

IMPLEMENTATION OF SOCIAL CHARACTER VALUES IN GUNUNGSITOLI STATE MADRASAH STUDENTS

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Abstract. Learning that can be applied to shape the social character of students in madrasas needs an in-depth study. This is based on that learning has not been effective, some students in the class are more focused on developing cognitive abilities and minimal in forming attitudes (affective), habituation, and practice of religious teachings in life (psychomotor). This study uses qualitative methods, namely research that intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions, and others holistically, using data collection techniques, namely: Observation, Interview, and Documentation. The results of the implementation of learning in inculcating the values of the social character of students at Madrasah Tsanawiyah Negeri Gunungsitoli City were carried out by exemplary learning methods, role-playing, giving examples, lectures, discussions, and observations. The learning method used is interesting for students to follow, and students can enthusiastically follow the learning process carried out.

Keywords: Social Values, Instilling Values, Social Character.

INTRODUCTION

Effective efforts and strategic steps taken by educational institutions, madrasa heads, teachers, and educational practitioners in shaping student character are required for success in madrasas' learning process in shaping students' social character. Character education should be instilled in all students to shape their character, skills, and abilities, as well as to develop their potential to become individuals with good character and noble personalities in life.

The terms character and personality or character are frequently used interchangeably. The character has a normative and ethical meaning: "character is personality evaluated and personality is character devalued." So, the character is defined as the values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality that are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs (Tafsir, 2011).

Madrasa education aims to instill in students faith, piety, and noble character. The purpose and function of education as the realization of Islamic teachings' ideals, which carry the mission of human welfare as servants of God physically and mentally, in this world and the next. Education is an effort in the form of teaching, guidance, and care for children so that when they complete their education, they can understand, live, and practice Islam's teachings, as well as make it a way of life both personally and in social life.

Nonetheless, education is critical in madrasas for realizing the goals and functions of education in shaping students' personalities. Education is aimed at resolving the problems that humanity in general, and Muslims in particular, face (Sutrisno, 2008).

Character education in madrasah institutions is a method of developing human personality to become human beings capable of coexisting with other humans in a moral framework. Developing the personality of students in madrasas from the standpoint of Islamic education would necessitate the efforts of teachers who are skilled in developing character and moral values in madrasas. Teachers must be able to shape the character of students so that they have a noble character in the life of the nation and state and can practice the values of Islamic teachings in everyday life (Mulyasa, 2007).

Character-based holistic education that emphasizes the ethical-religious dimension becomes relevant to be applied during these conditions. Holistic education is an educational philosophy that rejects the notion that individual education can provide identity, meaning, and spiritual values. This moral education can produce a generation of people with characters rooted in the nation's culture and religious values, just as China can produce a dependable generation by emphasizing the nation's character and traditions (Jalaluddin, 2012).

Based on his initial observations at MTs Negeri Gunungsitoli, the author carried out various routine activities in the hope that these activities would improve the social character of students, such as reading Asma'ul Husna every morning and studying the meaning of Asma'ul Husna in life, reading the Qur'an on Friday morning, and collecting Friday savings from each student whose funds will be used to help students who are experiencing difficulties.

MTs Negeri Gunungsitoli also applies student social care at the end of the school year, particularly during the graduation period, by collecting all of the uniforms of graduating students and distributing them to other underprivileged students. This activity aims to raise students' social awareness by utilizing no longer wearing uniforms, as has been the case in many madrasas where students scribble on clothes with markers and paint at graduation.

The social character is expressed through concern for the madrasa environment, which is kept clean, beautiful, and beautiful, which is why the LISAMBIL program is implemented at MTs Negeri Gunungsitoli (see garbage collection). In this case, students are asked and constantly reminded to throw trash in its proper place, pick up trash while walking around the madrasa, and dispose of it in the designated location. There are also organic and non-organic waste bins at the madrasa.

One of the madrasas that received the Madrasah Adiwiyata program is the Madrasah Tsanawiyah Negeri Gunungsitoli, which should apply clear principles of social care for the environment, one of which can be done through learning. Have these principles, however, been well implemented at MTs Negeri Gunungsitoli?

According to the description above, learning that can be applied to shape the social character of students in madrasas requires an in-depth study via study. This is based on the fact that learning has not been effective; some students in the class are more concerned with developing cognitive abilities and less concerned with forming attitudes (affective), habituation, and practice of religious teachings in daily life (psychomotor). Furthermore, indications of student behavior that are not consistent with the Muslim personality are expected to strengthen the author's case for making MTs Negeri Gunungsitoli a research object.

