Implementation of Character Education in Islamic Education Institutions in Minority Areas (Case Study of Tana Toraja Muhammadiyah Development Islamic Boarding School)

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ABSTRACT

Islamic Education Institutions have a very important role in forming the character education of students, because the training carried out is predominantly oriented towards the principles of Islamic Education. This research aims to understand the concept of character education in Islamic education institutions in minority areas, namely at the Tana Toraja Muhammadiyah Development Islamic Boarding School. The research method used in this research is a method that combines quantitative and qualitative or is called a mixed method. This includes a philosophical basis, the use of quantitative and qualitative approaches, combining the two approaches in research. The combined research method was carried out so that comprehensive, valid, reliable and objective data could be obtained. It is hoped that this research can contribute to understanding the concept of character education in Islamic educational institutions in minority areas in institutions namely the Tana Toraja Muhammadiyah Development Boarding School. This research also examines the concept of character education between institutions that have very different cultures from one another. Based on the research results, the characters implemented at the Pembagunan Muhammadiyah Tana Toraja Islamic Boarding School are in the sufficient category, namely religious, honest, tolerant, disciplined and caring for the environment.
Keywords: Minorities, Islamic Education Institutions, Character Education.

ABSTRAK

Lembaga Pendidikan Islam mempunyai peran yang sangat penting dalam pembentukan pendidikan karakter peserta didik, karena pembinaan yang dilakukan dominan berorientasi pada prinsip-prinsip Pendidikan Islam. Penelitian ini bertujuan untuk memahami konsep Pendidikan karakter di lembaga Pendidikan Islam daerah minoritas yakni di Pondok Pesantren Pembangunan Muhammadiyah Tana Toraja. Metode penelitian yang digunakan dalam penelitian ini adalah metode yang menggabungkan atau mengkombinasikan antara kuantitatif dan kualitatif atau disebut mixed method. Hal itu mencakup landasan filosofis, penggunaan pendekatan kuantitatif dan kualitatif, mengkombinasikan dua pendekatan dalam penelitian. Metode penelitian kombinasi dilakukan agar dapat diperoleh data yang konfrehensif, valid, reliable dan objektif. Penelitian ini diharapkan dapat memberikan kontribusi dalam memahami konsep Pendidikan karakter di Lembaga Pendidikan Islam daerah minoritas di instansi yakni Pesantren Pembangunan Muhammadiyah Tana Toraja. Penelitian ini juga mengkaji konsep Pendidikan karakter antara Lembaga yang memiliki budaya yang sangat berbeda antar satu dengan lainnya. Adapun karakter yang terimplementasi di Pondok Pesantren Pembagunan Muhammadiyah Toraja berdasarkan hasil penelitian berada dalam kategori cukup, yakni karakter religius, jujur, toleransi, disiplin, dan peduli lingkungan.
Kata Kunci: Minoritas, Lembaga Pendidikan Islam, Pendidikan Karakter.

A. INTRODUCTION

Character education is something that has always been discussed in the world of education. Character education is the main pillar in advancing the nation's next generation for the sake of students' intellectual development (Kemal, *et.al.*, 2023). The intellectual development of learners will shape the personality or character of the child. Poor life attitudes and the influence of technology have contributed to weakening the character of the nation's children today, thus making noble values and wisdom of life attitudes moribund. Children now easily utter language that tends to be reduced by a coarse style of expression. Ethical and aesthetic values have been influenced by instant lifestyle (Fauziddin, 2023).

Education in schools is not only limited to teaching students to be good at reading, writing, and arithmetic, then at the end of the study pass a satisfactory exam and after that get a good job (Amini & Kemal, 2021). Schools must be able to educate students by forming character to distinguish between right and wrong, useful or not and help to find the purpose of life of each student (Assingkily & Putri, 2022). Islamic educational institutions, especially schools/madrasas, are seen realistically as strategic places to forge the character of students. It is intended that students in all their speech, attitudes, and behaviour reflect good and strong character.

