

Teacher's Strategy in Educating Student Character in the Coronavirus disease (COVID-19)

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Abstrak: Penelitian ini membahas tentang strategi guru pendidikan agama Islam dalam pembelajaran Pendidikan Agama Islam sebagai upaya pembentukan kepribadian Islami peserta didik. Jenis penelitian ini adalah penelitian kualitatif. Pendekatan penelitian interdisipliner yang digunakan antara lain: pendekatan manajemen, pedagogis, sosiologis, dan psikologis. Sumber data primer dari penelitian ini adalah guru PAI. Sumber data sekunder dalam penelitian ini berupa data profil sekolah, teori konsep strategi pembelajaran, teori pendidikan agama Islam, dan teori pembentukan kepribadian muslim. Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Analisis data menggunakan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menemukan bahwa strategi pembelajaran pendidikan agama Islam dalam membentuk kepribadian muslim siswa menggunakan dua strategi pembelajaran, yaitu pembelajaran langsung dan pembelajaran tidak langsung.

Kata Kunci: Strategi Pembelajaran, Karakter Siswa, Pendidikan Islam.

Abstract: This study discusses the strategy of Islamic religious education teachers in the teaching of Islamic Education as efforts to establish the Islamic personality of the students. This type of research is qualitative research. Interdisciplinary research approach used, among other things: management approach, pedagogical, sociological, and psychological. Sources of primary data from this study were teachers of Islamic education. Secondary data sources in this study a school profile data, theories on the concept of the learning strategies, Islamic religious of education theory, and the theory of the formation of Muslim personality. Data collection techniques using observation, interviews, and documentation. Data were analyzed using the stages of data reduction, data presentation, and conclusion. The research found that the learning strategies of Islamic education in shaping Muslim personality of students use two strategies of learning, ie learning direct and indirect learning.

Keywords: Learning Strategies, Student Character, Islamic Education.

INTRODUCTION

Islamic Religious Education as an ikhtiyariyah process contains special characteristics and characteristics, namely the process of planting, developing and strengthening values (Tabroni, 2019). manifests itself in the form of outward and spiritual behavior, and it is the fundamental driving force/enforcer for one's behavior (Schunk, 2015), (Pavlov, 1928), (Crosby, 1995) (H. M. Arifin, 2000).

Islamic education also trains the sensibility of students in such a way that attitudes and behavior are dominated by deep feelings of Islamic ethical and spiritual values (Tabroni, Bagus, et al., 2022), (Tabroni & Juliani, 2022). They are trained, so that they

seek knowledge not only to satisfy intellectual curiosity or just for the benefit of the material world, but also to develop themselves as rational and pious beings who will later provide physical, moral and spiritual well-being for families, communities and mankind (Imam Tabroni, Putra, et al., 2022). This view stems from deep faith in Allah swt. (Fadhlan Mudhafir, 2000).

Based on the Law on the National Education System Number 20 of 2003, it is explained that: National education aims to develop the potential of students to become fully Indonesian human beings, namely human beings who believe and are devoted to God Almighty, have knowledge and skills, have noble character, are healthy physically

and spiritually, have a strong personality, intelligent, creative, independent and have a sense of responsibility. (Nasional, 2003).

In an effort to instill religious behavior in students, it is highly expected that every educational institution has an influence on the formation of a religious spirit in children (Imam Tabroni & Anita Nurul Wafa, 2021). (Imam Tabroni, Rini Purnama Sari, Rahmat Apendi, n.d.). However, it is great faith that is the foundation of human mental and spiritual where his attitudes and behavior are manifested according to the rules of his religion (Imam Tabroni et al., 2021). The values of a person's faith are the whole person who The small influence in question really depends on various factors that can motivate children to understand religious values (Nurpita Sari, Rita Ratnasari Tabroni, n.d.). Because religious education is essentially value education. Therefore, religious education is more focused on how to form habits that are in line with religious guidance (Imam Tabroni, Husniyah, et al., 2022) (Jalaluddin, 1997).

The influence of the formation of a religious spirit and religious behavior in educational institutions, especially in formal educational institutions (schools) depends a lot on the characteristics of the religious education provided at the school (Imam Tabroni & Siti Maryatul Qutbiyah, 2022). This is because schools, in an Islamic perspective, function as media for the realization of education based on the goals of thought, aqidah and sharia in an effort to worship Allah and obey Him so that humans are protected from deviations from their nature (Imam Tabroni, Ismayanti, et al., 2022).

