



Implementation of Islamic Education Values in the Formation of Student Character at MTs Manongkoki, Takalar Regency

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ABSTRACT

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This study aims to describe the implementation of Islamic educational values in the formation of student character at MTs Manongkoki, Takalar Regency. The background of this study is the importance of the role of Islamic education in forming the personality and noble morals of students amidst the challenges of the ever-evolving era. The research method used is a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The results of the study indicate that the values of Islamic education applied at MTs Manongkoki include the values of faith, honesty, responsibility, discipline, and social concern. The implementation of these values is carried out through formal learning in the classroom, religious extracurricular activities, as well as the role models of teachers and a religious school environment. Supporting factors in the formation of student character are the active role of teachers, parental support, and school religious programs. Meanwhile, the obstacles faced include the influence of the environment outside the school and the lack of individual student discipline. This study concludes that the implementation of Islamic educational values at MTs Manongkoki contributes significantly to forming the character of students who have noble and responsible morals.

Keywords: Islamic Education, Character Values, Character Formation, Students, MTs Manongkoki

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INTRODUCTION

Education is the main means in forming the personality and character of the quality young generation. In the context of national education, character building has become an integral part of the goals of education, as stated in Law No. 20 of 2003 concerning the National Education System which emphasizes that national education aims to develop the potential of students to become people who are faithful, pious, and have noble character.

Islamic education, as part of the national education system, has an important role in shaping the character of students through Islamic teachings that include spiritual, moral, and social aspects. These values such as faith, honesty, responsibility, discipline, and tolerance are the main foundations in building a strong and resilient character in facing the challenges of the times (Zubaedi, 2011).

Character building can not only be done through theoretical teaching in class, but also through habituation, role models, and a supportive environment. Therefore, madrasahs as formal Islamic educational institutions are expected to be able to implement Islamic educational values comprehensively and sustainably. MTs

Manongkoki as one of the madrasahs in Takalar Regency is committed to instilling Islamic values in the learning process and daily lives of students.

However, the reality on the ground shows that there are still challenges in effectively internalizing these values to students. Several previous studies such as those conducted by Fadillah (2020) show that the implementation of Islamic-based character education is often hampered by a lack of role models, weak supervision, and negative influences from the social environment and digital media. Another study by Safitri (2022) emphasized that the success of character formation is greatly influenced by the synergy between teachers, the school environment, and the family. Most previous studies have focused more on character education in general in urban Islamic-based schools, without delving deeply into the local context of madrasahs in areas such as MTs Manongkoki. In addition, there have not been many studies that systematically evaluate how the strategy for implementing Islamic educational values is applied in the daily lives of students in junior high school madrasahs in Takalar Regency, with a contextual qualitative approach.

This study presents novelty in the form of an in-depth exploration of the implementation of Islamic educational values in the formation of student character at MTs Manongkoki, which has local uniqueness in the religious and social culture of the community. This study also highlights how real practices, such as teacher role models, extracurricular activities, and daily habits in the madrasah contribute to the formation of student character. Thus, this study provides theoretical and practical contributions to the development of a character education model based on contextual and applicable Islamic values in rural or semi-rural areas.

METHOD

This study uses a descriptive qualitative approach. This approach was chosen because it aims to describe and understand in depth the process of implementing Islamic educational values in the formation of student character, based on the reality in the field (Miles & Huberman, 2014). Qualitative research allows researchers to explore the meaning, values, and perceptions of research subjects holistically, especially in the local social and cultural context.

This research was conducted at MTs Manongkoki, Takalar Regency, South Sulawesi. The selection of this location was based on the consideration that MTs Manongkoki is one of the Islamic educational institutions that actively implements Islamic values in the process of education and character building.

The main instrument in this study is the researcher himself, in accordance with the characteristics of qualitative research (Creswell, 2015). To support the data collection process, researchers also use tools such as interview guidelines, observation guidelines, recording devices, and field notes.

RESULTS AND DISCUSSION

Result

1. Implementation of Islamic Educational Values

The results of observations and interviews show that the implementation of Islamic educational values at MTs Manongkoki is carried out through three main approaches:

a. Integrated Learning

In the learning process, especially in Islamic Religious Education (PAI) subjects, teachers always link teaching materials with Islamic character values such as honesty, discipline, and responsibility. For example, in learning about the story of the prophet and his companions, teachers emphasize exemplary morals.

b. Religious Habits and Activities

Daily activities such as congregational dhuha prayers, morning tadarus, and Friday

sermons are part of the habits that shape students' religious character. In addition, the "One Day One Verse" program trains students to memorize the Qur'an regularly.

c. Teacher and Environmental Exemplars

Teachers act as role models in their behavior and speech. Based on interviews with students, they feel that the polite and courteous attitude of teachers greatly influences the way they behave. A conducive and religious madrasah environment also strengthens the formation of Islamic character.

2. Islamic Values that are Cultivated

Based on data analysis, there are five main values of Islamic education that are instilled, namely:

- Faith and piety
- Honesty
- Responsibility
- Discipline
- Social concern

These values are not only taught cognitively, but also through direct practice in school life.

3. Supporting and Inhibiting Factors

Supporting Factors:

- There is an Islamic-based character development program.
- Commitment of teachers and madrasah principals.
- Support from most of the students' parents.

Inhibiting Factors:

- The negative influence of social media and the environment outside school.
- Lack of individual student awareness of the importance of character formation.
- There are still limitations in supporting facilities for religious activities.

C. Discussion

The findings of this study indicate that MTs Manongkoki has implemented a holistic approach in shaping students' characters through Islamic education. This is in line with Zubaedi's opinion (2011) which states that effective character education must be implemented in an integrated manner through teaching, role models, and habituation.

The implementation of values such as honesty, responsibility, and social care has consistently been shown to have a positive impact on student behavior, although challenges such as negative external environmental influences are still found. This strengthens the results of Safitri's (2022) research which states that the role of the environment and digital media is a major challenge in character education in the modern era. The uniqueness of MTs Manongkoki lies in the contextual approach taken by teachers and madrasah leaders, where Islamic values are not only taught, but also practiced in everyday life. This is what distinguishes the madrasah from other general educational institutions.

CONCLUSION

Based on the results of the research and discussion that has been carried out, the following conclusions can be drawn:

1. The implementation of Islamic educational values in the formation of student character at MTs Manongkoki, Takalar Regency has been carried out systematically and in an integrated manner. These values are implemented through learning activities integrated with Islamic teachings, religious

habituation programs such as congregational prayer, tadarus, and kultum, as well as exemplary behavior from teachers and educators. This approach is effective in forming religious, honest, disciplined, responsible, and socially caring characters in students.

2. The Islamic values instilled in the educational process at the madrasah include spiritual, moral and social aspects.. This can be seen in the daily behavior of students who are starting to show positive changes, such as being more orderly in worship, respecting teachers and friends, and being responsible for schoolwork and environmental cleanliness.
3. Supporting factors in the implementation of Islamic educational values include the commitment of the madrasah principal and teachers, structured habituation programs, and the support of the majority of students' parents.. Meanwhile, inhibiting factors include the negative influence of social media, lack of supervision outside of school, and limited religious facilities and infrastructure.
4. In general, Islamic education at MTs Manongkoki provides real contributions to the formation of student character. However, this success needs to be supported continuously by all parties, both madrasahs, parents, and the surrounding community.

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