, but also students. In teaching there is reciprocal interaction between educators and students; (2) teaching is not limited to providing knowledge to students, but also results in changes in students' behaviour towards a better direction in accordance with the goals formulated; (3) teaching is basically an effort to make students able to learn, motivated to learn, and continuously interested in learning.

Finding and Discussion

There are regulations regarding madrasas. Regulation of the Minister of Religion of the Republic of Indonesia No. 1/1946 and No.7/1950 state that madrasas are as follows: First, educational places are regulated as schools and make Islamic religious education and science the subject of teaching. Second, Islamic boarding schools that provide education at the same level as madrasas (schools). Meanwhile, in the Joint Decree which we know as SKB (Joint Decree) Three Ministers 1975, Madrasas are defined as; Educational institutions that make Islamic religious education subjects as basic subjects are given at least 30%, in addition to general subjects.

In Law no. 2 of 1989 or the Law on the National Education System (UUSPN), the status of madrasas is the same as schools. This can be seen in the laws and regulations that discuss madrasah which were issued as a complement to the law. Among them are: PP No. 28 of 1990 jo Decree of the Minister of Education and Culture No. 0487/U/1992 and SK No. 054/U/1993 in the law stated that MI is the same as SD and MTs is the same as SLTP which has the characteristics of the Islamic religion organized by the Ministry of Religion. MI and MTs are required to provide study material that is at least the same as SD and SLTP apart from the distinctive features of the Islamic religion. Meanwhile, in the Decree of the Minister of Education and Culture No. 0489/U/1992 states that MA is the same as high school with the characteristics of the Islamic religion organized by the Ministry of Religion. Further in the SISDIKNAS Law or UU NO. 20 of 2003, there is absolutely no distinction between madrasas and schools, in other words, madrasas are schools without any frills characteristic of the Islamic religion.

The term madrasa has the same word, namely a place of learning. If translated into Indonesian, the word madrasa means school, which at first the word school itself did not come from Indonesian, but from a foreign language, namely school. Madrasas have certain rules regarding almost all components of education. For example, if in a mosque one can be free and not bound in choosing a teacher.

The format of the Madrasa has become clearer over time, while the contents and vision of Islam have continued to change. Since the birth of the 19th century, the literature has recorded changes in Islamic thought in the Archipelago (Indonesia). This is in line with the increasingly strong process of forming an intellectual web (intellectual network) among Muslims. The clerical network is increasingly condensing pure Islamic features. Of course, the mystical nuance does not disappear, but it is getting closer to the more Sunni principles of Sharia. This will later be marked by the emergence and development Sufism in Islamic life.

There was pressure from colonial education politics on all sides and the emergence of renewal of religious thought on the other. Colonialism can be said to have contributed to the growth of Madrasas or Islamic schools in Indonesia because of their policy of offering different educational patterns from the traditional education system. The organization and structure of colonial education was more or less adopted by Madrasahs while maintaining the character of their religious education. At this stage, secular targets and goals in the educational process are used as one of the contents of the targets and goals of Islamic education. Prior to this, what was called formal Islamic education seemed to be synonymous with the afterlife education.

Along with the pressure from colonialism above, the development of religious thought in Indonesia at the end of the 19th century has directly become an influential factor for the growth of Madrasas. The perpetrators and supporters of the reform movement generally have educational experience in the Middle East which has received influence from Islamic reformers such as Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridha. Their concern in the field of education is manifested in the rationalization movement of Islamic educational institutions so that they can respond to the urgent challenges and needs of the times. This led to the birth of a progressive view which saw that the Islamic education system could no longer rely on the traditional education system which focused on religious studies and rote learning. The real form of this view is Madrasah education and development. Madrasah development can be seen from the development of the Madrasah curriculum at all levels, both in terms of percentage comparisons, variations in composition, as well as integration models between religious, general and skills subjects, which in turn also gave rise to the diversity of the madrasahs themselves.

Madrasahs have a certain curriculum. The madrasah curriculum as Islamic education must have two main components, namely general and Islamic education components. Because the status of madrasahs at all levels is equated with public schools, madrasahs have fully followed the curriculum set by the Ministry of National Education (the last was the 1994 curriculum). With the implementation of the 1994 curriculum, the contents of madrasah education do not always have substantial and substantive differences from public schools. Whereas on the other hand madrasahs in accordance with the roots of existence and historical experience must have the characteristics and character of Islamic education. So far, the development and development of these Islamic characteristics seem difficult to achieve through the 1994 curriculum.

