Model of Cultivating Student’s Character Through the Integration of Islamic Education

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ABSTRACT: This research aims to implement Islamic religious education learning by integrating religious lesson material with other lessons and extracurricular school activities to build character. This research is field research using a qualitative approach. Data collection uses interview, observation and documentation methods. Data analysis begins with data retrieval, data reduction, and evaluation stages. The results of this research cover four aspects of integrating Islamic religious education. First, the educational process is carried out by presenting material by combining Islamic religious education with subject material in other subjects combined into one theme and sub-theme taught simultaneously in one learning activity. Second, to integrate the learning process with students' learning experiences, teachers and schools visit certain places, such as markets and residential areas, to build students' social spirit. Third, integration between teachers and parents, such as electronic communication and home visits. Fourth, integration of education with extracurricular programs such as Imtaq activities every Friday, tahsin and tahfidz al-Qur'an programs, Student Personality Development and commemoration of Islamic holidays. This integration pattern is an alternative that schools can use as a form of character-building for students. This research is limited to the character cultivation model so other research is needed to complement the study of character education. The findings of this research provide a scientific contribution to the character education model by integrating religious education with general education.


**Keywords:** Character Cultivation, Educational Integration, Islamic Education.

**Received:** February 5, 2024; **Revised:** April 26, 2024; **Accepted:** July 10, 2024

### I. INTRODUCTION

The Indonesian government is committed to improving character-based education in the face of the golden generation in 2045 (Rohmah et al., 2024). Presidential Regulation No. 87/2017 on Strengthening Character Education (PPK) stipulates character development goals that include values such as religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curious, loving, respectful, communicative, peaceful, and joking. To strengthen this goal, according to Alimron as the ultimate goal of character development in educational institutions is to achieve the degree of glory as a human being. On this basis, character education is applied to academic institutions at all levels of education with the hope that students will have a strong character manifested in themselves and others (Alimron et al., 2023).

Implementation of character strengthening above, so that education must be carried out with principles that prioritise and illustrate character values such as daily habits, awareness, understanding, and deep concern. (Amriani et al., 2023; S. Anwar, 2024; Marzuqi, 2022; Syah, 2022) It focuses on increasing the potential of all students as a whole and integrating, showing examples of applying educational characteristics in every academic environment and taking place all the time through habituation in everyday life.

Megawangi, (2021) referred to as the originator and initiator of education with character content in it, defines nine noble character content that wants to be formed through education: First, love of God, trustworthiness, respect, loyalty. Second, responsibility, independence, discipline, excellence, and order. Third, trustworthiness. Fourth, respect and courtesy. Fifth, compassion, caring, and cooperation. Sixth, confident, creative, and unyielding. Seventh, justice, compassion, and leadership.

Character education is still essential for everyone at school (Marzuqi, 2022). The research has produced several subjects relevant to their areas of interest. The results of Sari et al., (2015) study show that the cultivation of student character is carried out through the habituation of the values of children's social life, including the cultivation of the habit of cooperation, caring for the environment, social service, visiting hospitals. Likewise, Ma’rifataini, (2015) research found that teachers incorporate character values into their subject matter to integrate religious knowledge into their education.

DOI: https://doi.org/10.35723/ajie.v8i2.565
programme. However, the character values are customised to the lessons in the classroom.

While Putri, (2013) also researched character education. The study shows that character education starts with defining character based on open material and intrapersonal and interpersonal schemas. Interpersonal elaboration as mentioned by Rachman et al., (2023) as a praiseworthy moral education consists of thinking for honesty and feeling or heart to instil righteousness, honesty, and so on. Intrapersonal consists of logic to instil intelligence and taste or heart to instil righteousness, honesty, and so on (Jannah & Sukartono, 2022).

A comprehensive curriculum design is essential to ensure the practical application of intrapersonal and interpersonal materials. As proposed by Ilham, (2019), this design encompasses three forms: the factual curriculum, the hidden curriculum, and the additional curriculum. The factual curriculum integrates religious learning materials with the subjects taught at school, while the hidden curriculum includes the school's collective habits, role models, intimidation, and rules (Rahim, 2020; Suyatno, 2016).

