

## CHARACTER CHANGE THROUGH ISLAMIC EDUCATION IN SMAN 2 SUKATANI, PURWAKARTA

*Imam Tabroni<sup>1</sup>, Ayu Inayah<sup>2</sup>, Fadila Nurkamilah<sup>3</sup>, Neng Penti Nurjanah<sup>4</sup>*

Email: [imamtabroni70@gmail.com](mailto:imamtabroni70@gmail.com)

Universitas STAI Dr. KH. EZ. Muttaqien, Purwakarta

Jl. Baru, Ciwareng, Kec. Babakancikao, Kabupaten Purwakarta, Jawa Barat 41151, Indonesia

### ARTICLE INFO

#### Article history:

Received: 13/03/2022

Revised: 25/03/2022

Accepted: 1/04/2022

Available online: 28/04/2022

### ABSTRACT

The purpose of this study is to determine whether there is an influence of Islamic Religious Education on the character of students and to find out how much influence Islamic Religious Education has on the character of students. This research uses quantitative research using associative method. Sources of data obtained in the form of primary data. The data collection technique is in the form of a questionnaire. The population in this study amounted to 362 respondents and the sample in this study amounted to 65 respondents using the technique of determining the sample by means of simple random sampling. The data analysis process uses simple regression analysis, with Islamic Religious Education as the independent or independent variable and character as the dependent or dependent variable. Based on the results of the research conducted by the author, the results of testing the Islamic Religious Education hypothesis showed a t-count value of 6.171 or positive with a significant level of 0.000. Then  $t \text{ count} > t \text{ table}$  ( $6.171 > 2,000$ ) and the significant level is less than 0.05 ( $0.000 < 0.05$ ), which means that the hypothesis in this study rejects  $H_0$  and accepts  $H_a$ , meaning that there is a significant influence between Islamic Religious Education on student character. Through the results of the calculations that have been carried out to obtain the linear regression value  $Y=14,688+0,661X$ , sig. Level  $0.000 < 0.05$  (alpha value), then the conclusion is that there is an influence between Islamic Religious Education and Character. Based on the output, the value of  $R^2$  (R Square) is 0.377 ( $0.614 \times 0.614$ ) or 37.7%. Therefore, it can be concluded that Islamic Religious Education has a significant influence on the character of students.

#### Keywords:

Islamic Religious Education, Character, Change.

© 2022 L'Geneus. All rights reserved.

### 1. Introduction

A person's character is influenced by religion and his environment, that religion can be obtained through Islamic Religious Education in the school environment (Tabroni, 2019), (R. P. S. Imam Tabroni, n.d.-a), (Imam Tabroni, Muhammad Naafi'ul, n.d.). Islamic education at SMAN 2 Sukatani is not only obtained through subjects that aim to instill character values in students. However, in reality there are still a small number of students who have not instilled character values properly. It is also obtained through religious activities outside of class hours. From the explanation above, the researcher wants to examine the influence of Islamic Religious Education on the character of students at SMAN 2 Sukatani.

Currently, Indonesia is facing the problem of weakening the nation's character. This is indicated by the fact that various problems in the country slowly began to emerge over the last few decades. SMAN 2 Sukatani documentation. If not addressed immediately, it can threaten the existence and security of the Indonesian nation. Some of the serious problems

faced by the Indonesian people include weak national leadership, weak fighting spirit of the younger generation, high levels of corruption, and an identity crisis. In educational institutions it also reflects the decline of the character of students. One of the declines in student character, disharmony between students also occurs from time to time, and disputes cannot be avoided (Imam Tabroni, Rini Purnama Sari, Rahmat Apendi, n.d.), (R. P. S. Imam Tabroni, n.d.-b). This can be seen in school discipline violations such as truancy students, smoking around school, dirty language, fights between students, etc. In its development, character building in the nation's next generation has been pursued in various forms and efforts, but until now it has not been implemented in a comprehensive manner optimal (Arif, 2021), (Tabroni, Imam, Romdhon, n.d.-a), (Tabroni, Imam, Romdhon, n.d.-b), (Siti Nurjanah, Syarah Fakhrunnisa Imam Tabroni, n.d.). In the formation of character in children can not be done instantly, there needs to be a process of introduction, understanding, application, repetition, civilizing and internalization into character (Daradjat, 2002), (Nurpita Sari, Rita Ratnasari Tabroni, n.d.), (A. R. B. Imam Tabroni, n.d.).