The MIN, MTs and MA curricula were compiled by the Curriculum Society of the Directorate of Religious Education on 10 to 17 February 1973 in Cibogo Bogor, with the following starting points and considerations: The basic objectives of the schools implemented were the 1971 state madrasah curriculum; Elementary, Middle School, High

School Curriculum, 1968. While the orientation and approach is based on the goals set by the organizational structure consisting of the composition of the subjects taught as a whole mentioned in the recapitulation of the curriculum. Subjects set general objectives, subject matter. The activities and instructions needed as well as the handbook to be used are then detailed with the same arrangement for each class.

Furthermore, teaching activities can occur planned (by designed) and can also occur unplanned. Planned character teaching is a teaching activity that is consciously designed to assist students in developing knowledge about character values which are then manifested in attitudes and daily behaviour. While unplanned teaching is a phenomenon in the form of accidental or planned life events, the impact can influence, change and develop the character and personality of the child.

Teaching is often done by teachers or educators to students or students. In it there is a process of imparting knowledge. The delivery of knowledge is interpreted as imparting knowledge as stated by Smith, that teaching is a process of imparting knowledge or skills (teaching is importing knowledge or skills). Character education is an effort that must involve all parties, both households and families, schools and the school environment (Faqih, 2011). In terms character, religious education has a very important role in life. Religious education acts as a controller of behaviour or actions that are born from a desire based on emotion. If religious teachings are used to being used as guidelines in one's daily life and have been instilled since childhood, then one's behaviour will be more controlled in dealing with all the desires that arise.

We have seen that many children have bad personalities which result in moral decline. Children who lack religious practice are very vulnerable to the whispers and temptations of Satan. How important religious education is for a person, and how great is the danger caused by the lack of religious education. For this reason, it is necessary for us to find a way that can lead us to a guaranteed personality that can create and maintain peace and happiness for society and the nation in the future.

The formation of character based on religion is determined by the family first, because the family has an important role in educating their children about religion, especially in forming personality or character. This means that the family is obliged to introduce and invite children and other family members to religious life as early as possible. Religion provides a lot of good teaching in shaping a person's personality, for example a child will be polite to people who are older than himself, that's because parents have taught kindness to their children from an early age. So the child will not change his character to be someone else. Because it has become the law in religion. Religion gives us a lot of reviews regarding the formation of better character.

The science of education has a close relationship with religion, so that religion is used as a basis for the formulation of education, and religious education has a major influence on the formation of the morals and character of students. Therefore parents/educators must pay attention to the following matters: First, religious education is given to children as early as possible, teach them from small things according to religious guidance. Second, religious education is not science merely Third, children tend to follow what they see from adults, therefore parents should get used to behaving daily with good morals, both words and deeds.

How could someone who is faithful and pious, for example, use drugs or other things that are prohibited by religion. This is proof that if a child has strong religious values instilled in him, then it is certain that the moral/character/ethical character of that person will be formed by itself, following the rhythm of faith and the quality of piety that is in him.

Character building can be carried out through three stages, namely: First, Personal Character Building (individual character development), which is an effort to apply various

values and behaviours that should be owned by everyone and become a characteristic of their personality. Second, Community Character Building, which is an effort to apply various values and behaviours that should be owned by a heterogeneous society (community). Such as different religions, ethnic groups, languages, customs, culture, education, history and so on. In order for life to run well and in harmony, each group or class must have characters such as mutual respect and appreciation, tolerance, cooperation and mutual assistance. Third, Nation Character Building (national character development), which is an effort to implement various values and behaviours that every citizen should have. After each person has an individual character as described above, as well as every group in society has also shown the character of the community, then it is not difficult to realize national character education (nation character building).

The concept of learning in character education is simply carried out in three steps, namely: First, equip students with tools and media to have knowledge, will and skills; Second, equipping students with an understanding of various competencies regarding values, attitudes and morals; Third, accustom students to always do good behaviour skills. Learning Character Education includes 3 steps, namely as follows: The first intended for students to understand correctly and thoroughly about their own potential and opportunities that exist in their surroundings. Self-potential is focused on values and morals that can be utilized for learning, relating and trying. While the opportunities in the environment are used as a source of motivation so that students want to be actively involved in the learning process or to engineer the learning, they need themselves. Self-potential and opportunities that exist in the surrounding environment include all values and morals that exist and are expected to be achieved and utilized for learning and applying the learning outcomes that follow.

