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How to Develop Character Education of Madrassa Students in Indonesia

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Abstract

In the last decades, the teachers criticized for failing to integrate the knowledge in the behavior of virtue. Therefore the character education is always considered in every design education, including in madrassas. The character education is the deliberate attempt to influence the behavior of students through customizing repeatedly. Making it easy to do virtue and avoid crime. The research has focused on the approach to character education at madrasa. The qualitative method by interviewing, observation, and focus groups have been used in this study. A total of 16 teachers at four madrassas in South Sulawesi has been selected through purposive Sampling. The research suggest: Madrasa teachers have not managed to practice the concept of teaching character. Both conceptually and contextually. The failure of conceptually caused teachers do not embed character values are extracted from the behavior of student's virtue. While the failure of the contextually is has caused teachers failed in an attempt to develop character values, such as social relationships, honesty, and discipline. In addition, the teachers are not managed to practice courteous and not empowered to detain students of behavior lie.

Keywords: *madrassa teacher; character education Indonesia; professionalism of teachers*

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Introduction

The highlight of the Indonesian government's concern to teachers' professional development, exist since 2005. It's set through the teacher's certification. This resolution is known as the Law of Teachers and Lecturers (UUGD). The main UUGD is aim to respond the challenges of education today. But since establish in 2007 was found many criticisms. That's because the certification is deemed unable to develop the professionalism of teachers to better ranking (Abduhzen, et al, 2008; Evans, et al, 2009; Hastuti, et al, 2010; Hariri, 2010; Rustad, 2012). More teacher failures discussed in relation to the decline in student behavior.

Various results of study since the beginning of the decade of 2000 to 2012 emphasizes teachers, such as Malcolm, et al (2001), Armanto (2002), Bjork (2003), Thair and Treagust (2003), Utomo (2005), Weston (2008), Zulfiqar (2009), Comola and Mello (2010), Suwarno (2010), Ali, et al, (2011), Machmud (2011), Raihani (2011), and Rustad (2012). All these researchers suggest the need for teachers guide the actions and knowledge as well as always to be example to student. This issue also considered in every development of planning education in context transnational (Hood, Fiess, and Aron, 1982; Cochran and Smith, 1984; Markova, 1994; Gredler, 2012; Campbell, 2012). Demoralization of students to impact the loss of character is an indicator that teachers have failure to integrate the knowledge towards of action (Lickona, 1999; Davidson, Lickona, and Khmelkov, 2008; Shumer, Lam, and Laabs, 2012; Lopes, et al., 2013). Given the importance of the character education should be studied.

Frame Work

Character education is the deliberate effort to influence the behavior of students (Lickona, 1999; Berkowitz, and Grych, 2000, Davidson, Lickona, and Khmelkov, 2008; Berkowitz, and Hoppe, 2009; Clark, 2010). As a deliberate effort, the approach is based on the concept of character education and the specific context. By Stiff Williams (2010) that character education must be integrated with field studies and continuous through all classes and taught by all teachers. Parallel to Lickona (1999) recommend the class and the school as a context most easily observed for the study of character education.

The next comprehensive approach to character education is presented by Lickona (1999), which defines that, the welfare of adults and leadership as an important part of character education. But it remains an opportunity for students to take on roles and responsibilities in developing the characters individually. There is potential for welfare to pass, but the objective is to supply students to think critically about how to practice charity as a moral challenge in the future. According to Berkowitz, and Grych (2000) that character education requires young people can judge what is true, very concerned about what is true, and then doing what is right, even in the face of external pressures and temptations from within. The view is in line with Clark (2010) that character education is a disciplined approach to welfare; this approach must be conducted in a gentle, non-force to keep doing good. Because they must get welfare with respect to their self-concept. Nature educators in building character are must strive to help students perform charitable acts, polite, and self discipline repeatedly. It is relatively easy for them to do and relatively reasonable for them to avoid anything to the contrary. Even Berkowitz and Grych (2000) recommend intentional character education is problematic. Because education is not intentional reliable affect the welfare of children.