METHOD

This study employs qualitative methods, i.e. research that seeks to understand phenomena such as behavior, perceptions, motivations, actions, and others holistically and descriptively in the form of words and language in a specific context that occurs naturally and by utilizing various natural methods.

The background of this research employs a phenomenological approach, which is research that seeks to understand events and their relationships to people in specific situations. In this study, the researchers attempted to gain a natural understanding of the events that occurred in Madrasah Tsanawiyah Negeri Gunungsitoli that were related to learning at the madrasa. Researchers look into information such as teacher-created lesson plans, ongoing learning activities, student learning outcomes, and the relationship between learning and students' social characteristics.

Several data collection techniques, including observation, interview, and documentation, were used to obtain data related to the research focus. Meanwhile, descriptive analysis was used to analyze the data from this study's findings. The analysis is made up of three interconnected analysis lines: data reduction, data presentation, and conclusion drawing.

DISCUSSIONS

The Phenomenon of Student Social Character at Madrasah Tsanawiyah Negeri Gunungsitoli

In general, based on the research findings that have been submitted previously, it can be described the social character that occurs in the students of the State Madrasah Tsanawiyah of Gunungsitoli City listed in the table as follows:

Table 4.1. Students' Social Characters and Indicators

No	Social Character	Indicator
1	Concern	a. Helping others who need help b. Respond to the surrounding environment c. Cleaning the classroom d. Tidy up scattered tables/chairs e. Keeping the madrasa environment clean
2	Politeness	a. Say greetings b. Speak politely friends and teachers c. Say and behave politely and don't brag d. Ask for permission when leaving the class and leaving the madrasah
3	Appreciating diversity	a. Acknowledging the differences in religion, ethnicity, and economic background in madrasah b. Carry out religious activities without offending and disturbing others c. Do not force opinions/ideas on others
4	Compliance with social rules that apply in the madrasa	a. Participate in community service at the madrasa b. Participate in activities managed by the madrasa c. Participate in maintaining peace and comfort in the madrasa d. Obey the disciplinary rules imposed by the madrasa

Specifically, the social characteristics described are whether students at Gunungsitoli City's State Madrasah Tsanawiyah can exhibit attitudes and behaviors such as:

1. Caring entails assisting those in need, being aware of one's surroundings, cleaning the classroom, tidying up scattered tables/chairs, and keeping the madrasa environment clean.
2. Politeness entails greeting, speaking politely to friends and teachers, speaking and behaving politely without boasting, and asking permission to leave class and the madrasa.
3. Respecting diversity in madrasahs entails acknowledging differences in religion, ethnicity, and economic background, carrying out religious activities without offending or disturbing others, and not imposing one's own opinions or ideas on others.
4. Compliance with madrasa social rules entails participating in community service at madrasahs, participating in activities managed by madrasahs, participating in maintaining calm and comfort in madrasahs, and obeying disciplinary rules imposed by Madrasah Tsanawiyah Negeri Gunungsitoli City.

Observing the social character that appears from the research findings that are formed from the social characters displayed by students, this is an effort from all components of the madrasa, both the madrasah principal, the teacher of the State Madrasah Tsanawiyah in Gunungsitoli City, and this is consistent with Amir's explanation that character education is

everything that is carried out by teachers who can influence the character of students (Amir, 2011).

Furthermore, Zubaedi explained that character education in madrasas is based on nine pillars of basic character values, which include: (1) love for God and the universe and its contents; (2) responsibility, discipline, and independence; (3) honesty; (4) respect and courtesy; (5) affection, care, and cooperation; (6) confident, creative, hard-working, and never give up; (7) justice and leadership; (8) kind and humble; and (9) tolerance, love of peace, and unity (Zubaedi, 2011).

The social characters instilled by the teachers of Gunungsitoli City's State Madrasah Tsanawiyah are:

1. Devotion

He is equally concerned with himself and others, always attempting to love others as you love yourself. What one should not do to oneself should not be done to others. Always give with selfless love and repay others' kindness with something better simply because you love them. Always follow what is written in al-interpretation. Fatihah's

2. Please assist

Every individual is obligated to assist one another in doing good, and it is forbidden to assist one another in doing evil and sin. This value teaches people to encourage one another to do what God has commanded each of them to do.

3. The family

Every individual requires family, and the establishment of family relationships allows people to feel peace and happiness.

4. Disloyalty

Loyalty is the embodiment of submission to Allah, and only Allah, as the Most Powerful Ruler of His Creation, has the right and must be worshiped and obeyed by all His commands. Everyone is required to do what is right in this life as a Muslim who strives to be obedient and pious.