The purpose of character education is to strengthen and develop life values that are considered important so that they become the personality or ownership of students who are distinctive as the values developed, correct the behaviour of students who are not in accordance with the values developed by the school, and build harmonious connections with families and communities in playing the responsibility of character education simultaneously (Kesuma, 2013; Ummami, 2020). Therefore, it requires the concern of various parties, including the government, society, family and Islamic Education institutions. This condition will be built if all parties have a shared awareness of building character education.

Islamic Education Institutions ideally spearhead the formation of character education that is integrated into all aspects of students' lives. One of the schools in question is Pembangunan Muhammadiyah Tana Toraja Islamic Boarding School, South Sulawesi. This boarding school operated on July 14, 1990, has the aim of producing a generation with character such as creating a generation that is intellectually and spiritually intelligent, honest and trustworthy and sensitive to the phenomenon of ummah and nation. The urgency of this research is to find out what the process of implementing character

education in Islamic educational institutions in minority areas is like so that it can be a reference in developing the concept of character education in Islamic educational institutions with a wider scope not only limited to minority areas.

B. METHOD

The research method used in this research is a method that combines or combines quantitative and qualitative or commonly called mixed method. Mixed method is a research method that combines or connects quantitative and qualitative research methods. It includes a philosophical foundation, the use of quantitative and qualitative approaches and combining the two approaches in research. Combined research methods are carried out in order to obtain data that is comprehensive, valid, reliable and objective (Creswell, 2009; Assingkily, 2021).

Mixed methods are used to complement and refine what is lacking from qualitative methods and quantitative methods. Quantitative research can be used to fill the gaps that arise in qualitative studies (Mustaqim, 2016). Therefore, this study not only conducted data collection techniques, namely observation, interviews, and documentation. But also distributing questionnaires so that the research results are as expected.

Through this mixed-method approach, it is expected to provide a more in-depth explanation of the process of implementing the concept of character education in minority Islamic educational institutions. By using two approaches at once, namely qualitative and quantitative, this research will provide a strong theoretical foundation to become a reference for further research relevant to the topic and will make an important contribution to the field of Islamic religious education.

C. RESULTS AND DISCUSSION
1. *Definition of Character Education*

Samani & Hariyanto (2013) explain that character education is the process of providing guidance to students to become fully human with character in the dimensions of heart, mind, body taste and spirit. Furthermore, character education according to Batubara (2022) can be interpreted as moral or character education to develop a person's ability to behave well in his daily life. Furthermore, according to Muhaimin (2014) character education is a system for instilling good character values to all school residents so that they have knowledge and actions that are in accordance with the value of goodness.

Character education according to Munthe, *et.al.* (2022) is a system of instilling character values in school residents which includes components of knowledge, awareness or willingness, and action to implement these values. According to Wibowo (2013) character education is an education used to instil and develop character in students so that they have a noble character after having it, they can apply it in their daily lives at home, at school and in society.

Various opinions of the experts above about the meaning of character education, it can be concluded that character education is a moral or ethical education system used to instil and develop good character values in students so that they have noble knowledge and actions after having it can apply it in everyday life both in formal, informal and non-formal environments.

2. *Character Education Objectives*

According to Putro (2022), the objectives of character education, especially in the school setting, include the following: *first,* Strengthen and develop life values that are considered important and necessary so that they become the personality or ownership of students who are distinctive as the values developed. *Second,* correct learners' behavior that is not in line with the values developed by the school. *Third,* build harmonious connections with families and communities in carrying out the responsibility of character education together.

Another opinion, Hasan (2010), states that character education in detail has five objectives. First, developing the potential of the heart/conscience/affective of learners as humans and citizens who have national character values. Second, developing the habits and behaviors of learners that are commendable and in line with universal values and the nation's religious cultural traditions. Third, instilling the spirit of leadership and responsibility in learners as the next generation of the nation. Fourth, developing the ability of learners to become independent, creative, and nationalistic-minded human beings. Fifth, developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and dignity.

ISLAMIC EDUCATION INSTITUTION

1. Definition of Islamic Education Institution

The definition of an institution etymologically is something that gives shape to another, a body or organization that facilitates coordination between its members to help them work together or relate to one another to achieve the desired common goal. From the above understanding, it can be understood that the institution contains two meanings, namely: *first,* physical, material and concrete sense.