Discussion the various views, indeed contain the meaning that the characters education are having to familiarize students with behaviors virtues through accustoming repeatedly. Until they become relatively easy to do virtues and authority to avoid any harm. This is in line with the theory konvregensi (Uno, 2007; Sagala, 2008; Poter, 2002), that the more a person trained then it will become more skilled overcome challenging situations and will easily learn new information.

Contents of Character

According to Lickona (1999) that well character consists of: the habits good knowledge, mind, heart, and the behavior. Lickona (1999) state that some content of character educational, such as: courage, perseverance, diligence, patience, responsibility, fairness, generosity; simplicity, ability to communicate, friendship, respect, and patriotism. According to Berkowitz, and Grych (2000), the characters needed to develop a variety of ways, such as empathy, obedience, self-control, morality reasoning and conscience. Reviews Klatt (211) specify the nature of love forgiveness as new content in character education. The "forgive others" by Klatt (211) can reduce bad behavior among the youth, improve family relationships and enhance academic ability. Jones (2008) defines "justice" is the content

character education which developed through sports education. Reviews McGrath (2014) about the characters required by cross-cultural respondents in 75 countries, showed that most characters are supported, namely: honesty, justice, welfare, issue opinions, curiosity, self-regulation, simplicity, wisdom, and spirituality.

The content of educational characters not simultaneously carried out by teachers. More characters have been discussed in this study based on what has been practiced for madrasa teachers, which consists of two parts, either conceptually and contextually. Conceptually found character religion, care, and honesty. While contextually found character construction of social relations, discipline and politeness.

Methods

This study used qualitative methods, based on classroom and school. A total of 16 teachers in four madrasahs in South Sulawesi (Indonesia) have been selected through purposive Sampling. They have agreed to be interviewed. The interviews developed through inquiries semi-structured, its purpose to explore how the approach used in teaching character. Further the feedback of teacher inspected through observation. This is to ensure the availability of the cases of troubled students to ever happen. Further findings of observations and interviews are discussed in group discussion with teachers, principals and researchers. Finally the findings discussed in theory, concept and previous research.

Finding and Discussion

The findings suggest that there are two approach used by teacher in character education at madrasahs. Either conceptually or contextually, these findings parallel to Lickona (1999), which divides two approach into the character education, whether directly and indirectly. That indirectly explains Virtues and indirectly by be a good role model. Lewin (2013) defined that the character education can be carried out by maintaining the rules practically be teaching internship or training in any skills. Tilaar (2000) defines the character formation in schools is for introduce conceptual character education in all programs of instruction, and then followed by practice. Therefore, teachers need to have knowledge of renewable of values teaching character. That can dominate an increasingly wide range of student interests.

However, teachers have been able to carry out a conceptual character education, such as: develop character by way of explaining relevance Religi teaching on prayer rite, explaining that students are always careful to explain the importance of honesty, strengthen moral education for students who are often opened internets with orally. Brinkmann (2010) emphasized the need for character education honesty in individual development and identity in modern culture. Supported by Lickona (1999), the character education should be strengthened to face bad influence technology. But the real effective pedagogical approaches in daily activities not only teach an abstract theory, but also proved with disabilities in private students (Lewin, 2013), and learn that good character is convincing as the knowledge and skills directly related to the actions of people involved (Shumer Lam, and Laabs, 2012).

Teachers are able to develop the character of students available contextually, such as: develop character of social relations by improving appearance for instance how to neatly dressed and speak politely, In order to be an exemplary for students. This Related to David Walker (2013) that the academic progress of current character education should be adapted to the ways of speak politely. The teacher must act as agents of knowledge and update the information in effectively. It is important for teachers especially to share good examplary, But much more effective if we take out of anything which happens on the students.

Contextually, teachers have been developing the character of honesty, for instance “loss of money” and “caring attitude” of peers, namely make home visits to the student who suffer from pain. This effort is in line with Etzioni, (2004) which states that the handling small cases correctly will have an impact on all walks of life. In addition, teachers foster honesty character through the program “Kantin Kejujuran”, Teachers has established student behavior on the principle of human nature that vary through counseling, and conduct prayer in congregation to foster religious character.

