

Development and Testing the Effectiveness of Teacher Training Models in Forming Islamic Character

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Abstract

In this era, all parties, especially the government, focus on building children's character. The importance of the role of individuals who have good morals will be very important for national development so that it will give birth to a young generation with character who upholds moral principles with good morals. Therefore, character building is often used as an indicator of the success of a nation itself. This research is expected to be able to develop a teacher coaching model, especially elementary school teachers in shaping Islamic character. The purpose of this study was to determine the teacher's ability to understand Islamic character. Another objective of this research is to analyze the need for forming Islamic character, to analyze the suitability of the tools developed, and to analyze the effectiveness of the training model in increasing teachers' understanding of Islamic character. This study found that Islamic class design is considered important in shaping Islamic character, besides that there are 10 indicators of Islamic character that must be instilled in students. The results of other studies are that the Islamic character training model is feasible to use and the Islamic character training model is effective in increasing teacher understanding of Islamic character.

Keywords: Islamic Character, Training, Elementary School



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INTRODUCTION

Character education is a tool that plays an important role in creating quality and potential human beings. The problem that arises is the occurrence of things that are inappropriate are actually done by some students in this country. The phenomenon of cheating, brawls between students, and other incidents that do not reflect the behavior of an academic are increasingly mushrooming. Besides that, the level of politeness of a student towards his teacher or a child towards his parents is also of increasing concern.

These distorted events show that the character of Indonesia's young generation is already at an alarming point. Several factors cause the low level of first education, an education system that places less emphasis on character building, but places more emphasis on intellectual development, for example the educational evaluation system emphasizes cognitive/academic aspects, such as the National Examination (UN). Second, environmental conditions that do not support good character development. In general, education is essentially building the whole human person who has faith and devotion to God Almighty who makes the moral, ethical and personality basis of students. Education itself builds the whole human person and encourages the goals to be achieved, namely the development and achievement of competencies that include knowledge, skills, attitudes and behavior that are based on noble character and existing local wisdom.

The teaching of Islamic religious education in schools is always associated with character education, but this is a challenge for educators how to integrate the implementation of Islamic character education in learning in elementary school education. In its implementation, character education must refer to Islamic teachings and the teachings brought by the prophet Muhammad SAW through the example of the prophet, because by exemplifying the morals of

the prophet, he is a character bearer who continues to be a reference in every era. That the Prophet Muhammad SAW was sent as an apostle to perfect morals which in today's language is called character.

In addition, environmental conditions greatly influence the development of Islamic character education. In the opinion of Berkowitz and Bier in Wibowo (2012) that character education is the creation of a school environment that helps students in the development of ethics, responsibility through models, and good teaching through universal values. Another opinion explains that character education is planting and developing noble characters, applying and practicing in good life within the family, community, country (Wibowo, 2012: 36).

In people's lives, character is often associated with morals, even experts have put forward various theories about moral education. According to Hersh, et. al. (1980), among the various theories that have developed, there are six theories that approach consideration, value clarification approach, cognitive moral development approach, and social behavior approach. In contrast to this classification, Elias (1989) classifies various theories that have developed into three, namely: the cognitive approach, the affective approach, and the behavioral approach. The classification is based on three elements of morality, which are usually the foundation of psychological studies, namely: behavior, cognition, and affection which are widely used.

According to Koesuma (2010: 80), character is the same as personality, because personality is considered a unique trait or character or characteristic of a person that originates from formations received from their environment. Character in Islam is the same as morals, the understanding of morals in micro and macro terms explains that Islam is a norm or system of values that contains implementation instructions that regulate human behavior as humans as well as society and humanity (Feisal, 1995: 104).

In terms of the components of character education in Lickona's view, (1991: 51) emphasizes the importance of 3 components of good character, namely moral knowing or knowledge of morals. Moral Feeling or feelings about morals and moral action or moral actions. From the concept of character and education, the emergence of character education initiated by Thomas Lickono was able to bring new perspectives for character education.

Seeing the importance of inculcating character education, especially Islamic character, which must be instilled in students from an early age. So the purpose of this study was to determine the ability of teachers in their understanding of Islamic character. Another objective of this research is to analyze the training needs in shaping Islamic character, to analyze the feasibility of the tools developed, and to analyze the effectiveness of the training model in increasing teachers' understanding of Islamic character.

RESEARCH METHODS

In accordance with the focus, problems, and research objectives, this research method uses research and development (Research and Development). Borg and Gall in Qisom (2019) use the name research and development/R&D which can be translated into research and development. Development research is directed as "a process used to develop and validate educational products (Borg and Gall, 2003: 271). The location of the research was at SDIT Ulul Albab Tarakan and SDIT Ibnu Sina, Nunukan City. Data collection techniques used observation to determine the training needs to be developed, questionnaires to assess training needs and the feasibility of the training tools developed, and tests were used to determine the effectiveness of the training being developed. Descriptive statistics are used to explain training needs and the feasibility of the training tools developed. Meanwhile, inferential statistics use paired tests to compare teachers' understanding of Islamic character before (pre-test) and after training (post-test).

RESEARCH RESULTS AND DISCUSSION

The main objective in this study is to determine the ability of teachers in their understanding of Islamic character. Another objective of this research is to analyze the training needs in shaping Islamic character, to analyze the feasibility of the tools developed, and to analyze the effectiveness of the training model in increasing teachers' understanding of Islamic character.

Analysis of Islamic Character Training Needs

Needs analysis techniques are used to find out what needs are the subject of discussion or material that will be delivered in Islamic character training. Needs analysis data obtained through observation, interviews, and questionnaires. The results of the needs analysis can be seen in table 1, as follows.

