



Transformation of The Value of Religious Characters in Civic Education Learning in Elementary Schools

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Abstract

This study aims to describe how the transformation of the value of religious characters in civic education learning. This study uses a qualitative method, where the research data collected from the teacher based on real experience both the speech or behavior of the research subject as well as the existing field situation because it intends to find out the phenomenon of Transformation of Religious Character Value in civic education learning in Palembang Elementary School. The results of this study found that the application of the value of the religious character of elementary school students in the city of Palembang, namely students can behave in tolerance, mutual respect between fellow courtesy to the teacher and in learning activities in the classroom students give greetings to teachers and other students. This is indicated by the attitude shown by students when they meet teachers and other students. Furthermore, students give smiles, greetings, greetings, courtesy, and courtesy. In addition, students carry out obedience in performing worship.

Keywords: The Value Of Religious Character; Civic Education; Elementary School

Introduction

Character education is efforts that are designed and carried out systematically to instill the values of student behavior that relate to God Almighty, oneself, fellow human beings, the environment, and nationality that manifests in thoughts, attitudes, feelings, words, and deeds based on religious norms, law, manners, culture, and customs (Gunawan, 2012; Marini, 2017). According to Marsh & Kleitman (2005) states that character education teaches habits of thought and behavior that help individuals to live and work together as family, society, and nation. As well as, helping others to make decisions that can be accounted for.

Character education in the present context is very relevant to overcome the moral crisis that is currently happening in our country (Aunurrahman, Hamied & Emilia, 2016). These crises include increasing promiscuity, the rampant number of child and adolescent violence, crime against friends, juvenile theft, cheating, drug abuse, pornography, and the destruction of other people's property that have so far not been able to completely overcome, therefore how important character education is (Mitchell, 2017).

According to Lickona (2009), character is related to moral concepts (moral knocking), moral attitude (moral felling), and moral behavior (moral behavior). Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do good, and doing good deeds. The chart below is a chart of the relationships between the three frameworks of thought.

Character education is a system of planting character values to school citizens which includes components of knowledge, awareness or willingness, and actions to implement these values (Van et al, 2019; Siregar, 2018; Iasha, 2018). Character education can be interpreted as "the deliberate use of all dimensions of school life to foster optimal character development" (Battistich, 2005). In character education in schools, all components (education stakeholders) must be involved, including the components of education itself, namely curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment infrastructure, funding, and work ethic for all school members / the environment. In addition, character education is interpreted as a behavior of school citizens who in carrying out education must have character (Saidek & Islami, 2016).

Transformation of character values in an education system is a link between good character components and contains behavioral values (Elan, Sapriya & Abdulkarim, 2018). Furthermore, these components can be carried out, either thoroughly or gradually. In addition, these components are interconnected between knowledge of behavioral values with strong attitudes or emotions to be implemented, both towards God Almighty, oneself, fellow citizens, environment, nation and state, and the international world (Sanderse, 2016; Walker, Roberts & Kristjánsson, 2015). Kesuma (2011) Suggested that there were signs in transforming character values. Curriculum theory and character education are the minimum signs intended.

Transformation of character values is also carried out by the government in the Character Education Strengthening Program (Peterson & Seligman, 2004). This program is an educational program in schools to strengthen students' character through harmonization of heart, feeling, thinking, and sports with the support of public involvement and cooperation between schools, families and communities which are part of the National Mental Revolution Movement.

Character education transformation is carried out by instilling character values in each subject taught by all educational institutions to their students (Gunawan, 2018; Wardhani et al, 2018). The basic religious word is religion that comes from a foreign language religion as a form of a noun which means religion or belief in the existence of something natural power above humans (Huda, Jasmi, Mustari, & Basiron, 2017). Whereas religious comes from the word religious which means the inherent religious nature of a person (Yunisha, 2018). Religion is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Bowen, 2017; Suparlan, 2010). This religious character formation can certainly be done if all components of the education stake holders can participate and participate, including parents of the students themselves (DeRoche & Williams, 2001).