Based on the above understanding, students are facilitated to have and develop a comprehensive framework or mindset about utilizing and developing their own potential and the opportunities that exist in their surroundings for their behaviour in their daily lives. In this stage the learning objectives are directed at competence in distinguishing noble and despicable moral values, understanding logically about Reflective Characteristics (Knowing, Wanting and Skilled in Doing Good) and good morals and being able to look for opportunities to do and practice good behaviour what is good is the importance of noble character and the dangers of despicable character in life, knowing a human figure with noble character to emulate in life.

The second directed at possessing sensitivity to the ability to utilize and develop one's own potential and opportunities that exist in the surrounding environment. Competence in the sense of values and morals that students are required to have in accordance with the conditions and opportunities they face. These various competencies need to be studied and appreciated by students until they have enough choices in making decisions about which competencies are most needed according to the potential conditions and opportunities they are facing. This stage is intended to foster a sense of love and a sense of need for noble moral values. The target is the emotional dimensions of students, namely heart and soul, so that awareness, desires, needs and willingness to have and practice these moral values grow. Through this stage students are also expected to be able to assess themselves, increasingly knowing their shortcomings. The learning process that needs to be developed by the teacher is learning to discover (learning discovery) so that the values and morals that are learned can be internalized. The process of discovery and appreciation will form a depth of appreciation, so that the values and morals they have are really needed in their lives.

The third is the estuary of applying the competencies that students have acquired through the learning process at the previous stage. The direction of learning at this stage is

assisting students' independence so that they have the opportunity to apply values and morals in their daily behaviour so that they take the form of personal reflective character. The scope of values and morals that students need to master at this stage is closely related to supporting instruments in behaving for students. Assistance is primarily directed at strengthening their abilities regarding values and morals in behaviour so that it has a positive impact on their attitudes and independence in their living environment and life.

Responsibility in shaping the nation's character, has the task of preparing self-potential and environmental opportunities so that students have broad knowledge, have depth of appreciation, and are skilled in habituating behaviours that are in accordance with the values, morals and morals of a civilized society and nation. . The educational development that we are currently carrying out should touch the paradigm of a universal education system. Development of education that is not based on character education has been shown to only produce human resources that are mechanical and less creative. Therefore, there is no other option to quickly prepare a generation that is in accordance with the desired civilization, namely a generation that is fully prepared to face all the challenges of life in the future. This ready generation must be pursued systematically, especially in forming a reflective character characterized by: (1) a great sense of belonging among citizens (including their institutions) towards the values, morals and morals adopted by a civilized society and nation; (2) citizens' self-confidence in their own potential, resources and abilities to apply values, morals and morals in developing their person, society, nation and country (3) the amount of independence or self-sufficiency of citizens both as initiators, executors and beneficiaries of results in implementing values, morals and ethics in the life of society, nation and state.

Through patterns of learning management that are designed comprehensively and systematically in the school environment, it is hoped that it will produce generations who have resilience in science, faith, and pious behaviour, both personally and socially. These pious individuals are urgently needed to become 'cadres of development workers' who are ready to 'jihad' to rebuild society and the nation so that they can rise from adversity.

The description above shows that there is a comprehensive and integrated learning method. The true educator is God, while the teacher is the distributor of wisdom and blessings from God to students, with the aim that students know and fear God, and know their own nature. Education is assistance to awaken, awaken, grow, enable and empower students of their natural potential.

Therefore, once again, exemplary in educating children's character is very important, moreover we as parents who are entrusted by God in the form of children, then we must be a good example for them. We have to be an ideal figure for children, we have to be a role model they can rely on in going through this life. If we want our children to love Allah and His Messenger, then we ourselves as parents must love Allah and His Messenger too, so that this love will be seen by our children. On the other hand, if there has never been an example, then the suggestions or words of their parents may only become a theory, they are like a storehouse of knowledge that runs but never materializes in life.

Referring to the central organizational reference, each formal and non-formal education unit is required to have a status in which it is stated explicitly and clearly regarding character development. With these statutes, character development activities can be derived and known by managers of formal and non-formal education units, both by the head and by others. Each unit of formal and non-formal education includes basic values which are characteristic of the character of the Indonesian nation which originate from religious values as well as a spirit of nationalism or patriotism. These basic values are honest, responsible, smart, creative, healthy and clean, caring, and mutual cooperation.