Character is the value of human behavior related to God Almighty, oneself, with other humans, the environment and nationality which is manifested in thoughts, attitudes, feelings, words and actions based on religious norms, laws, customs, culture, and customs (Imam Tabroni, Putra, et al., 2022), (Heni Hermaningsih SM Imam Tabroni, n.d.), (Imam Tabroni & Rahmania, 2022). Character is also interpreted in the same way as the morality of the nation or the character of the nation (Imam Tabroni, Husniyah, et al., 2022), (Tabroni et al., 2021), (Tabroni & Purnamasari, 2022). A nation with character is a nation that has character and virtue, while a nation without character is a nation that does not have or lack character or does not have norms and standards of good behavior (Imam Tabroni, Jamali Sahrodi, et al., 2022), (Imam Tabroni, Alvioni Nadea Fikriah, et al., 2022). Thus, character education is a genuine effort to understand, shape, foster ethical values, both for oneself and for all citizens of society or citizens as a whole (Zubaedi, 2012). Daniel Goleman mentions in his book *Multiple Intelligence, and Emotional Intelligence*, as written by Sutarjo Adisusilo (2014), character education is value education, which includes nine interrelated basics, namely: Introduction contains arguments about the importance of study, which begins with research problems, affirms the distinction of research relevant, methods, research objectives, and thesis arguments that make the research interesting to do. This section is important so that novelty can be obtained from this research.

## **2. Methods**

In this study, the association method was used for quantitative research. Association study is a study that aims to find the relationship between two or more variables. Through this research, a theory can be developed to explain, predict and manage symptoms. Quantitative research is a study that produces results that can be achieved (obtained) through the use of statistical procedures or other forms of quantification. Quantitative methods focus on the symptoms that have certain characteristics in human life, which are called variables. In the quantitative method, objective theory is used to analyze the nature of the relationship between variables. These studies employ a survey research strategy, including "cross-sectional" and "longitudinal" studies using structured questionnaires or interviews for data collection, with a focus on generalizations from a sample to a population. have certain characteristics, are clear and complete which are considered representative of the population. Due to the large number of populations to be studied, so that this research can run efficiently, the researchers decided to take a sample of 20% of the total population. So the number of samples taken as many as 65 respondents.

Population is the totality of all objects or individuals that have certain, clear and complete characteristics to be studied. The object or value to be studied in the population is

called the unit of analysis or population element, it can be in the form of people, companies, media, and so on.<sup>10</sup> The population in this study were all students in SMA 2 Sukatani, totaling 362 students.

Data Analysis Data analysis is defined as the effort of data that is already available then processed with statistics and can be used to answer the formulation of the problem in research. Thus, data analysis techniques can be interpreted as a way of carrying out data analysis, with the aim of processing the data to answer the problem formulation (Creswell & Guetterman, 2020), (Sugiono, 2018).

### **3. Result and Discussion**

Islamic Religious Education emphasizes the formation of Islamic character in students, instilling understanding and guiding students to have honest, disciplined, and beneficial personalities for others (Sutanto et al., 2022), (Tabroni, Bagus, et al., 2022), (, M. Fahmi Hidayat, Siti Nurul H Imam Tabroni, n.d.). discussion using headings of no more than 3 (three) levels. For clarity, the results and discussion sections are presented as follows Responsibility is responsibility, Respect is respect, Fairness is justice, Courage is courage, Honesty is honesty, Citizenship is a sense of nationality, Self-discipline is self-discipline, Caring is caring, Persistence is persistence.

Islamic education learning is inseparable from the concept of learning that brings changes in student behavior (changes in behavior). Islamic education in secondary/high school is provided with the aim of:

- a. Develop faith through giving, cultivating and developing knowledge, appreciation, practice, understanding and experience of students about Islam to become Muslim human beings who continue to develop faith and devotion to Allah SWT (Tabroni & Budiarti, 2021), (Tabroni & Juliani, 2022).
- b. To realize religious and noble Indonesians, namely, knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant (tasamuh), maintaining personal and social harmony and developing a religious culture in the school community (Muslich, 2011), (Tabroni, Munajat, et al., 2022). Therefore, Islamic religious education should not only be taught in the classroom, but teachers must be able to motivate and facilitate religious learning outside the classroom through religious activities and create a religious school environment that is not limited to class hours (Imam Tabroni, Ayit Irpani, et al., 2022).