Research conducted by K. Anwar & Choeroni, (2019), almost in line with the topic of the study above, shows that social-based character education can be achieved by incorporating religious lessons into education in and outside the classroom. According to Islam et al., (2022), integrating this learning is done with a combination of three components: teachers, parents, and the environment. According to Solahudin et al., (2023) this is done in at least two ways. Firstly, character education is incorporated into learning, emphasising examples, advice and motivation more than written theory. Second, character education is integrated into programmes outside the classroom through training.

In particular, the research by Yunus et al., (2021) created three layers of school culture. According to Putri, (2013) the first layer consists of physical objects and behaviours, which include the layout of gardens, courtyards, buildings, rooms and school facilities. Behaviour is influenced by discipline, responsibility, environmental care, religion, interest in reading, tolerance, peace, independence, creativity and national spirit. Second, the artefacts of values and beliefs include organising the school and learning environment in a religious, disciplined and friendly way. Third, the assumption layer makes the relationship work well.

According to the studies mentioned above, all studies examined the character of education in formal education institutions in various locations with various research focuses. This research focuses on the integration model used in PAI learning at SMAN 4 Bima and its technicality with character-building efforts at school. Integration means that PAI materials are integrated into subjects, with other subjects in the curriculum, and into the educational process (Zien et al., 2024). The result is the formation of students' character in secondary schools. After searching, it shows that no research explicitly discusses the topic of this research. On the contrary, research that explores the integrated model used in PAI learning related to character building is found in other locations but only in different variants.

Three components conceptually comprise integrated learning, which is as follows: a) a learning approach that connects various subjects that reflect the real world within the ability range of students or children, b) a way of developing students' attitudes and skills simultaneously or simultaneously, and c) combining or assembling various concepts in various subjects. The integration of religious education at SMAN 4 Bima integrates
II. METHOD

This research uses a qualitative case study approach by looking directly at phenomena in the field. The research object is located at SMAN 4 Bima City. The data sources in this research are school principals, Islamic religious education teachers, and teachers of other subjects at school. Meanwhile, supporting data comes from books, research results, magazines, newspapers containing news about schools, and sources of information about the problem being studied. This research uses a social education approach implemented through the classroom's learning process and supporting programs outside the school (Kasman & Rahman, 2023). Field data collection comes from observing events, interviews, and documentation. Researchers conduct observations or look directly into the field by exploring data. Interviews were conducted to obtain deeper data and documentation as supporting data and evidence of activities to strengthen data and information.

The data analysis in this research is conducted using qualitative data analysis techniques, which involve distinct stages of data collection, data reduction, and evaluation. The first stage is characterized by a systematic and structured data collection approach, ensuring the information's accuracy and relevance. Data reduction, transforming raw data into a more organized and meaningful form, involves carefully selecting and grouping data most relevant to the research focus. The evaluation stage then interprets the reduced data to identify patterns, relationships, or significant findings, answering research questions and drawing conclusions (Miles et al., 2014).

III. RESULT AND DISCUSSION

The results show that integrating materials means integrating religious education materials in learning activities, both intra and inter-Islamic religion lessons with other subjects. This includes how religious education is integrated into the subject matter with materials and topics on themes associated with different subjects. Conceptually integrated learning is the third component in implementing Islamic religious education in schools. They are as follows: a) a learning approach that connects various subjects that reflect the real world within the ability range of students or children, b) a way of developing students' attitudes and skills simultaneously or simultaneously, and c) combining or assembling various concepts in various subjects (Suparlan, 2015).

As mentioned earlier, the integration of religious education at SMAN 4 Bima is intended to integrate Islamic religious learning into other subjects and all other educational activities that become school programmes. The integration includes the perspective of religious teachings contained in the Islamic Religious Education (PAI) subject component and spiritual teachings in general that are not included in the PAI subject matter.
Integration of Religious Education in Character Building

Integrated religious education, within and between subjects, dramatically influences the school's character (Rachman et al., 2023). Based on interviews with Islamic religious education teachers, several strategies can be used to achieve such integration, one of which is by setting the same goals for school teachers, including, first, having the same goal for student character building, which allows for better integration between religious studies and other subjects. Secondly, coordination with teachers. Teachers from different subjects regularly cooperate and coordinate. Students can see the connection between religious values and subject matter in this way, as they can share information about the material being taught and identify opportunities for lessons within the context of students' lives. In addition, applying religious values in school activities can involve students in activities that support religious values (Yakub, 2018). Examples include activities such as BTQ, visits to orphanages, group discussions on ethics and morals in the student council, or social activities based on specific religious values.