Second, non-physical, non-material, and abstract notions. In English, institutions are called institutes, which are means or organizations to achieve certain goals and institutions in a non-physical or abstract sense are called institutions, which are a system of norms to meet needs. Institutions in the physical sense are also called buildings, and institutions in the non-physical sense are called institutions. In terminology, educational institutions are institutions, media, forums, or certain situations and conditions that allow the implementation of the learning process (Bafadhol, 2017; Anas & Irwanto, 2013). Meanwhile, according to Ramayulis (2008), Islamic education institutions in terminology can be interpreted as a container or place where the Islamic education process takes place.

Islamic educational institutions can be understood as a container or place of organization that is held to develop Islamic institutions, and has certain patterns in carrying out its functions, and has its own structure that can bind individuals who are under its auspices, so that it has its own legal force.

2. Objectives of Islamic Educational Institutions

Islamic education in the meaning of Islamic Education Institutions according to Darajat (2012), that the purpose of Islamic education is a person's personality that makes him become Insan Kamil with the pattern of piety, Insan Kamil means a complete human being spiritually and physically, can live and develop naturally and normally because of his piety to Allah SWT. This implies that Islamic education is expected to produce humans who are useful for themselves and society.

According to Andriani, *et.al.* (2022), there are several objectives of Islamic education, namely: *first,* General Objectives, are objectives that will be achieved by all educational activities, whether by teaching or by other means. It covers all aspects of humanity including attitudes, behavior, appearance, habits and views. This general goal is different at every level of age, intelligence, situation and condition with the same

framework. *Second,* The Final Objective of Islamic Education lasts for a lifetime (long life education), so the final goal is found when life in this world has ended as well.

Third, Temporary Objectives Objectives that will be achieved after students are given a certain number of experiences planned in a formal education curriculum. In the temporary goal, the form of insankamil with the pattern of taqwa is already visible even though in a simple form, at least some of the main characteristics are already visible in the student's personality. *Fourth,* Operational Objectives, are practical objectives that will be achieved by a number of specific educational activities. A unit of educational activity with materials that have been prepared and are expected to achieve certain goals. In formal education, these operational objectives are also called instructional objectives which are further developed into general instructional objectives and specific instructional objectives. These instructional objectives are the teaching objectives planned in the unit of teaching activities.

DISCUSSION

Implementation of character education in minority Islamic educational institutions (Pembangunan Muhammadiyah Tana Toraja Islamic Boarding School)

Character education is the process of providing guidance to students to become whole human beings with character in the dimensions of heart, mind, body taste and spirit (Hamzah, *et.al.*, 2022). Character education aims to instil and develop character in students so that they have noble character after having it, they can apply it in everyday life both at home, at school and in society (Siddiqui, *et.al.*, 2022). Islamic Education Institutions spearhead the formation of character education that is integrated into all aspects of students' lives. One of the schools in question is Pembangunan Muhammadiyah Tana Toraja Islamic Boarding School. based on the results of interviews with several teachers and the distribution of questionnaires can be seen based on the following table:

Table 1. Data from the learner questionnaire results

Indicator	Average Score	Criteria
Religious	3,4	Good
Honest	3	Simply
Tolerance	3,3	Simply
Discipline	3,2	Simply
Care for the environment	3	Simply

Religious Character

Religious indicators contain several assessments such as students carrying out congregational prayers, reading the Koran at the beginning of each lesson, carrying out religious worship on time, greeting the teacher when passing by, and praying before starting the lesson. Based on the results of the learners' questionnaire, students with religious indicators obtained an average score of 3.4 in the good category.

Honest Character

Honest indicators contain several assessments such as students having the courage to admit mistakes made, not telling lies in order to achieve a desired desire, having a firm belief in honesty even though other students are not liked, not cheating on exams, and not supporting students who are known to lie to the teacher. Based on the results of the students' questionnaire, students with honest indicators obtained an average score of 3 with a sufficient category.