5. Be concerned

In Islam, social care is contained in the fields of aqidah and faith, which are contained in Shari'a and remain a benchmark in a Muslim's morals. In Islam, the concept of social care is very clear and firm. It is very easy to find the problem of social care in Islam in the field of aqidah and faith, it is clearly stated in the shari'ah and becomes a benchmark in the morals of a true Muslim if you pay close attention.

6. The significance of a sense of belonging

Values education helps students develop into individuals who have good manners, taste, can respect themselves and others, respect the nobility of human dignity, and have moral and spiritual tastes.

7. Self-control

Students should be taught and shown examples of discipline from an early age, including morality that is acceptable in society. The main goal is to inform and instill in children an understanding of good behavior that must be cultivated and bad behavior that must be avoided by discipline standards. Laws or regulations that serve as guidelines for assessment, sanctions or punishments for breaking those rules, and rewards for good behavior are all important components of discipline.

8. Compassion

Empathy is the ability of an individual to explore the feelings of others without becoming immersed in them. Empathy is a person's ability to feel the emotions of others without dissolving them. Empathy is the ability to respond to the nonverbal wishes of others. This ability is regarded as the key to deepening and intensifying relationships with others.

9. The importance of justice

Giving something to someone based on their needs, or giving people or groups equal rights and treatment, is what justice entails. Justice can be defined as granting rights while also imposing obligations, or as providing for someone based on their needs.

10. Susceptibility

Tolerance does not mean justifying the views that are allowed but recognizing freedom and human rights. It means refraining, being patient, allowing people to have different opinions than them, and being open-minded towards people who have different opinions.

11. Collaboration

This cooperative spirit must be instilled in children at all times. Do not engage in activities that foster a competitive spirit. However, engage in activities that benefit one another. Demonstrate that no cooperative effort considers itself to be more dominant or superior.

12. The democratic process

Democracy is a community of citizens who breathe the air of liberty and are egalitarian, a society in which individuals are highly valued and recognized regardless of differences in descent, wealth, or even supreme power.

Based on the above description, it is clear that the values of social character that students need to have in the State Madrasah Tsanawiyah of Gunungsitoli City are positive, but the social character that has not been tapped from the findings of this study can be applied by students in

the State Madrasah Tsanawiyah of Gunungsitoli City who need to be implanted and improved through the teacher's learning.

Teacher Activities Planning Learning in Instilling Social Character Values in Students at Gunungsitoli City's State Madrasah Tsanawiyah

The learning planning carried out by the Gunungsitoli State Madrasah Tsanawiyah teachers in learning to instill the social character values of the Gunungsitoli City State Madrasah students is to prepare a learning implementation plan at the beginning of the semester by considering competency standards, core competencies, the madrasa's vision, mission, and goals, and student needs, student domains, and activities that are close to students' daily lives. The teacher prepares a lesson plan at the start of the semester and reports it at the teacher meeting to get feedback from peers and the madrasa's head.

The habit factor has proven to be an impediment for teachers at Gunungsitoli City's State Madrasah Tsanawiyah in developing lesson plans. When teachers are unfamiliar with creating learning implementation plans, their understanding of basic and core competencies suffers. Teachers at Gunungsitoli City's State Madrasah Tsanawiyah do not fully understand how to adapt the demands of competency standards and core competencies to the needs of students and to implement them using appropriate learning methods and learning media.

Character education refers to systematic efforts to instill values in student behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality, which manifest in thoughts, attitudes, feelings, words, and actions. religious norms, laws, manners, culture, and customs Furthermore, character education is a system of instilling character values in madrasa residents that includes components of knowledge, awareness, or willingness, as well as actions to put these values into practice.

Character education is the process of guiding students at Gunungsitoli City's State Madrasah Tsanawiyah to become fully human beings with character in the dimensions of heart, thought, body, taste, and intention. Character education is defined as value education, character education, moral education, and character education that aims to develop students' goals to make good and bad decisions, maintain what is good, and fully recognize that goodness is present in everyday life (Gunawan, 2012).

Character formation is the process of developing a character from a less good to a better state, to form a noble character or personality. The development of human character is a deliberate and hard effort to build the character of students, namely: First, children in our lives have different backgrounds, have different potentials that are shaped by family experiences and intelligence tendencies acquired. from anywhere, so we must accept the fact that character building is a process of shaping raw materials into a mold that is appropriate for each talent;

second, we must accept the fact that character building is a process in which it makes no difference if the child's abilities are different, or if the child is stupid (Muin, 2011).