Religious value is one of the character values which is used as an attitude and behavior that is obedient in carrying out the teachings of the religion adhered to, tolerant of the implementation of worship of other religions, and living in harmony with those of other religions. This religious character is needed by students in facing the changing times and moral degradation as it is today. In this case students are expected to be able to have and behave with bad good measure based on religious provisions and provisions.

Because of the fundamental life and function of religion in human life, religion can be used as a basic value for education, including character education, thus giving birth to a model of a religion-based education approach. Character education based on religion is education that develops values based on religion that form the main, noble personality, attitude and behavior in life Value of religious characters in this study, namely in the form of: (1) giving a smile, greetings, greetings polite, and polite; (2) pray every time you start and end activities or carry out tasks; (3) thank God for His blessings and gifts; (4) thank God for the success adopted; (5) respecting people who are worshipping; (6) reject any attitudes, actions,

and policies that deviate or tarnish religion; and (7) maintaining the harmony of life between followers of the religion in order to create an atmosphere of peace and tranquility.

Civic Education subjects in elementary schools are subjects that have a bearing on the formation of democratic and responsible Indonesian citizens and good character (Rachmadtullah, 2015) Civic Education Lessons have a strategic and important role, namely in shaping students and attitudes in everyday behavior, so that each individual is expected to be able to be a good person. According to Cogan & Morris (2001) Civic Education is broadly formulated to include the process of preparing young people to take on their roles and responsibilities as citizens, and in particular, the role of education including schooling, teaching and learning, in the process of preparing citizens. Althof & Berkowitz (2006) suggests that subjects civic education has a role in forming character and character that have religious values that can form individuals into a moral person who can live up to their freedom and responsibility.

The study of character education has been carried out a lot, according to Garcia (2016). Education applied in schools also requires to maximize skills and cognitive abilities. With such understanding, there are actually other things that are no less important than children that we realize have been neglected. That is giving character education to students. according to Webber (2015) and Chang, & Chou,(2015) Character education matters as a balance of cognitive skills. Some of the facts we often encounter together, a wealthy businessman is not generous, a politician does not even care about his starving neighbor, or a teacher is not concerned about seeing street children who do not get the opportunity to study in school. That is proof of the lack of a balance between cognitive education and character education.

Based on the study that has been described, this study aims to find out how descriptive the transformation of character values in civic education subjects in elementary schools. This research is expected to contribute to knowledge for elementary school teachers and education practitioners

Method

This study aims to find out the descriptive transformation of the value of religious characters in civic education learning in elementary schools. The research method used in this study is a qualitative method. according to Cresswel (2017) research Qualitative research is interpretive research, in which researchers engage in continuous and continuous experience with participants. It is this involvement which later raises a series of strategic, ethical, and personal issues in the qualitative research process (Creswell, Hanson, Clark & Morales, 2007). With his involvement in concerns such as this, qualitative researchers have a role to identify their abilities, values, and personal background in a reflexive manner, such as gender, history, culture, and socio-economic status, which could have helped shape their interpretations during the study. In addition, qualitative researchers also play a role in obtaining entries in research sites and ethical problems that can appear at the same time as empirical inductive strategies. Qualitative research begins with the data collected from teachers and students based on real experience whether it is speech or behavior of the research subject or the existing field situation because it intends to find out the phenomena experienced by Palembang elementary school students.

The procedures carried out in this study include survey and preliminary observation, preparation of research proposals, management of research permits, data collection in the field, processing of research data, and preparation of research reports. The research data is obtained from learning observation, interviews and documentation relating to the implementation of religious values in character education.

Results

The values of religious character that are transformed in civic education learning begin with the First Core Competence in the 2013 curriculum applied by Indonesia, with regard to religious competence. In civic education learning there is a holistic phenomenon that is applied in civic education learning activities. Learning activities also use methods and approaches that support the transformation of religious

values to students so that in the learning activities the teacher often uses the method of discussion and inquiry. The learning method is carried out so that the internalization of the values of religious characters is easily understood. In implementing learning activities in the classroom teachers always apply and encourage students to internalize the values of religious characters that can be done, among others: honesty, discipline, justice, cooperation, responsibility, creative.