Nevertheless the teaching character contextually through “kantin kejujuran” less successful. The failure rather than for failing to develop students' honesty, but “kantin kejujuran” have gone bankrupt without any attempt to fix it. For surely the central conception of character education is pedagogical content, where character development is not only taken as a goal, but also the process (Lewin, 2013). The Nature educators in building character is to be trying to help the students to perform

good actions, and discipline repeatedly until it becomes easy for them to practice and appropriate for those who do not necessarily avoid (Lickona, 1999). Consistent with the concept presented by Berkowitz, and Grych (2000) that in order to support the development of character education strategies, the need is "deliberately problematic." Because education is not deliberate to be problematic also.

The madrasa teachers failed instill discipline to student. Because the strategy does not based on the strength of awareness natural and moral discipline. According to Mason (2009) that the building the awareness natural is effectively reveal real events. Why students often break the rules? Supported Lickona (1999) that the practice of moral discipline is used to create and enforcement of voluntary adherence to the rules and respect for others.

The Failure of madrasa teacher embed religion character to students because teaching does not instill the concept finding of meaning in the sacred path. Although students have been involved in prayer and ritual. according to Pargament (1999) that there are three conditions quest for searching sacred meaning, which is to find, maintain, and practice in the life.

Teaching strategies practiced unsuccessfully to monitor behavior in the classroom. That's because teachers are less stressed of academic action. Consistent with Miller, Kraus, and Velkamp (2005) on school-based character education for the prevention of violent behavior, it shows that students who receive academic actions have the greatest increase in the form of social interaction and improve students's interaction with parent. In a situation like this needed to be followed up rules reinforce the behavior. The Practical ultimately create a more caring school culture and harmonious. The students practice various acts like kindness, honesty, and responsibility inspired by friends and teachers (Dally, 2010).

The failure of madrasa teacher in practice character education is because there is no consistently togetherness. The findings revealed in the focus group discussions and also were supported by many previous researchers. According to Daniel, et al (2006) that offense the foundation for character development, when only focus on individual development, without considering the involvement of the community and the environment. This finding is consistent with studies Arthur, Powell, and Lin (2014), which defines the moral development of youth welfare, cannot be viewed separately, but they are intertwined. That view is also consistent with Zarra (2000) defines of character education is must involve schools, families, and society, including religious institutions. Bartlett and Anderson de Cuevas (2009) define that required the attention of school leaders to influence performance and creativity, particularly to address the needs of education for disadvantaged students. The lack of attention to family members is also a cause of making it difficult to control the behavior of students. Supported Chen (2013) that the formation of character is not only determined by the school, but it was attributed to the role of family variables and society. Lickona (1999) emphasized parents' involvement as partners, in character education. The aim is to inform that those are the first moral teacher While Lickona (1999) emphasized on the involvement of parents as partners in character education. The aim is to inform you that they are the first moral teacher for children them.

Conclusion

The theoretical teaching of materials are developed in the context of the real situation, it's usually selected any problems from the students themselves (Schumer, Lam, and Laabs (2012; Lewin, 2013). This was not found in the character teaching of context madrasa.

The failure of teachers in establish the character through "kantin kejujuran" because the program suffered losses and bankrupt without effort to stand back up. Madrasa also failed to establish the behavior of some students lack discipline. Where students often climb the wall madrasa in case of late. That's because it does not apply the concept of disciplinary in nature, based on voluntary compliance. In addition the teacher failed to develop character religious. Because it does not instill the concept of sacred. Finally, very unfortunate is the teaching strategies does not reduce disrespectful practices among students and restrain students from lying.

However, surely central of conception of character education is implicit pedagogical content, which character developing is not only seen from the results, but also the process. Therefore, teachers must intentionally distributing charitable actions of accustoming and consistently-togetherness to all madrasa community.

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