Table 1. Results of the Needs Analysis for Islamic Character Indicators

Indicator	Category	Indicator	Category
Aqidah lurus	100%	Cinta Al quran	88%
Sadar ibadah	92%	Jujur	84%
Disiplin	88%	Empati	84%
Mandiri	88%	Tanggung jawab	80%
Bersih	88%	Karakter lainnya	40%

Based on the research results, it can be explained that there are 10 indicators that need to be instilled in students, namely; 1) straight faith; 2) conscious worship; 3) discipline; 4) independent; 5) clean; 6) love the Koran; 7) honest; 8) empathy; 9) responsibility; 10) other characters. This research is in line with the opinion of Hasan (2009: 92), wherein religious character education must include the concepts of belief (aqidah), worship (rituals), and morals (akhlak). According to him, the education that was first taught in Islam was about monotheism or aqidah. Planting aqidah in children aims to; (1) strengthening the child's belief that Allah is the only God who created the world, so that he avoids shirk, (2) so that children know the essence of their existence as human beings created by Allah, and (3) mold children's behavior into Islamic behavior noble character. In line with that, according to Thaltas (2008: 12), explains that aqidah has an important role in human life, which is then recorded in the verses of the Koran which talk about monotheism or aqidah as many as 96 verses. This confirms that the function or role of aqidah is very important. Furthermore, according to Shaltut (1994), the purpose of aqidah values in Islamic character education is the formation of those who are close to Allah SWT and isan who get happiness in life in this world and in the hereafter.

Meanwhile, based on a questionnaire to find out what material is important for teachers, 76% of respondents consider it important material for class rules and building class communities, 68% choose class design, active learning strategies, rewards, logical consequences. As many as 64% of respondents considered important background material the importance of class management based on Islamic character, the ideal class in building Islamic character, 36% of respondents considered it important to build Islamic character in class, and 12% of respondents considered it important to choose other materials such as character evaluation. This is in line with the opinion of Sunaryo (1988), which explains that the learning process will take place in a classroom scene. The classroom scene needs to be created and developed to become a vehicle for effective learning to take place. So based on the results of this study, it was found that the Islamic model class with an emphasis on the values of Islamic aqeedah became the core material in the Islamic character training model without neglecting other materials.

Feasibility of Development of Training Devices

The results of developing Islamic character training tools were validated by 2 expert validators based on several aspects which included:

Table 2. Results of the Feasibility Validation of Islamic Character Training Devices

No	Devices (Research Products)	Validator 1	Validator 2	Average Score	Validation Category	Value Match Level	
						Score	Criteria
1	Training Curriculum	4,11	3,89	4,00	Very Good	97%	Reliable
2	Syllabus	4,00	3,67	3,83	Well	96%	Reliable
3	RPK	3,92	4,17	4,04	Very Good	97%	Reliable
4	Module	3,89	4,78	4,33	Very Good	90%	Reliable
5	Practicality Test	4,50	4,92	4,71	Very Good	96%	Reliable
Average Score		4,08	4,28	4,18	Very Good	95%	Reliable

Based on the total average results from the assessment of 2 (two) validators for all devices, an average score of 4.18 was obtained. So that it is categorized as very good with a description of the product device that can be used without revision. This is in accordance with the opinion of Nieveen (1999, p. 27), explaining that the learning device products that will be used in research learning process learning devices can be seen from three aspects, namely validity, practicality, and effectiveness.

The Effectiveness of the Training Model

Analysis of the effectiveness of the Islamic character training model in this study was conducted at 2 elementary schools, namely SDIT Ulul Albab Tarakan and SDIT Ibnu Sina, Nunukan City. The effectiveness test in this study was by comparing the pretest and posttest values using the paired sample t-test statistical test, while the results of the statistical analysis are as follows.

Table 3. Results of the Paired Sample T-Test at SDIT Ulul Albab Tarakan
Paired Samples Test

Pair1 Pre_test- Post_test	Paired Differences					t	df	Sig. (2- tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
	-68.46267	13.04415	1.94451	-72.38156	-64.54377	-35.208	44	.000

Table 4. Results of the paired sample t-test at SDIT Ibnu Sina, Nunukan City

Pair1 Pre_test- Post_test	Paired Differences					t	df	Sig. (2- tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
	-6353524	15.72525	3.43153	-70.69323	-56.37719	-18.515	20	.000

Based on the results of the analysis, it can be seen that the results of trials at different schools showed a significance level of <0.05, which means that Islamic character training succeeded in increasing teachers' understanding of Islamic character material. This can be seen from the increase in pretest to posttest scores of 68.46 for SDIT Ulul Albab Tarakan. Whereas for SDIT Ibnu Sina, City of Nunukan, the pretest to posttest score increased by 63.53.

The results of the above research are in accordance with Nieveen's opinion. (1999: 140) the effectiveness aspect of the training device can be interpreted as the achievement of the objectives of the training activities carried out by the participants. According to Akbar (2013,

p. 152), to determine the effectiveness of the device in achieving goals is by conducting a competency test which then analyzes the results.

In addition to the above, this study found that this research could be disseminated in general or generalized. That is, by looking at the results of the effectiveness test of Islamic character training, this training can be applied to all schools, provided that they have the same characteristics, namely: (1) training is aimed at Islamic school teachers, and (2) training is for private Islamic schools that have breadth in managing the Islamic curriculum.

CONCLUSION

Based on the findings of the research results, several conclusions can be drawn, namely: 1) Islamic model classes with an emphasis on Islamic aqidah values are the core material in the Islamic character training model; 2) the developed device is categorized as very good with the description that the product device can be used without revision; and (3) effective Islamic character training to increase understanding of Islamic character and this training can be applied to all schools, provided they have the same characteristics.

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