Tolerance Character

The tolerance indicator contains several assessments such as students respecting students who have different opinions with them, not preceding the teacher when walking in front of him, not shunning and distinguishing students of different ethnicities, not imposing their will or opinions to be followed by others, and not criticizing other friends. Based on the results of the students' questionnaire, students with tolerance indicators obtained an average score of 3.3 in the sufficient category.

Discipline Character

The discipline indicator contains several assessments such as students carrying out tasks assigned by the teacher, collecting assignments on time, obeying all school rules, not being late for class, paying attention when learning is taking place, asking permission when leaving class. Based on the results of the learner questionnaire that students with discipline indicators obtained an average score of 3.2 in the sufficient category.

Environmental care character

The environmental care indicator contains several assessments such as students not littering, picking up trash and throwing it in the trash, giving advice not to expect praise when doing the truth in the eyes of all friends and teachers at school, routinely carrying out community service at school, reminding friends not to litter. Based on the results of the

learner questionnaire that students with discipline indicators obtained an average score of 3 with a sufficient category.

The Role of Teachers in Character Education in Minority Islamic Education Institutions (Pembangunan Muhammadiyah Tana Toraja Islamic Boarding School)

The implementation of learning with the application of the independent curriculum still has challenges for teachers in its implementation, so that the cooperation of all stakeholders is needed, which must still prioritize the moral development of students.

Character Education Coaching

The most important thing is to foster the development of akhlakul karimah and the norms of students who develop in society in accordance with Islamic law. In addition, every subject is taught character education and is a requirement for grade promotion, namely that students must have good attitudes and characters.

Barriers to the implementation of character education in minority Islamic educational institutions

The cultivation of character education certainly has its own challenges for every educator, in character development by teachers at Pembangunan Muhammadiyah Tana Toraja Islamic Boarding School obstacles that are often encountered start from promiscuity because students are in a Muslim minority environment, the environment around the boarding school is a Protestant Christian majority environment and information openness through excessive use of cellphones. In addition, students sometimes do not understand the message of the subject matter that has been delivered by the teacher before.

Character education development strategies in minority Islamic education institutions

As for the strategies carried out in fostering character education in minority Islamic educational institutions, namely seeing the behavior and process of students then given an assessment and making rules and regulations that must be obeyed by students. Observing how students apply character education in their behavior. Coaching done to instill character education has been incorporated into the curriculum and teacher reinforcement of character education in each subject. In addition, teachers always strive to strengthen the Aqidah fortress of students and always teach noble morals to students / students so that they can be a provision when they have mingled with the environment outside the Islamic Boarding School.

The role of teachers in foresting character education

The development of character education in Islamic education institutions in minority areas, teachers have a very important role. The role of the teacher, namely: Teachers must be role models in character cultivation such as congregational prayer, greeting and cooperation results, teachers play an active role and apply character education cultivation through subjects, and the head of the boarding school plays an active role in guiding and motivating students in Tana Toraja boarding school.

D. CONCLUSION

This research has provided an explanation of the implementation of character education in Islamic educational institutions in minority areas (Pembangunan Muhammadiyah Tana Toraja Islamic Boarding School). The coaching process carried out to students starts with instilling Islamic values and characteristics such as Religious Character, honesty character, tolerance character, discipline character and environmental care character. Based on the results of questionnaires that have been distributed to students, it can be concluded that the process of implementing character education is still in sufficient criteria. In addition, some of the efforts made by educators are to provide strengthening of character education to students in each subject.

The implication of this research is that educators at the Muhammadiyah Tana Toraja boarding school need to strengthen the strategies carried out in the process of instilling character education. utilizing strategies in the teaching and learning process as an effort to strengthen character education needs to be continuously evaluated so that good character values are not only actualized in the school education environment but can also be reflected in the daily lives of students. In addition, maintaining the integrity of Islamic teachings must always be a priority as well as the cooperation of all stakeholders who still have to prioritize the moral development of students. It is hoped that there will be research that is in line with the topic of this study as an effort to develop deeper character education values.

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