Furthermore, based on the results of observations obtained civic education learning competencies carried out at the elementary school in the city of Palembang concerning accepting, carrying out and respecting the teachings of the religion they adhere to. The result of the transformation for the value of the religious character of the elementary school students of Palembang City is that students greet the teachers and other students. This is indicated by the attitude shown by students when they meet teachers and other students. Furthermore, students give smiles, greetings, greetings, courtesy, and courtesy. In addition, students carry out obedience in performing worship.

Based on the results of observations and field notes, it was found that elementary school students in Palembang to start learning activities began with prayer. As the results of the interview on the question "Why pray every start and end of activities is considered necessary for elementary school students.

"Doa is a first and foremost activity that must be accustomed by the teacher, especially to every student, both Muslim and non-Islamic. In addition to prayer before learning, prayer after learning is also important as expressed in expressing the gratitude for the presence of Allah SWT and at the same time asking for blessings for all learning activities by teachers and students and asking to be blessed by Allah SWT understanding of all the lessons that students have received -beauty from morning to noon (the time before going home)

(Interview: Class teacher)

Palembang City Elementary School students were first given the knowledge to value religious characters through civic education subjects, Palembang Elementary School teachers also developed the knowledge of students who had prior knowledge. After moral knowledge for the value of religious character was built, students began to have moral feelings. Thus, Elementary school students in Palembang City have grown the value of religious character in the form of giving a smile, greetings, greetings, courtesy and courtesy. Students also pray every time they start and end activities or carry out tasks.

Based on the description, it can be seen that the Elementary School of Palembang City not only emphasizes academic competence, but also develops character values. As the results of research by Kamaruddin entitled "Character Education and Students Social Behavior" states that the important thing for an educational institution is not only to pay attention to the needs of students' academic competencies, but also character development so that graduates become academically ready and good character graduates.

The value of religious character developed by Palembang City Elementary School students, in addition to civic education learning, is also influenced by the learning of Islamic religious education because students get lessons for memorizing letters, and takhosus classes. The implementation of the Dhuha prayer and midnight prayer in congregation were also carried out by the Palembang City Elementary School students. This shows that the religious adherence of students has begun to look and develop. As the opinion of the religious teacher who stated that:

"Religious equality is a concept that describes the condition of someone who practices the entire command of Allah SWT, away from the prohibition of Allah SWT in a way that has been exemplified by the Majesty of the Prophet Muhammad"

(Interview: teacher of Islamic religion)

The value of religious characters obtained is one of them is the Student thanked God for His blessings and gifts. Students also thank God for the success of being followed. In addition, students respect people who are worshipping. This is seen when there are friends who are worshipping, other students do not interfere. As the results of the interview with the question "Are Palembang Elementary school students showing an attitude of respect for people who are worshipping

Discussion

Based on the research findings that have been described, it can be classified that the value of religious character is the value of obedience and obedience that is inherent in a person in understanding and implementing the religious teachings that are adopted. Palembang City Elementary School seeks to attach student obedience and obedience through learning. This is consistent with the research conducted by Sayektiningsih, Sumardjoko & Muhibin (2017) stating that in education activities in the classroom religious (Islamic) character formation is carried out by applying integrated education in each subject. Teaching materials should be developed in such a way as to be able to simultaneously build emotional, spiritual and intellectual intelligence that is a human need.

In simple terms, the transformation of religious values into character education can be defined as any effort that can be made to influence the moral character and positive values of students (Volkov,2008). Transforming religious values into character education helps someone to understand, pay attention to, and carry out core ethical values (Freathy, 2017). Starting from the definition, the type of character that wants to be built on students, of course must understand the values, pay more attention to the truth of those values, and then do the things that are believed, even though they have to face challenges and pressures both from outside and inside themselves.

Conclusion

Based on the stages of the results of this research, the conclusions in this study are the transformation of religious values into character education can be defined as any effort that can be made to influence moral character. The value of religious character instilled in this research, namely in the process of transformation learning activities given always reflects the belief in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs that are adhered to, respecting religious differences, upholding a tolerant attitude towards religious worship and belief others, living in harmony and peace with other believers. The implementation of the values of religious character is shown in the attitude of peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between believers and religions, anti-abuse and violence, friendship, sincerity, not imposing the will, loving the environment, protecting small and marginalized.

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