By carrying out the practices of Islamic religious activities that are used as culture for students, a character will be formed and embedded well in students. Likewise, what happened at SMAN 2 Sukatani, where the school implemented the practice of practicing Islamic religious education activities which were expected by students to be able to practice it in social life which could later affect their character. After conducting a preliminary study, the authors found problems regarding the implementation of Islamic Religious Education Activities that were still not obeyed by students. Among them, the researchers found a small number of students who were reluctant to shake hands with the teacher when entering school, then in the al-Qur'an tadarus activities the researchers saw a small number of students who read the al-Qur'an without being solemn (while playing with cellphones). As well as in the implementation of congregational prayers, researchers saw a small number of students who tried to avoid during prayer time. Not only that, the researcher also saw a small number of students who came to school not on time.

According to Rahmatulloh, as a teacher of Islamic Religious Education at SMAN 2 Sukatani, revealed that Islamic Religious Education given to students is not only in the form of classroom subjects but also in the form of Islamic Religious Education activities that are applied in activities everyday at school which is used as a habit. These Islamic Religious Education activities include: shaking hands with the teacher, reading the Qur'an before class starts, memorizing the al-Qur'an, praying in congregation, praying Duha, alms, and extracurricular Rohis. However, from the process of implementing these Islamic Religious Education activities, there are still a small number of students who have not carried out these activities properly.

The author conducted an interview with Andi Rukandi, as a PAI teacher, on 14-08-2020, at 09.45 WIB 9 Furthermore, according to Buan Burhan, as Deputy Head of Student Affairs at SMAN 2 Sukatani, revealed that Islamic Religious Education which is applied both in the classroom or in Islamic Religious Education activities outside the classroom aims to shape the character of students. Especially in Islamic Religious Education activities that are applied repeatedly, it will become a habit that is embedded in students. Because in the learning process there are still a small number of students who have not instilled the character of discipline, honest character, polite character, character of responsibility and character of empathy. For this reason, it is necessary to inculcate the habituation of Islamic Religious Education activities in schools.

Based on the above problems, there are several problems, especially regarding the process of Islamic Religious Education activities in schools and the character of students, the authors are interested in examining the influence of Islamic education on the character of students in SMA 2 Sukatani.

#### **4. Conclusion**

Based on the results of discussion and statistical testing about the influence of Islamic Religious Education on the character of SMA 2 Sukatani students, it can be concluded that: Islamic Religious Education has a positive and significant influence on the character of students. This can be proven from the results of testing the Islamic Religious Education hypothesis which shows the t-count value of  $6.171 > 2,000$  or positive with a significant level of  $0.000 < 0.05$ . Which means that the hypothesis in this study rejects  $H_0$  and accepts  $H_a$ . And obtained the linear regression value  $Y=14,688+0,661X$ , sig. Level  $0.000 < 0.05$  (alpha value), based on the output obtained is 0.661, meaning that if Islamic Religious Education is getting better, the character will increase by 66.1%. The influence of Islamic Religious Education on the character of students based on the results of the analysis of the coefficient of determination obtained  $R^2$  (R Square) of 0.377 ( $0.614 \times 0.614$ ) or 37.7%. This shows that the independent variable (Islamic Education) used is able to explain 37.7% of the dependent variable (character). Meanwhile, 62.7% was influenced or explained by other variables not included in this study

#### **5. Reference**

- Adisusilo, S. (2014). Pembelajaran Nilai Karakter. Raja Grafindo Persada.
- Arif, M. (2021). Akhlak Islami dan Pola Edukasinya. Kencana.
- Creswell, J. W., & Guetterman, T. C. (2020). Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research, Global Edition. Pearson Higher Education \& Professional Group.
- Daradjat, Z. (2002). Pendidikan Islam dalam Keluarga dan Sekolah. CV Ruhamah.
- Heni Hermaningsih SM Imam Tabroni, E. S. L. (n.d.). Efforts To Increase Students' Learning Motivation In Al-Qur'an Hadith Lessons About The History Of The Decline And Writing Of The Qur'an With CBSA. Jurnal