In this connection, in an effort to form a pious Muslim person, education through the school system should be given special emphasis (Tabroni, Imam, Fatimah, Dina, Hidayat, M. Fahmi, H, n.d.). This is because school education has a regular, graded program and follows clear and strict requirements (Imam Tabroni, n.d.). This supports the preparation of a more accommodating Islamic education program. (Ondeng, 2004).

Teachers in using learning strategies should adapt to the conditions and atmosphere of the classroom and of course teachers are required to play more roles using varied learning strategies (Tabroni, Munajat, et al., 2022), (Imam Tabroni & Ismiati Ismiati, 2021). Each learning strategy has advantages and disadvantages (Imam Tabroni & Rahmania, 2022). In order to avoid boring learning activities for students, a teacher needs to create good learning strategies that are in line with the needs of these students (Tabroni & Dodi, 2022).

Based on this phenomenon, the authors consider it necessary to conduct research to see the strategies applied by Islamic religious education teachers in order to produce reliable outputs, especially in creating students who have character and are Islamic in view (Zakiyah, Rafani Aura Suci, Tabroni, Imam, n.d.). Likewise, researchers will specifically examine the learning strategies applied by teachers in teaching Islamic Religious Education subjects as the main basis in realizing students with Muslim personalities (Tabroni, n.d.), (Tabroni & Purnamasari, 2022).

RESEARCH METHODS

This type of research is qualitative. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Creswell, 2012). The qualitative research in this study aims to find the perceptions of religious education teachers in shaping the Muslim personality of students. The approach used in this study is an interdisciplinary approach, including:

management, pedagogical, sociological, and psychological approaches. This study uses 2 (two) types of data sources, namely: Primary Data, in field research primary data is the main data taken directly from the informants who in this case are Islamic Religious Education teachers (Miles & Huberman, 1994). This data is in the form of interviews (interviews) and secondary data, data collection in the form of existing documents

and relevant research results found by researchers. This data is in the form of important documentation regarding school profiles, theories about the concept of learning strategies, Islamic religious education, and the formation of Muslim personalities.

Researchers are directly involved in the research location to conduct research and obtain concrete data related to this discussion.

The data collection technique used by the researcher is observation or observation of ways to analyze and record systematically about behavior by observing or observing individuals or groups directly. To carry out this qualitative data analysis, it is necessary to emphasize several stages and steps, namely word reduction and data presentation and verification. (Basrowi & Suwandi, 2008).

RESULTS AND DISCUSSION

Learning in formation of students' muslim personality a teacher must know his duties and responsibilities as educators (Tabroni & Budiarti, 2021). Teachers besides having the task of teaching, are also responsible for the learning achievements of their students (Imam Tabroni, Muhammad Naafi'ul, n.d.). Learning achievement must meet three aspects, namely cognitive, psychomotor and affective (Tabroni, Imam, Romdhon, n.d.-a) In the teacher's effort to shape the Muslim personality of students through learning Islamic Religious Education, the teacher uses two learning strategies, namely: 1. Direct Instruction. Direct learning prioritizes the process of learning concepts and motor skills, thus creating a more structured learning atmosphere. This learning is usually done in the classroom, the implementation is planned and the material is arranged in the curriculum (Hersey et al., 2013). For the success of the learning strategy, it is necessary to choose the right learning method (Heni Hermaningsih SM Imam Tabroni, n.d.). This greatly affects students' absorption of teaching materials and it is hoped that Islamic knowledge can be a shield for students against deviant behavior that denies it from Muslim personality traits. So that the material is not only known to be tested or just carry out the demands of the curriculum and assignments. There are several things that can be used in learning Islamic Religious Education, namely:

a. Persuasive Method

Approaches to students ranging from knowledge of conditions, motivation, level of intelligence to the background of students are needed in learning. This will be used as the basis by the teacher to determine the direction of further learning.

b. The Story of Targib and Tarhid

The story that is meant is not in a narrow sense, which is told to students not necessarily from the stories of the companions of the Prophet or Islamic figures. This is one of the reasons why teachers must have broad insight, especially they must have insight into the material being taught because facts that are relevant to the importance of discipline, responsibility, and mutual respect can become teaching materials which are then packaged in the form of stories. According to Andi Ismail Saleh, based on his experience using the story method in collaboration with Targhib and Tarhid in learning Islamic Religious Education, besides telling relevant facts, he sometimes tells stories. Where in the fairy tale there are lessons that can be learned in relation to the importance of religious attitudes, discipline, and mutual respect, so that a Muslim personality can be formed in students (Komariah et al., 2021).

c. Learning Methods and Warnings (Advice)

