The Development of Religious Character Through the Full-Day School Program at Smp Aisyiyah Full Day Wedi for The Academic Year 2021/2022

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ABSTRACT

SMP Aisyiyah Full Day Wedi is a private school in Klaten that implements a full-day school learning system. This system is chosen because it is thought to be capable of cultivating religious character to ward off KKN-the Indonesian acronym for corruption, collusion, and nepotism- as well as the moral degradation of students. This research was conducted at SMP Aisyiah Full Day Wedi, Pandes Village, Wedi District, Klaten Regency. It examined the process of developing religious characters and described the barriers to developing religious characters at SMP Aisyiyah Full Day Wedi in the academic year of 2021/2022. Data were collected using observation, interviews, and documentation, as well as qualitative descriptive analysis. The results of the research show (1) religious character is formed through a full-day school program, which was implemented in three stages, started with the planning stage, implementation stage, including habituation of noble character such as performing *salim* (a revering handshake by touching the back of the hand to the forehead), orderly prayer 5 times a day, dhuha prayer, and 3S campaign (smile, greet, and peace), then it was followed by the evaluation process, and (2) the obstacles in the formation of religious character are the inadequate infrastructure available, a lack of awareness among educators, and a lack of community support.

Keywords: character education, religious character, full-day school.

1. INTRODUCTION

Education is a powerful tool to create superior and civilized human resources. In addition to being a vehicle for knowledge transfer, education can also be used to civilize and internalize values in students. This character is also mentioned in Law No. 20 of 2003 concerning the National Education System.[1] During President Joko Widodo's administration, the issue of character becomes increasingly prominent in the media and public discourse. The character also became one of the programs echoed during his political campaign. Apart from being a political campaign, various cases of moral degradation and deviations in the character of the nation are becoming progressively alarming.

The widespread practice of KKN (corruption, collusion, nepotism) and various delinquencies among students have become a source of concern for the Indonesian people. According to KPAI (Indonesian Child Protection Commission) data, there have been ups and downs in complaints about violence and student cases over the last three years. In 2018, there were 451 cases of student delinquency in Indonesia, which fell to 321 cases in 2019 and rose to 1567 cases in 2020. This means that the process of character building in the school setting is still ineffective. Data from Statistics Indonesia show that juvenile delinquency cases increased by

10.7% between 2018 and 2020. The main types of juvenile delinquency are theft, murder, brawl, bullying, promiscuity, and drugs. [2]

The disparity between the function of national education and the phenomena in the field is undoubtedly causing concern in a variety of contexts. According to Leasa Marleny, the failure of character education in schools, communities, and the state is caused by the education process being limited to conveying *moral knowing* and *moral training*, while *moral being* remained unaffected. A moral being is continuous learning that emphasizes habits related to moral actions.[3]

To support the success of character education, paradigm shifts in mindsets and implementation strategies are required, particularly in the school setting.[4] Through character education (PPK), internalizing character values can be carried out on a large scale. These values include religious, nationalist, independent character, cooperation, and integrity.[5] These five main values can be grown and developed through the teaching and learning process, particularly in the context of private schools that are synonymous with religious excellence, such as Muhammadiyah schools, NU schools, MA, and so on.

Private schools, which are given the flexibility to regulate their policies, also accept government programs, one of which is full-day school. As previously mentioned, full-day learning is started from 06.45 AM to 3.00 PM.[6] Muhammadiyah private schools at the SMP/MTs level in the Klaten district, specifically in Pandes village, Wedi district, also use this learning system. One of the schools is SMP Aisyiyah Full Day Wedi. Under the auspices of the Primary and Secondary Education Council of Klaten, this junior high school applies the full-day school concept from Monday to Friday. This learning system is applied from grade VII to grade IX.

Some of the routine activities carried out by students at this school are the 3S campaign (smile, greet, and peace), memorizing the Qur'an, praying dhuha, praying Dhuhur in the congregation, having lunch together, and praying Asr in the congregation. Observing learning programs and systems that strongly support the process of developing students' religious character as well as diminishing moral degradation among students, researchers are interested in conducting research by developing the following research objectives:

1. To describe the process of developing religious character through the full-day school program at SMP Aisyiyah Full Day Wedi.
2. To describe the obstacles to the formation of religious character at SMP Aisyiyah Full Day Wedi.

2. LITERATURE REVIEW

2.1 Character Education

Education is defined as a human effort to form a better generation so that they have personality and intelligence, and are good at processing feelings both internally and externally while in school or in the general public over a lifetime. All Indonesians have an obligation and a right to an education. As a result, education is the responsibility of various elements of the nation, such as the family, the community, and the government. The conscious development of a sense of responsibility will be able to improve the quality of education, which will affect the culture of a region in the future.