- Multidisiplin Madani (MUDIMA), 2(2), 795-804.  
<https://doi.org/https://doi.org/10.54259/mudima.v2i2.440>
- Imam Tabroni, Muhammad Naafi'ul, P. F. R. (n.d.). CONTEMPORARY ISLAMIC EDUCATION: OPPORTUNITIES AND CHALLENGES IN SOCIETY ERA 5.0. *At-Tahsin*, 2(1), 17-26.  
<http://ejournal.stitta.ac.id/index.php/attahsin/article/view/58>
- Imam Tabroni, Rini Purnama Sari, Rahmat Apendi, D. K. A. (n.d.). CHARACTER EDUCATION OF THE HISTORY OF ISLAMIC CIVILIZATION. *At-Tahsin*, 2(1), 27-36.  
<http://ejournal.stitta.ac.id/index.php/attahsin/article/view/59>
- Imam Tabroni, A. R. B. (n.d.). Implementation Of Islamic Education Learning With Social Care Participants Educated. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 805-810.  
<https://doi.org/https://doi.org/10.54259/mudima.v2i2.443>
- Imam Tabroni, Alvioni Nadea Fikriah, Dida Nurbaida, & Fadila Qoulan Sadida. (2022). Effect Of Educator Qualifications On Educational Institutions. *ULIL ALBAB : Jurnal Ilmiah Multidisiplin*, 1(4 SE-Articles), 896-900. <http://ulilalbabinstitute.com/index.php/JIM/article/view/195>
- Imam Tabroni, Ayit Irpani, Didih Ahmadiyah, Akhmad Riandy Agusta, Sulaiman Girivirya, & Ichsan. (2022). IMPLEMENTATION AND STRENGTHENING OF THE LITERACY MOVEMENT IN ELEMENTARY SCHOOLS PASCA THE COVID-19 PANDEMIC. *MULTICULTURAL EDUCATION*, 8(01 SE-Articles), 15-31.  
<https://www.mccaddogap.com/ojs/index.php/me/article/view/15>
- Imam Tabroni, Husniyah, H., Sapitri, L., & Azzahra, Y. (2022). Impact of Technological Advancements on The Establishment of Characteristics of Children. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 27-32. <https://doi.org/10.54259/eajmr.v1i1.453>
- Imam Tabroni, Jamali Sahrodi, Ulfiah, & Lindawati. (2022). Early Childhood Education In Islamic Education Perspective. *ULIL ALBAB : Jurnal Ilmiah Multidisiplin*, 1(4 SE-Articles), 901-909.  
<http://ulilalbabinstitute.com/index.php/JIM/article/view/194>
- Imam Tabroni, Putra, D. D., Adawiah, N., & Rosmiati. (2022). Forming Character With Morals Prophet Muhammad Saw. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 41-48.  
<https://doi.org/10.54259/eajmr.v1i1.455>
- Imam Tabroni, R. P. S. (n.d.-a). IMPLEMENTATION OF ISLAMIC CHARACTER EDUCATION AT THE TIME OF THE PROPHET MUHAMMAD IN MADINAH. *At-Tahsin*, 2(1), 1-7.  
<http://ejournal.stitta.ac.id/index.php/attahsin/article/view/56>
- Imam Tabroni, R. P. S. (n.d.-b). ISLAMIC CULTURE IN PURWAKARTA REGENCY, WEST JAVA, INDONESIA. *At-Tahsin*, 2(2), 37-43. <http://ejournal.stitta.ac.id/index.php/attahsin/article/view/60>
- Imam Tabroni, & Rahmania, S. (2022). Implementation of Akhlaqul Karimah Through Islamic Religious Education Approach In Early Children. *East Asian Journal of Multidisciplinary Research*, 1(1 SE-Articles), 33-40.  
<https://doi.org/10.54259/eajmr.v1i1.454>
- Muslich, M. (2011). Pendidikan Karakter Menjawab Tantangan Krisis Multidimensional. Bumi Aksara.
- Nurpita Sari, Rita Ratnasari Tabroni, I. F. R. (n.d.). Management Of The Madrasah Aliyah Curriculum Of Religious Sciences Program At MAN 1 Purwakarta. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 811-820.  
<https://doi.org/https://doi.org/10.54259/mudima.v2i2.445>
- M. Fahmi Hidayat, Siti Nurul H Imam Tabroni, D. F. (n.d.). TEGALWARU, ISLAMIC RELIGIOUS EDUCATION BASED ON BOARDING SCHOOL OF MTS AL-FATAH. *Education: Jurnal Sosial Humaniora Dan Pendidikan*, 2(1), 10-13. <http://journal.stiestekom.ac.id/index.php/Education/article/view/98>
- Siti Nurjanah, Syarah Fakhrunnisa Imam Tabroni, D. M. A. (n.d.). The Role Of The PAI Teacher In Implementing The Values Of Inter-Religious Tolerance In Students. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 779-786.  
<https://doi.org/https://doi.org/10.54259/mudima.v2i2.438>
- Sugiono. (2018). Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif, dan R&D. Alfabeta.
- Sutanto, H., Th, M., Muta'allim, S., Asman, M., Marantika, M., Pd, M., Pd, M., Harto, S., Yunus, M., Arifin, M., Yudi, A., Rahman, Agustiawan, A.-K., Tabroni, I., Pd, M., Ubaidillah, M., Pd, & Asman, A. (2022). BUKU AJAR MODEL DAN STRATEGI MANAJEMEN KONFLIK DALAM RUMAH TANGGA PENERBIT CV.EUREKA MEDIA AKSARA.
- Tabroni, Imam, Romdhon, A. M. (n.d.-a). The Influence Of Islamic Religious Education On The Student's Conduct. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 787-794.  
<https://doi.org/https://doi.org/10.54259/mudima.v2i2.439>
- Tabroni, Imam, Romdhon, A. M. (n.d.-b). The Influence Of Islamic Religious Education On The Student's Conduct. *Jurnal Multidisiplin Madani (MUDIMA)*, 2(2), 787-794.
- Tabroni, I. (2019). MODEL PENDIDIKAN ISLAM: Teknik Mendidik Anak dengan Treatment di Era 4.0. CV Cendekia Press.
- Tabroni, I., Bagus, S., Uwes, S., Drajad, M., & Bahijah, I. (2022). The Learning Process Of Children With Special Needs At Salsabila Inclusive School, Purwakarta. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 15(1), 52-62. <https://doi.org/10.37812/fikroh.v15i1.387>
- Tabroni, I., & Budiarti, D. (2021). PERAN KYAI DALAM MEMBINA AKHLAK SANTRI DI PONDOK PESANTREN AL-MUINAH DARUL ULUM DESA SIMPANG KECAMATAN WANAYASA. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 7(2), 108-114.