In the method of taking lessons and warnings related to the formation of the Muslim personality of students, the teacher inspires the hearts of students through taking lessons and warnings in the form of advice so that the Islamic Religious Education material that has been taught can be implemented by students effectively. Really in everyday life. Indirect learning (indirect instruction) is a learning strategy that shows the highest form of student involvement because the teacher's function here is only as a facilitator, students learn more through observation, investigation, drawing data inference, forming hypotheses and conclusions. In this learning strategy, students are required to be able to solve problems in

their lives, study actual cases and the appropriate response to these cases. So that indirect learning (indirect instruction) in the formation of the Muslim personality of students can encourage students to think about their behavior (Tabroni, Imam, Romdhon, n.d.-b).

The results of the Islamic religious education learning carried out. However, the impact of learning Islamic religious education must be seen in terms of cognitive, affective and psychomotor. Islamic religious education learning is said to be successful when students can understand Islamic religious education material while being able to actualize their understanding in everyday life. For more details, the results of the interview with Gusmiati will be described as follows: Based on the presentation of the results of the interview, it can be understood that the impact of learning Islamic Religious Education cannot be directly seen after the learning is carried out. Because learning Islamic Religious Education not only transfers material to students, but requires appreciation of the material so that it causes a change in the attitude of students after getting the material. So, learning Islamic Religious Education must include cognitive, affective, and psychomotor aspects. To find out in depth about the results of the Islamic religious education learning strategy on the Muslim personality of students, it can be seen in the explanation of the Muslim character studied below:

1. Religious

Islamic religious education strategies implemented by Islamic religious education teachers have an impact on: First, the fluency of students in reading the Qur'an after attending IMTAQ extracurricular activities. This is evident in the test results observed by researchers, there is a development of students in reading the Koran. Second, the attitude and behavior of students who are obedient in carrying out their religious teachings can be seen in their prayer activities. In carrying out congregational prayers in the Mushallah, some students no longer have to be ordered to perform the Zuhur congregational prayers in the Mushallah. In addition, it was found that students performed the Duha prayer

when they arrived early at school without being instructed by the teacher. This awareness emerged from advice by Islamic religious education teachers. As revealed by Wahyudi,

2. Discipline

Gusmiati admitted that the achievement in learning Islamic Religious Education as an effort to form the Muslim personality of students could be considered not optimal for students as a whole. Discipline in terms of obeying school rules to dress Islamically during school hours is something to be grateful for. Moreover, in general, female students wear headscarves in activities daily life both during school hours and outside school hours.¹

Virda Zul Azzahrah said the task given by the teacher in Islamic Religious Education learning to wear the hijab every time she left the house made her accustomed to wearing the hijab, so that when she left the house without wearing the hijab, she felt something was missing in her appearance (Imam Tabroni, Jamali Sahrodi, et al., 2022). Likewise, Nurfadillah revealed that the task of covering the aurat of teachers in Islamic Religious Education lessons made him feel comfortable when wearing the hijab and embarrassed if not wearing it (Siti Nurjanah, Syarah Fakhrunnisa Imam Tabroni, n.d.).

3. Respect Others

In shaping the Muslim personality of students, schools need to contribute to creating a conducive environment to foster students' faith and piety through habituation and moral development of students through religious activities (Imam Tabroni, Jamali Sahrodi, et al., 2022).

From the results of observations and interviews at schools, it can be seen that the habits carried out through the habit of shaking hands when meeting, smiling and greeting when meeting teachers, for example, make them more familiar with teachers so that it affects their appreciation of teachers. Then the moral development of students is carried out with advice, religious activities and so on. From these efforts, it is very influential on changes in students' attitudes.

¹Wahyudi, interview, Jera'e 21 January 2016.

CLOSING

Based on the results of the research described in the previous discussion, the authors draw the following conclusions: 1. As an effort to shape the Muslim personality of students, Islamic Religious Education teachers use two learning strategies, namely direct learning (direct instruction) and indirect learning (indirect instruction). The factors that support the strategy of Islamic Religious Education teachers in Islamic Religious Education learning in shaping the Muslim personality of students are: 1) School policies, 2) Cooperation between educators, 3) Family and community

environments. The inhibiting factors are: 1) Lack of awareness of students regarding behavior that shows the Muslim personality, 2) Family and community environment. So that the results of the Implementation of the Strategy of Islamic Religious Education Teachers in Islamic Religious Education Learning in the formation of the Muslim personality of students have a good impact on religious behavior, discipline, and respect for others, but still needs to be improved and special attention is paid to the formation of disciplinary behavior.

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