To support students' character development at school, involving parents in activities to support religious values is necessary. This can be achieved through regular communication, such as talking to parents in home groups or participating in school activities with parents. By taking these steps, schools can better integrate religious education materials with other subjects and effectively build students' character through a holistic approach (K. Anwar & Choeroni, 2019). Based on interviews with teachers, collaboration between teachers from different fields is a common practice. They usually get together or sit down to relax with some teachers while sharing ideas and thoughts on how to fill religious values into the subjects of each teacher. They may also talk about specific topics or concepts in their subjects that are related to spiritual values.

To apply this, teachers use contextual examples relevant to the subjects they teach to students' daily lives. For instance, religious values such as wisdom and justice can be applied when discussing economic decision-making or wealth distribution. This integration enhances students' understanding of religious principles and fosters personal growth and development. Students understand religious principles related to their subjects through integrating religious education in schools (Umar et al., 2024). This can be achieved through teaching, reading materials or group discussions integrating religious education with other subjects. By doing these things, religious education can interact with different subjects. This will enable students to see how religious values relate to their learning context and apply them in their daily lives, shaping them into well-rounded individuals (Maulina et al., 2023).

To integrate religious education with other subjects, based on interviews with teachers, teaching methods can vary depending on the context and learning objectives. Teachers can use various teaching methods in schools, such as conducting class discussions or brainstorming on topics involving religion and related subjects (Sirojuddin et al., 2022). Students can share their ideas, opinions and perspectives and find connections between subject matter and religious principles. Teachers in individualised learning integrate the subject matter according to the level and depth of the teacher's spiritual understanding. In addition, the school organises Bina Kepribadian Islam (BKI) groups to hold special activities outside the classroom. According to the school’s implementation programme, each group is mentored by a senior religious teacher to provide religious materials such as adab, hadith memorisation and daily prayers. Morning and evening dhikr is also
conducted with the material of *dhikr al-ma’surat*, done together or in the congregation (Irwan et al., 2023).

Therefore, implementing the above programme is normative and relies heavily on the teacher's ability to organise lessons to connect religious teachings with other social issues (van Leer & Coley, 2023). From the perspective of faith, the subject matter is intended to be linked to faith, including the power and knowledge of God that can be seen in His creation, both in Himself and the universe. In terms of fulfilling religious obligations, students are taught to be grateful or thankful to Allah by believing in the existence of Allah, the most merciful and compassionate. (Arvisais et al., 2021). The integration of teaching means presenting the subject matter to make students understand the Islamic religion, such as the Qur'an and hadith, and how to worship Allah Swt at school. The material presented combines materials and methods, as shown below.

**Integration of Learning Materials**

Overall, Islamic religious education learning in SMN 4 Bima can be divided into two categories: connected (integrated). First and foremost, the connected approach is incorporated. However, the integrated approach referred to here is thematic learning supported by all tools, including planning, such as syllabus and lesson plans, sources of subject matter, such as open books, and implementation (Suprapto, 2014). Materials from various subjects are combined into themes and subthemes taught simultaneously in one learning activity. In presenting these thematic lessons, teachers are guided by the subject objectives to be achieved, which are outlined in one. This variation of the applied thematic approach in learning can be classified into the spider web model also known as the webbed or spiderweb model, if it is associated with the theory of learning integration. However, Robin Fogarty's theory shows this by placing one theme in the centre and surrounded by related themes from various subjects, thus forming a web similar to a spider's.

Secondly, the thematic approach is different. Teachers create themes in the same way as in thematic learning. Religious subjects are not incorporated into one learning activity along with other subjects. This is because thematic materials, such as thematic books, are unavailable and have yet to be supported. Each subject has its learning activities. When teaching one subject, teachers choose a theme that already exists and can be connected to other subjects (Trifauzi et al., 2022). Thus, themes discussed in one subject can be connected to different subjects. Teachers bring up aspects of religious teachings, such as Qur’anic verses or hadith, if students want to be linked to religion (Yakub, 2018).