- Tabroni, I., & Juliani, A. (2022). PERAN ORANG TUA DALAM MEMBINA AKHLAK ANAK PADA MASA PANDEMI DI RT 64 GANG MAWAR IV PURWAKARTA. *Jurnal Sosial Humaniora Dan Pendidikan*, 1(1 SE-Articles). <http://ejurnal.stie-trianandra.ac.id/index.php/inovasi/article/view/172>
- Tabroni, I., Munajat, N., Uwes, S., & Rostandi, U. D. (2022). Parenting Patterns in Educating Children's Prayer Discipline During the Coronavirus Disease (Covid-19). *Edukasi Islami: Jurnal Pendidikan Islam*; Vol 11, No 01 (2022): *Edukasi Islami: Jurnal Pendidikan Islam*. <https://doi.org/10.30868/ei.v11i01.2140>
- Tabroni, I., Nasihah, F., & Bahijah, I. (2021). THE IMPLEMENTATION OF SCHOOL CULTURE-BASED CHARACTER EDUCATION IN SALEM STATE ELEMENTARY SCHOOL, PONDOKSALAM SUBDISTRICT, INDONESIA. *Erudio Journal of Educational Innovation*; Vol 8, No 2 (2021): *Erudio Journal of Educational Innovation*. <https://erudio.ub.ac.id/index.php/erudio/article/view/544>
- Tabroni, I., & Purnamasari, R. (2022). Kajian Yasinan Mingguan dalam Membina Karakter Masyarakat Pada Masa Covid-19 di Perumahan Lebak Kinasih Purwakarta. *Sivitas: Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, 2(1), 9–18. <https://doi.org/10.52593/svs.02.1.02>
- Zubaedi. (2012). *Desain Pendidikan Karakter* (2nd ed.). Kencana Prenada Media Group.