These more ideal values are then developed in formal and non-formal education units in accordance with and in harmony with local wisdom values, for example developed into more detailed patterns such as how to respect or how to be polite to others, how to do karma, how to educators give sanctions to students and so on. This is a form of attention to students. This is very important because they will soon descend into the real world. Such values must be repeated so that they become habits. This custom will become the local culture. For this purpose, each unit of formal and non-formal education must have a pocket book in the form of cross-sectional guidelines so that they are binding because they were prepared by mutual agreement. Thus, students, educators, educational staff and parents will do this synergistically in every formal and non-formal education unit, so that a code of conduct for manners management and organizational culture appears which is needed in the character development process.

The explanation above shows that there is a strong link between education and religion. Religion is used as a basis for the formulation of education, and religious education has a major influence on the formation of the morals and character of students.

Religious education in the world of education is the basic capital for children to acquire divine values. This is not the responsibility of the teacher at school entirely, even parents as the first and foremost environment for children have the same responsibility and even more than the teacher. Children can have good character, if their parents live by always giving good examples. And vice versa if parents live by always giving negative examples, then the child's character that develops may also be negative. Therefore, the positive character of children should be instilled by parents in children as early as possible wherever they are.

Theoretically, religious education should be able to shape the personality or good character of children, because the Qur'an (as the basis of Islamic religious law) is rich in theories of character formation. Along with the goal of religious education which ultimately wants to form human beings who have faith and piety to God Almighty.

Faith and piety that are manifested in a real and true way will encourage a person to do all his actions reflecting religious values. By carrying out everything that is ordered and leaving everything that is prohibited by religion on the basis of faith and piety, then this is a reflection or picture of one's morals/character/ethics.

The next character education is habituation. Habituation origin he said is normal. In the Indonesian dictionary ordinary is common or common, as usual, it is an integral part of everyday life. In relation to teaching methods in Islamic education, it can be said that habituation is a way that can be done to accustom students to think, behave and act in accordance with the demands of Islamic religious teachings (arief, 2002).

The habituation method is a way that can be done to familiarize children with thinking, behaving, and acting in accordance with the teachings of Islam. This method is very practical in fostering and building the character of early childhood to increase the habituation of carrying out school activities. The essence of habituation is actually experience. Habituation is something that is practiced. Therefore, the description of habituation is always a series of the need to carry out habituations that are carried out every day. The essence of habituation is repetition. In developing attitudes, the habituation method is very effective because it will train good habits in children from an early age. Habituation is the inculcation of skills in doing and saying something, so that the right ways can be liked by children. Habituation essentially has deeper implications than the cultivation of ways of doing and saying.

In the field of educational psychology, the method of conditioning is known as operant conditioning, teaching students to get used to commendable behaviour, discipline, study hard, work hard, be sincere, honest, and be responsible for every assignment that has

been given. Habituation is something that is deliberately done repeatedly so that something can become a habit. Habituation as part of experience, then what is accustomed is something that is practiced. Habituation determines humans as something special, which can save strength, because it will become an inherent and spontaneous habit so that strength can be used for various activities in every work and other activities.

The application of the habituation method can be done by accustoming children to doing positive things in their daily lives. By doing routine habits every day, students will do it by themselves, consciously without any coercion. With direct habituation, children have been taught discipline in carrying out and completing an activity.

Conclusion

Strategy of implementing values education in madrasa requires synergy between teachers and students. Each madrasah has a different curriculum and innovation program. The curriculum and innovation programs include: (1) from the language aspect, there is language development (2) from the curriculum aspect, some madrasas develop a mixed curriculum (mixed) between local and national (Ministry of Religion and Ministry of Elementary and Secondary Education) (3) From the aspect of how to interact, Islamic boarding schools tend to develop one-way interaction where students only receive lessons and are not given the opportunity to give feedback, while Islamic boarding schools open two-way interaction, where students can refute the explanation given by the teacher so that the model is reciprocal (correct each other).

Development of social values is inherent (embedded) in the curriculum and programs. The attachment to character education is then embodied in the implementation of three stages, namely: Exemplary, habituation, and institutionalization. These three stages become a model of synergy between aspects/components of education. The process here is also interpreted as the coordination and mobilization of all educational components by educators directed at achieving educational goals. The role of the kyai in character education is not only as a scholar, but also as an owner, coach, caregiver and is considered a central figure in Islamic boarding schools. The involvement of the kyai in various activities causes the student to feel cared for, so that a closeness arises between the student and the kyai.

This research contributes to showing a model of a social value development strategy that complements one component with another, resulting in consistency and coherence. Consistency is done to emphasize the commitment between goals, programs, processes and evaluation. While coherence is carried out to align methods with practices carried out in programs, processes and evaluations.

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