Bratanata et al., define education as an intentional effort carried out directly or indirectly to encourage the development process of child maturation.[7] Education, according to John Dewey, is the process of strengthening fundamental skills both intellectually and emotionally. Brown also stated that education is the process of consciously controlling oneself to changes in attitude or behavior brought about by group activities.[8]

The term character is etymologically derived from Latin, which became popular in the 14th century in French, and was then adopted into English as the character.[9] The Great Indonesian Dictionary defines "character" as psychological traits, morals, or

characteristics that distinguish one person from another.[10]

Character, in terms of terminology, is everything that includes knowledge related to goodness, raises the intention to do good deeds, and finally acts consciously in doing good. Character leads to a series of knowledge (cognitive), motivations, attitudes, behaviors, and skills.[11] Based on the above opinions, it is concluded that character is a personality that is acquired through a planned educational process (by design) to instill and educate the values of goodness so that these values are easily understood, internalized, and practiced by students. [12]

The Ministry of National Education mentions character education aims to encourage the birth of a complete human being or *insan kamil*. Through the process of growing and developing character, it can increase students' capacity and commitment to do their best. Furthermore, with the help of the community and their surroundings, students can do everything well and have a purpose in life. The process of developing character education is not limited to the knowledge aspect, but must be carried out through knowledge development, implementation, and habituation stages. Efforts to implement character education also necessitate the support of families, communities, and the state.[13]

Character education is more than just students taking notes and memorizing things about good deeds without evaluation or control. Character development success cannot be measured in terms of scores, but it can be seen in the process of changing the behavior of students who tend to apply noble characters continuously throughout their lives.

2.2 Religious Character

Religious is a character related to knowledge, belief, worship, and appreciation of the religion to which he adheres. Meanwhile, religiosity refers to the level of strength or sturdiness in belief and practice. Religious more specifically in this discussion focuses on Islamic

religious character (Islamic perspective). The level of religiosity of a Muslim can be determined by his or her knowledge and appreciation of the significance of prayer and other forms of worship.[14]

The Qur'an and the prophet's *sunnah* serve as the foundation for Islamic character education.[15] In Islam, there are two types of characters: *mahmudah* (noble character) and *madzmumah* (bad character). Islamic character encompasses both character toward Allah and character toward creatures (other than Allah). Character toward Allah includes human attitudes and behavior toward God. Meanwhile, the character toward creatures can be classified into 4 types, namely morals towards fellow humans, animals, plants, and inanimate objects.[16]

More specifically, religiosity is not limited to rituals of prayer or worship. However, there are other activities that are fueled by supernatural forces. Glock and Stark said there are five different dimensions of religiosity [17], namely:

1. Belief

   This dimension is related to someone's belief in the truth of the religious teachings to which he adheres. It contains fundamental and dogmatic teachings. In Islam, this dimension includes the pillars of faith (iman), which are belief in Allah, belief in angels, belief in prophets, belief in Allah's book, belief in the Day of Judgment, and belief in divine destiny.

2. Practice

   This dimension includes the level of Muslim compliance in carrying out worship activities.

3. Experience

   This dimension covers facts that support the belief that Allah is the only One who can answer prayers and help His people.

4. Knowledge

This dimension refers to knowledge about the fundamentals of belief. In Islam, this dimension can be attained by engaging in heart-strengthening activities. For example by visiting the scientific council, going to the library, reading books about Islamic teachings, and participating in religious seminars.

5. Consequence

It contains identification as a result of religious belief. This includes knowledge, motivation or practice, experience, and religious teachings. This dimension is reflected in the application of behavior to fear Allah (*taqwa*). The *taqwa* is defined as an effort to carry out everything that is ordered and avoid all of Allah's prohibitions.

2.3 Full-Day School

In English, the term full-day school is made up of three words: full, day, and school. The full-day school refers to a type of school system where teaching and learning activities take place from morning to afternoon.[18] Baharudin defined full-day school as a school program in which learning is carried out throughout the day from 06.45 to 15.30 WIB, with a break every 2 hours for rest. [19] Meanwhile, according to Sukur Basuki, full-day school is a school program that is held formally and semi-formally with enjoyable nuances.[20] Referring to the above opinion, a full-day school program is defined as a learning program that is carried out for a full day in an enjoyable setting.

The goal of implementing full-day schooling is to improve educational quality, the most important of which is to strengthen students' faith and morals and instill positive values. Through the full-day school learning system, this positive value will foster students' intellectual development as well as their social sense.[21]. Sehudin explained that the full-day school program is a system that:

1) Prioritizing the process of developing Islamic character concerning the sciences of Faith, Islam, and Ihsan, good and bad morals, *mahabbah* or love for Allah and His Messenger, and instilling a fighting spirit and pride in being a Muslim.