The above method can be categorized as a connected model when linked to Robin Fogarty's theory of integrating criteria (Priscylio & Anwar, 2019; Surahman et al., 2023). In this model, each subject is taught separately. However, teachers actively establish connections between one subject and another or between one concept and another, fostering an interconnected learning environment (Zumzianah et al., 2024).

**Integration of the Learning Process**

The integration of processes, as practised at SMA N 4 Bima, is the integration of methods, namely the use of education and learning methods. In this case, the term teaching method refers to the approach used by the teacher to deliver the subject matter in class. The emphasis lies on the delivery of the subject matter. In contrast, in the method of educating, the focus lies on efforts to shape the attitudes and behaviour of children so that they have an Islamic character or personality.
Based on observations and interviews, it is known that teachers use teaching approaches in learning situations. Teachers use strategies such as lectures, questions and answers, discussions, exercises, tasks, playing, and others alternately or simultaneously. With package books and teacher handbooks, which serve as teachers' guidelines, these teaching methods become more accessible for teachers. Teachers and students visit certain places, such as markets, neighbourhoods, libraries, museums, campuses, or tourist attractions, to build students' social spirit. Based on the teacher's statement, visits to these places are carried out to bring students closer to the community and teach them about existing realities. Students are asked to make a report and respond to the results of the visit. Furthermore, the teacher explains, based on religious teachings, which community habits are good and can be imitated and which are not.

**School Integration with Parents**

Based on an interview with the school principal, parents' involvement in supporting school education can be seen from their participation in educational activities in three places: at school, in their own home or family, and the community. Field results show that parents support the school's education programme by attending meetings with the school, taking part in children's prize-giving events organised by the school and other organisations, participating in extracurricular activities, participating in the school committee and covering students' education costs.

As a result of interviews conducted with teachers, it is known that parents are involved in supporting education at SMAN 4 Bima by participating in activities held at school. One example of an activity at school that involves parents directly is when parents bring their children to school during Islamic holidays. In addition, parents or guardians meet with teachers directly when they arrive at school to drop off their children. On this public occasion, the teacher generally conveys the condition of the students, and parents are given time to talk about matters relating to their children. This includes parents' significant role in shaping the future of school education through their hopes and aspirations.

The following is an example of the school's efforts to involve parents in supporting religious education:

1. **Communication via electronic**

   Electronic communication helps students control their activities at home and at school. Students are supervised by teachers throughout their time at school. Teachers provide comprehensive and qualitative information about the situations students face at school, ensuring parents feel well-informed and involved in their child's education. This electronic communication is usually used to inform parents about the student's circumstances, such as attendance, lack of motivation, quarrels, and other problems. After providing information about the student's situation, the teacher provides notes as an additional source of information, especially with regard to the student's development. These notes include the student's social activities, worship, and independence.

2. **Home visits**

   The first step in establishing an understanding with parents is to build a relationship with them. Meeting and visiting are ways to strengthen this relationship. Among other things, homeroom teachers visit students' homes and meet with their parents. Teachers also visit parents' homes of students experiencing problems at school, which the BK
teacher does. If there are urgent matters, parents are usually also contacted by telephone. Although teachers acknowledge that visits to the parents of students are made, they cannot be made regularly. Due to limited time and the large number of students, visiting all parents' homes is impossible.

These home visits are considered necessary by homeroom teachers because there are students who need additional attention, for example when students are sick or absent from school repeatedly without informing others. These visits are a testament to the school's commitment to the welfare of every student. However, the school does not explicitly stipulate that homeroom teachers should visit students' parents' homes more often than they do. The school communicates with parents through oral and written communication. When teachers talk to parents over the phone, oral communication occurs. Teachers at SMA N 4 Bima City said that of all the types of relationships between teachers and parents, the most important are teachers and schools. Teachers should be proactive in building cooperation between home and school.

