

LEARNING PROCESS OF INTEGRATION WITH CHARACTER EDUCATION IN MADRASAH TSANAWIYAH RAUDHATUL HASANAH PAYA BUNDUNG MEDAN NORTH SUMATRA

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Abstract--The purpose of the study was to determine the implementation of the learning process that is integrated with character education. The learning process is essentially able to deliver students toachieve a holistic personality character, intact, independent, and based on the values of unity and brotherhood. The learning process through curriculum activities inside and outside the classroom not only emphasizes cognitive aspects solely, but needs to be balanced with affective, and psychomotor aspects. Schools as a center of change to give birth to the nation's young people who are cultured, have a complete personality, and are harmonized with regional scale character education, need to be developed based on local wisdom. The research approach used is qualitative, data collection through observation, interviews and participatory observers in the social situation of research. The main informants start from the school principal, the head of the santri, the chaplain / cleric, the extracurricular coordinator santri, the head of licensing, security guards and others. In the end, it can be seen that there are two main things that must be built in character education, namely the cultural climate of the school, and the daily habits when the pesantren holiday returns to the parents' house.

Keywords: school learning process, character education

INTRODUCTION

The learning process is essentially a character education sub-system implementing noble values, awareness, honest to all components of the school. The school component should all be directly involved in realizing character education starting from the learning process, resource management, curriculum content, learning resources, the school environment must work together to integrate the nation's character planting. Character or character can be understood is a series of personality, character, applied through action. The nature of character can also be understood as the innate potential such as character, mentality, honest keeping promises, being fair, ashamed to make mistakes, love the truth, be independent, and live healthy. Education also requires evaluation of graduation competency standards to address character education, such as: obeying social rules, respecting ethnic, cultural diversity, and communicating social interactions with courtesy. Philosophical views in terms of character education need to be understood that enjoying things that should have a great influence on the nobility of character (Aristotle). Policy arises in us, but we are commissioned by nature to find it (Aristotle). Then the psychological lawanalyzes moral development as follows "Fair family institutions love children with real care and express love clearly. A fair social environment develops a bond of friendly feeling and trust towards others with a clear interest in carrying out duties and obligations (Larry P. Nucci, DarviaNarvaez, 2016 The development of character-based or cultural-based education instills the values of moral traditions into the personality traits of students in their future lives. Basic human values such as honesty, togetherness, responsibility and tolerance belong to students. Presenting the character of education in schools must be holistic, not separate cognitive, affective, other academic properties. The holistic concept must be integrated with the practical theoretical curriculum of implementation in every subject matter of student learning. Learners have a holistic personality in every action starting from how to believe and realize the presence of God in his life. Students are able to realize emotional emotional, social, ethical, and self-control. Madrasah Tsnawiyah Pesantren ar-raudhatul Hasanah Paya Bundung Medan is an educational institution located in the



southern part of Medan City, Simppang Selayang sub-district. Students called students come to study, study, interact socially, worship, with ethnic backgrounds, and different cultures and regions. This educational institution takes care of students who come from the city of Medan and students from outside the city of Medan such as: Rantau Prapat, Siantar, Langkat, Deli Serdang, North Tapanuli, Humbang Husundutan, Tebing Tinggi, Padang Sidimpuan and even outside the North Sumatra province namely Riau, Jambi, Java West, Aceh Singkil, Aceh Tampiang and Kuta Cane. Ethnic, linguistic and cultural backgrounds such as: Malay, Batak, Minang, Acehnese, Mandailing or social status, different types of parents' occupations. Theseheterogeneous aspects of santri, starting from local languages, dialects, and other behavioral traits, will color the characters in their daily lives.

The santri personality traits are characteristic when they learn, play, worship, and other aspectsof social interaction. This heterogeneity should all be able to nourish each other to nourish the national cultural character of the Indonesian nation. Personality values become the nation's characterideally should be integrated through each field of study in the learning process inside and outside the classroom. This main objective is a noble task that must be carried out by all components starting from the education management, teacher council groups, santri groups, santri organizations, santri caregivers, and other officials. The presence of the students with ethnic cultural background, different languages must be able to establish brotherhood, equality as well as order themselves into scientific characters, worship characters, national characters, and other moral morals.