2) Familiarizing Islamic narratives in daily life, both in terms of prayer in the form of worship, the spirit of *tholabul ilmi*, being on time, being creative, tough, and practicing a healthy lifestyle, and other Islamic etiquettes.

3) Emphasizing religious knowledge comprehension in students' cognitive domains and training their skills in applying what they have learned. For example, students can understand and practice the content in Surah al Maun, which emphasizes the nature of sharing with others, be it the poor or orphans. [22]

The model of learning to make it more enjoyable must undoubtedly have a distinguishing feature, as well as a full-day school that emphasizes the concept of "Integrated Activity" and "Integrated Curriculum". This model creates a full-day learning system with others that is distinct from schools in general. One feature of this program is that it combines the processes of learning, playing, and worshiping into a single series, allowing children to feel happy and have fun. As a result, both teachers and students must be active and creative in this educational system. The success of this full-day school program is that students consistently excel, resulting in positive character changes. The learning achievement is divided into three domains:

a. Cognitive Aspect

This aspect emphasizes students learning to remember, understand, apply, observe, analyze, and draw conclusions. In the implementation of this aspect, students can remember the subject matter that has been

delivered and can understand the material presented by the teacher.

b. Affective Aspect

This affective aspect encourages students to develop noble character traits and to become faithful and pious people.

c. Psychomotor Aspect

In the psychomotor aspect, students are taught various skills through intracurricular and extracurricular activities. This aspect is identified with the application of the material obtained at school, for example, applying noble character both in school and outside of school. [23]

3. METHODOLOGY

This is field research conducted at SMP Aisyiyah Full Day Wedi using a phenomenological approach. To ensure the validity and reliability of the data, the researchers used observation, interview, and documentation techniques.

The term "observation" refers to the process of observing something during research involving an object under study.[24] In this study, the researchers systematically observed the object, either directly or indirectly. An interview is a method of gathering detailed information from informants by having them respond to questions that have been posed to them.[25] The researchers conducted direct interviews with the school principal about program management, inhibiting factors, annual programs, and so on. While for the vice principal of student affairs, the researchers focused on the process of instilling religious values in students. Furthermore, researchers also gathered information about perceived obstacles when dealing with students so that they behave under the school's vision and mission.

Meanwhile, documentation was used to supplement and deepen the information obtained from informants. [26] Documentation data from this school were in the form of photos, books, important letters, teacher activity journals, and student book control journals while at home. Researchers could use this method to process data using the descriptive analysis method and report it in qualitative form.

4. RESULTS AND DISCUSSION

Character education strengthening programs can be implemented in formal educational institutions such as schools and madrasas. Schools are educational institutions that organize the advancement of science and technology as well as the appreciation of arts and culture. Furthermore, the school is a strategic institution for the development of a student's character, both in terms of life and social skills. This character development is designed to be effective and efficient in achieving learning objectives and the school's vision. Similarly, SMP Aisyiyah Full Day Wedi's vision, which promotes excellence, achievement, and civility, inspires the school elements to realize it. Character development is a process that is conceptualized in a structured and systematic direction at SMP Aisyiyah Full Day Wedi.

From the interview with the principal of SMP Aisyiyah Full Day Wedi, it was found that the implementation of character building is carried out from planning to evaluation.[27] The procedure followed by SMP Aisyiyah Full Day Wedi is described below:

a. The process of planning a full-day school program to foster religious character

From an interview with the principal of SMP Aisyiyah Full Day Wedi, the planning process begins with general planning and progresses to specific planning. General planning includes determining the academic calendar, whereas special planning involves analyzing KI, KD, and lesson plan indicators.

During the planning process, the school maintains close relationships with students' parents, one of which is through meeting at the end of each semester to report student learning outcomes and provide moral education socialization. One of the concrete steps in this evaluation process is parents' involvement in assessing students'

behavior at home. The school provides a rubric for controlling prayer and activities carried out at home to make this activity more effective. This rubric must be filled out by students, and the parent's signature is required as validation. [28]

b. Implementation of a full-day school program to develop the religious character

The principal of SMP Aiysiyah Full Day Wedi explained that the full-day school program is implemented in this school by making students the center of learning. Furthermore, students are constantly directed to practice various Islamic habits. This is known as student-centered activity. In this case, students are expected to take an active role in activities that support development in the cognitive, affective, and psychomotor domains with Islamic nuances, both directly and indirectly. This activity is expected to be able to grow and strengthen the religious character of students.[29]

The habituation program carried out at SMP Aisyiyah Full Day in supporting the process of religious character development is divided into daily and annual programs. The daily program includes *murajaah*, memorizing the Quran, and dhuha prayer, which is conducted in the morning. While during the day, religious activities range from congregational dhuhur prayers to joint prayer activities before lunch.[30]

In addition, routine weekly activities include infa' on Monday and Friday. There is also a blessed Friday program. This is a social service activity that provides basic food packages to the elderly and the economically disadvantaged.