Teachers at Madrasah Tsanawiyah Negeri Gunungsitoli City can try to carry out and instill character education values based on the following issues concerning the formation of student character: Setting the curriculum as a standard guide, with consequences for teachers' courage to analyze materials, assignments, and contextual learning levels. Conduct material selection, determining which should be given in the classroom or madrasa through intra and extracurricular activities, and which should be done outside the madrasa and submitted to outsiders and/or the community through integrated coaching.

In this regard, previously obtained data shows that the Head of the State Madrasah Tsanawiyah of Gunungsitoli City is:

1. Capable of mobilizing other teachers (colleagues) to participate (actively participate) in fostering education in madrasas, thereby creating a religious atmosphere in madrasas.
2. Always seek out learning models or create contextual learning methodologies that address cognitive, affective, and psychomotor aspects.
3. Willing to continue to develop the profession so that knowledge and expertise do not become obsolete (out of date). As a result, religious educators will be concerned and committed to expanding their studies, participating in seminar activities, discussions, training, and other activities.
4. Attempting to engineer physical, psychological, social, and spiritual factors to achieve learning objectives in madrasah.

Furthermore, character education implementation begins with the teacher developing a learning plan that aims to have students master the targeted competencies (materials) designed to have students recognize, realize, or care about, and internalize character values in the form of behavior. Teachers serve as spiritual fathers to their students. This is because educators guide students' souls with knowledge, educate, and straighten their morals. Thus, educators play a critical role in producing effective learning because they are the managers of the learning process (Minarti, 2013).

Islamic Religious Learning in Instilling Social Character Values in Students at Gunungsitoli City's State Madrasah Tsanawiyah

At Madrasah Tsanawiyah Negeri Gunungsitoli, students are taught social character values through exemplary learning methods such as role-playing, giving examples, lectures, discussions, and observations. Students can enthusiastically follow the learning process because the learning method used is interesting for them to follow.

Character education is implemented in Madrasah Tsanawiyah Negeri Gunungsitoli City in at least two ways: extracurricular and extracurricular activities. This is following Minister of Religion Regulation No. 16 of 2010 concerning Education Management about the learning process conducted through extracurricular and extracurricular activities (Article 8 paragraph 3).

The goal of extracurricular activities is to engage students in face-to-face learning activities in the classroom as well as independent activities outside of the classroom that is aligned with the Content Standards (Article 1 paragraph 5). To begin, extracurricular activities include incorporating eighteen character values into learning, specifically the implementation of religious values through prayer, midday prayers, congregational Asr prayers, and Duha prayers. the implementation of honest values through students being trained honestly with no supervision, the value of tolerance through respecting friends who have different opinions, religions, or understanding, the value of discipline through being on time to enter lessons, the value of hard work through doing assignments, creative values through knowing how to do assignments well, and independence through finding learning resources and doing assignments

According to the researcher, there are several implementations of character education in learning that have existed since before the character education curriculum was launched, based on the implementation of character education in learning at Madrasah Tsanawiyah Negeri Gunungsitoli City through the above extracurricular activities. In other words, the content of the implementation of character education in learning at the State Madrasah Tsanawiyah Gunungsitoli City is following the Ministry of National Education's guidelines for developing character education, namely the implementation of character education in subjects developing religious character values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, and spirituality. Character values are aligned with fundamental competencies and indicators.

Existing activities can be carried out and then strengthened as part of the Ministry of National Education's implementation of character education, and new activities can be organized. The implementation of character education in learning has all been carried out by the basic competencies and material indicators presented by the teacher, based on the character values developed by the Ministry of National Education.

Character education in learning is implemented through extracurricular activities, such as the presence of Islamic Spiritual organizations (Rohis) in Madrasas and extracurricular Al-Quran Reading and social services. Character education can be implemented through Rohis organizations in madrasas, which can design several work programs and be developed by Rohis that indirectly contain (eighteen) character values as described above.

The implementation of character education for religious character values through Rohis madrasas is very appropriate. Students are more diligent in practicing Islamic teachings, such as

midday prayers, congregational asr prayers, dhuha prayers, and Friday prayers. Furthermore, students are allowed to manage it during its implementation. As a result, they are self-sufficient. Then, when it comes to the value of curiosity, students are more open to expressing their curiosity through mentoring and Islamic discussions. The researcher observed that students who participated would have their questions answered, whereas senior students would know more because they were required to guide their younger classmates.

Then, to emphasize the importance of creative character, Rohis organized an Islamic Festival, Basic Cadre Training, and Student Leadership Training. Students who become the organizing committee for activities like this must consider how the activities designed can be interesting and successful. Making proposals, coordinating with other committee members, funding, sponsorship, secretariat, and so on are all part of the process. Observation.