The school communicates with parents through oral and written means. When teachers provide information to parents over the phone, oral communication occurs. Teachers at SMA N 4 Bima City said that of all the types of relationships between teachers and parents, the relationship between teachers and schools is the most important. Teachers should be proactive in building collaboration between school and home. One of the main components that can help children's learning development is the collaborative role of teachers at school and parents at home (R. Putri et al., 2023). The teacher realises that her job as a parent at school is to act as a surrogate parent at home. For this reason, she should remain actively involved in sharing the child's development, periodic meetings and other information.

However, it is realised that synergy between school and home or between teachers and parents is certainly still difficult to implement optimally. The complexity of parents' busy schedules, along with the heavy load of teachers at school due to the busy schedules of each parent, is a problem that has always been an obstacle. According to the vice principal, these challenges can be overcome with the perseverance and patience of teachers, the school and all education personnel. It's important to remember that with perseverance and patience, these challenges can be turned into opportunities for growth and development.

Integration of Religious Education with School Extracurricular Programmes

Extracurricular programmes have developed into routine activities carried out by schools in an effort to improve students' understanding and practice of religion. SMAN 4 Bima City is committed to this mission, offering a range of activities such as strengthening Islamic personality (Imtaq), learning the Qur'an through BTQ, Islamic personality development (BKI) activities, scouting activities, out-of-school visits, and martial arts agility sports, as well as Islamic Holidays (HBI). These activities not only enhance students' knowledge, attitudes, and skills but also reflect the school's dedication to religious education.

According to the religious teacher, SMAN 4 Bima City wants every student to memorise juz 30 of the Qur'an through the tahsin-tahfidz method. Tahsin-tilawah is also a method of learning the Qur'an that focuses on consultation and training to build and establish a system of learning the Qur'an at school to strengthen students' memorisation. Tilawah (reading and writing the Qur'an), tahfiz (memorising the Qur'an), tarjamah (translating the verses of the Qur'an), and tafhim (understanding the meaning of the verses of the Qur'an) also play a significant role in the students' learning process.
Qur'an) are developing fields of activity. Several activities are carried out in the Imtaq programme at school. Starting with greetings and basmalah, recitation of short verses, asma'ul husna, yasin letters, lectures delivered by students or religious teachers, speech given to students by the principal, and closing is done by reading prayers and greetings.

The Imtaq program aims to improve students' ability to apply the knowledge, attitudes and skills they learn to natural life environments, whether in the family, school or community. Building a regius attitude and increasing people's awareness of their obligations in life are many things we can achieve through implementing the Imtaq program. This program also functions as a provision for humans to get a good place on God's side when humans are in the afterlife. Therefore, the Imtaq program must be implemented regularly in schools so that students become young people who believe and are devoted to God.

Religious programs are essential for nurturing strong religious attitudes, especially among the younger generation, who receive education in various aspects at school. The Imtaq program, focusing on God and behaviour, is a powerful tool for enhancing students' regius attitude. This is because the program's numerous religious activities have the potential to strengthen students' religious beliefs significantly.

The school launched a school support program to support Islamic religious education learning. School support programs are additional lessons or activities that help curricular and extracurricular programs suit the student's character. Murāja'ah of the Qur'an, hadith, and prayers before class starts every day, ceremonies every Monday commemorating Islamic and national holidays, and the habit of students making donations which the teacher accepts. Sports (football, volleyball, badminton, table tennis, etc.), Religion (reading and writing the Qur'an, Islamic studies, worship, etc.), Arts and Culture (dancing, singing, painting, theatre), KIR, Scouting, Basic Student Leadership Training (LDKS), Youth Red Cross (PMR), Paskibraka, Exhibitions, Workshops, Health, etc.

IV. CONCLUSION

Based on the discussion above, there are three essential components in applying the integrated model of Islamic religious education in instilling students' character. The integration can be seen from integrating religion with elements of learning materials in the classroom, the integration of the process, the integration of teaching methods in class and outside the classroom, and the integration between teachers/schools with parents/families. The partnership between teachers and parents and parents at home and school is the only way religious education can effectively shape students' Islamic character. The characters instilled at home must align with those taught at school, meaning there is a balance between schools, teachers and families/parents in instilling religious education in forming students' characters.

V. REFERENCES


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DOI: [https://doi.org/10.35723/ajie.v8i2.565](https://doi.org/10.35723/ajie.v8i2.565)


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