Monthly activities include the *Malam Bina Iman dan Taqwa* (MABIT) program. It is a camping activity that aims to develop students' independence, creativity, and agility in nature. Various religious support activities are carried out during MABIT, such as learning to preach, becoming a prayer leader, and leading prayers before eating. Aside from these, there are also training on funeral arrangements, correct prayer procedure based

on the Prophet's guidance, muhasabbah, and other activities. The annual program is in the form of *Zakat al Fitr* distribution to the poor and elderly in the Pandes area. Then, during the momentum of the month of Dhul-Hijjah, they hold the activity of slaughtering sacrificial animals.

c. Character development evaluation through the full-day program

The principal explained that the school uses various types and techniques of assessment during the evaluation process. Teachers do not only conduct evaluations using written instruments. They also use internal or individual assessments of student's behavior at school, as well as reports based on a rubric of students' daily activities at home. Furthermore, when administering exams, whether midterm or final, the teacher not only evaluates the results but also assigns other assignments in the form of portfolio assignments, performance assessments, and so on related to non-test assessments that contain religious content that students must answer .[31]

Moreover, the teacher employs an observation and documentation system carried out by the tutor for subjects relating to student behavior at school. The homeroom teachers also conduct interviews with parents to know students' behavior at home. Besides, the controlling process for student documents is objectively assessed, one of which is the control for the daily prayers and Quran memorization given to parents.[32]

3. Obstacles to the implementation of a full-day school to develop the religious character

There are obstacles to achieving the desired character in the implementation of the character development process through a full-day program. This obstacle can appear on both internal and external sides of the school. Internal factors are those that originate within the school, whereas external factors are those that emerge outside of the school.

According to interviews with the Vice Principal of Student Affairs, the inhibiting factors in the process of developing religious character cannot be separated from internal and external factors. Internal factors include a lack of adequate facilities and infrastructure, as well as educators' lack of awareness. Meanwhile, the external factor is the lack of support from the community.[33]

The Vice Principal of Student Affairs argued that the facilities at this school are still below the required school standards. The facilities available are mosque and LCDs, however, they are not installed in every classroom yet. Internet access, a computer lab, and a language lab are currently unavailable. In fact, these facilities are critical in promoting the development of religious character in students.

Another internal challenge at SMP Aisyiyah Full Day Wedi is associated with the educators or teachers. Educators' professionalism in developing religious character is still unevenly distributed. According to the vice principal, the development of religious character is still centralized on teachers of Islamic religious education and the work program of the Vice Principal of Student Affairs. Some subject teachers continue to pay less attention to students' behavior patterns even though the principal constantly reminds them about the importance of character development during the evaluation process.[34]

Aside from the internal factors mentioned above, external factors such as a lack of community support impede the process of instilling religious character in students. The Vice Principal of Student Affairs explained that holding events is still restricted in terms of licensing on several occasions, particularly during the Covid-19 condition. The school, on the other hand, always prioritizes efforts to coordinate and communicate with the school committee. It is hoped that by communicating with education stakeholders, the process of character development and realizing the school's vision will become more effective and efficient.

5. CONCLUSION

Based on the preceding discussion, the following conclusions related to the development of religious character through the full-day school program at SMP Aisyiyah Full Day Wedi are drawn:

1. The development of religious character at SMP Aisyiyah Full Day Wedi is comprised of three processes: planning, application, and evaluation. The planning process is accomplished through daily, monthly, and annual programs. The program application process is carried out with fun learning and noble habits such as praying on time, dhuha prayer, saying vows and student promises, memorizing the Quran, and other spiritual activities that can support the process of students developing their religious character. Evaluations are carried out regularly using various types and assessment techniques.

2. Obstacles to the development of religious character through the full-day school program include a lack of existing infrastructure facilities in schools, a lack of educator awareness, and a lack of community support.

RECOMMENDATIONS

Based on the research findings, the researchers provide the following recommendations :

1. To make this full-day school program effective, the school should develop a shared understanding among teachers so that they all work toward the same goal, which is the development of noble character and academic achievement.

2. The school must improve its communication with the school committee and expand community service programs to build public trust in the school and project a positive image.

3. Schools must cooperate with policymakers to establish language and computer labs as soon as possible, as well as internet access so that

instilling religious character in students is much more effective.

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