The Islamic Festival activity, which includes a variety of Islamic art competitions such as nasyid, reading and writing the Koran, Islamic poetry, drama, and others, is, of course, very expensive. Activities such as this, of course, require the committee to be creative in seeking funding, so the value of social care can be seen in cooperation in seeking funds so that the activity is carried out properly, deliberation to find agreement, and respect for the opinions of other committee members. Other social care values dictate that if there is an excess of funds after the activity, the funds are donated to their madrasa friends to meet the needs of their madrasa.

Evaluation of Learning in Instilling Social Character Values in Students at Gunungsitoli City's State Madrasah Tsanawiyah

The evaluation of learning in instilling the values of students' social character, which took place at Gunungsitoli City's State Madrasah Tsanawiyah, was carried out through daily tests, homework, mid-semester exams, and end-of-semester exams. Students can also experience positive behavioral changes after following the learning process carried out by teachers at the State Madrasah Tsanawiyah, Gunungsitoli City.

A series of activities designed to gather information or data about the process and student learning outcomes are referred to as assessments. The assessment is carried out by analyzing and interpreting data from the measurement of student competency achievement, which is done systematically and continuously so that it becomes meaningful information in decision making.

Teachers from Gunungsitoli City's State Madrasah Tsanawiyah assessed students' learning outcomes. is the process of gathering information/evidence about students' learning achievements in spiritual attitudes and social attitudes, knowledge competencies, and skill competencies that are carried out in a planned and systematic manner both during and after the learning process.

To carry out the assessment, the teachers of Gunungsitoli City's State Madrasah Tsanawiyah first develop indicators of attainment of competence in attitudes, knowledge, and skills as described in Basic Competencies (KD). Indicators of competency achievement are developed using operational verbs that can be measured based on the breadth and depth of these fundamental competencies. These indicators are used as indicators when preparing questions or assignments.

Facts on the ground show that when given a question, all students of Gunungsitoli City's State Madrasah Tsanawiyah receive the highest possible score. This raises the question for teachers as to whether students truly understand the material or if they seek assistance from adults when completing assignments. As a result, the teacher is unable to objectively assess students' learning achievement by their abilities.

Teachers at Gunungsitoli City's State Madrasah Tsanawiyah also had difficulty assessing from an affective standpoint. Affective assessment usually occurs naturally when students interact, communicate, and socialize with their peers. The existence of online learning directly eliminates student socialization with other students. As a result, it becomes an impediment to teachers conducting effective assessments.

The application's usability among teachers and students at Gunungsitoli City's State Madrasah Tsanawiyah will be hampered if the network around students' and teachers' homes is disrupted. As a result, the teacher's learning materials are also hampered and delayed. Some teachers argue that sending text messages is less difficult than sending pictures or videos. Similarly, the guardians complained about the same thing. Furthermore, some students in rural areas with poor family circumstances do not have access to online learning, which is an issue that teachers frequently face.

Online learning activities will run smoothly if students are constantly supervised by both teachers and parents. The facts on the ground show that parents devote their full attention to their children during the first few weeks of online learning activities. However, parental supervision begins to wane after the second week. This occurs because parents of students must divide their time between working, taking care of the house, and supervising their children's learning. So the teacher sends out assignments, and the parents send home the children's work. Learning without supervision. Parents believe that if the assignment has been submitted to the teacher, the learning activities for that day are complete. This results in unidirectional communication and learning without supervision.

CONCLUSION

According to the findings of this study, the social character displayed by students in the State Madrasah Tsanawiyah of Gunungsitoli City is based on research findings that the learning planning carried out by the teacher in learning in instilling social character values in the State Madrasah Tsanawiyah of Gunungsitoli City is to develop a learning implementation plan at the beginning of the semester. taking into account competency standards, core competencies, the madrasa's vision, mission, and goals, as well as student needs and activities that are relevant to students' daily lives It is then reported at the teacher meeting to get feedback from peers and the madrasa's head.

At Madrasah Tsanawiyah Negeri Gunungsitoli City, exemplary learning methods, role-playing, giving examples, lectures, discussions, and observations are used to instill the values of social character in students. Students can enthusiastically follow the learning process because the learning method used is interesting for them to follow.

Evaluation of learning on learning in instilling the values of students' social character was carried out at the Madrasah Tsanawiyah Negeri Gunungsitoli City with daily tests, homework, mid-semester tests, and end-of-semester tests. In terms of behavioral changes, students can also experience positive behavioral changes. his behavior after completing the learning process carried out by the teacher of Gunungsitoli City's State Madrasah Tsanawiyah.

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