RESEARCH METHOD

Research takes place in the natural setting of social situations when studying in the morning, studying the evening together repeating morning lessons until noon. Qualitative research collectsdata through observation, interviews, studying social interaction of students how their processes build personality traits. Based on the qualitative research paradigm, students in the first six months of becoming students, are still allowed use Indonesian everyday pesantren language. Thestudents after passing the first six months must use the official language of the pesantren is Arabic or English.

Based on the qualitative approach, their attendance as santri still seems to reveal the original character in the language, behavior patterns, dialects of language according to their ethnic background. Along with the language regulations must use the official language of the pesantren, along with that it seems the students begin to prepare themselves with the character of togetherness, brotherhood, and scientific personality.

Researchers in a qualitative approach become participant observers functioning research instruments. The presence of researchers studying the social situation of the students showed that the students already held important keys in speaking when eating together, when they were praying together, studying together, or other co-curricular activities. They are students along with a period of time adding vocabulary in Arabic and English, building their personal character. The growth of santri's scientific personality seems to be developing in balance with the aspects of brotherhood, equality, which are based on worship values.

FINDINGS AND DISCUSSION

The potential of individual human beings in the context of the socio-cultural interaction of families, schools, and communities takes place throughout life shaping character education. Formation of character in individuals psychologically socio-cultural according to the Ministry of National Education (2010). Zuabedi (2011) character formation of human potential psychologically socio-culturally (total) the totality of the process and design of character formation through thought, heart processing, sports (kinesthetic), and taste and intention in the following sections:



Thoughts (Smart, creative, curiosity)			Sport (honest, responsibility, social care)
Sports (kinesthetic,	clean,	healthy,	Taste and quartz (caring, cooperation)
attractive)	,		

According to the students' perspective, they entered the pesantren to continue their graduate studies from Elementary School (SD), Madrasah Ibtidaiyah (MI) based on their own desires, and there was also a small portion following the advice of parents or other families. Everyday life of pesantren is equipped with rules and regulations which all lead to character education. The atmosphere of pesantrenan feels alive with many friends, siblings when there is a visit of parents of classmates or friends in the same hostel, also the happiness of the souvenirs of their parents. And vice versa if you come to visit your own parents bring souvenirs then it is not appropriate to eat alone and should be shared by fellow friends according to perfunctory style. All subjects in the learning process instill character education such as: teaching materials, monotheism, mathematics, Indonesian, Hadith, biology and so on. The atmosphere of pesantren's daily life seems to have permeated the behavior of students, organized, clean, disciplined. The atmosphere of family life every day when students take a long vacation to their parents' homes, they feel free and free as if without any rules that follow. The students have been able to feel these two conditions in accordance with the increasingly pervasive pesantren tradition with class advancement.

Based on their qualitative data the students entered pesantren education full of ideals and enthusiasm for learning, steadfast, and patiently following the pesantren tradition. The atmosphere of the pesantren tradition is able to establish the identity of the santri personality so that they wish to become a doctor, scientist, expert in the law, scholars, businessmen, economists learning to connect to college again later at home and abroad with a fragrant college.

The pattern of planting personality character values that are integrated through intracuricular learning, as well as extracurricular formal learning in the classroom from morning to noon, along with evening sports such as scouts, martial arts martial arts. Extra-curricular activities support scientific values besides studying together at night there are also speech exercises (Muhadarah), memorization of words of wisdom (Mahfuzhot) in two languages Arabic and English. To achieve the ideals must study earnestly, honestly, tenaciously, and patiently must rely on Allah SWT.

Character values fulfill the apparent politeness when talking to an elder, or speaking in front of a crowd. Character education according to the students' view above when compared with research conducted by Suyitno University of Malang State University (2012) the development of character education and national culture with a local wisdom perspective requires a shared understanding between the government, educational institutions, and the community. Character development needs to pay attention to the nation's culture, awareness and habituation, regulations and evaluation. According to Maunah IAIN Tulung Agung (2015), the implementation of character education in shaping the holistic personality of students through two internal and external school strategies.

Character education at Madrasah Tsanawiyah Islamic Boarding School ar-raudhatul Hasanah Paya Bundung Medan is integrated through the Islamic boarding school discipline, the learning process inside and outside the classroom. The culture and atmosphere of the pesantren are able toinstill personality values in each student, it appears that students are able to formulate ideas of future ideals. Being able to have a university that allows them to be a doctor, scientist, grand scholar, and other experts based on Islamic values.



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