

INSTILLING ISLAMIC EDUCATION TO FORM SUPERIOR CHARACTER BASED ON ISLAMIC TEACHINGS IN RELIGIOUS EDUCATION COURSES” IT’S INFLUENCE ON FKIP UMSU STUDENT LEARNING OUTCOMES

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ABSTRACT

Education can be said to be one of the important aspects that must be present in the development process in a country. Islamic education has a very important role in forming the character of students. Islamic education is expected to facilitate students in exploring and developing their faith potential from an early age, so that later they not only know and understand, but can implement their Islamic knowledge, and we also hope that Islamic education can shape the character of students. From students -Students with this character will give birth to a better generation of the nation and lead to progress. So from this Islamic education we hope to be able to change the paradigm and anxiety of society about the direction of this nation. This research is to determine the instillation of Islamic education to form superior character based on Islamic teachings and its influence on learning outcomes in Religious Education courses. The approach used in this research is quantitative, to obtain data this research uses a pretest-posttest control group design with samples from the ID and IE PGSD semesters. This research consisted of 150 ID and IE PGSD semester students. Data is collected through documentation, tests, observation and questionnaire methods, then the data will be analyzed quantitatively descriptively according to.

Keywords: Character, Islamic Education.

INTRODUCTION

Islam provides strong moral and ethical guidelines to direct daily actions and behavior. Islamic teachings guide its followers to live honestly, fairly and responsibly in all aspects of life. Islamic teachings encourage the continuous search for knowledge and self-development. Islam emphasizes the importance of education, knowledge and skill development as a means of achieving maximum potential as a servant of Allah. Currently there is a lot of discourse discussing education. ability to develop skills. Actually, what is the importance of education? According to Ki Hajar Dewantara, education is guidance in the life of children as they grow. The meaning of education is to guide the natural strengths that exist in children, so that they as humans and as members of society can achieve the highest safety and happiness. Until now, education can be said to be a very essential need

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(primary need) for mankind. It cannot be denied that one of the things that is very important for the development of a country is education, so that education can be called one of the important aspects that mandatory in the development process of a country. Apart from being one of the most urgent aspects of development, education is also a manifestation and means of developing the intellectual power possessed by every human resource. (Parhan and Kurniawan 2020). Education is one aspect that Islam pays great attention to. This can be proven by the many contents of the Koran in the form of guidance, both general and specific, for humans to reach the path of truth. Furthermore, Muhammad himself was sent as an Apostle in order to improve morals, which is also the aim of Islamic education itself. Recently, it has been found that education is damaged, this reality is often found in big cities. Indeed, non-religious knowledge can be said to be superior, but the spiritual values that exist are not suitable for being considered a Muslim. Education is the process of internalizing culture into a person and society so that people and society become civilized. Education is not only a means of transferring knowledge, but more broadly, education is a means of cultivating and transmitting values (enculturation and socialization). Children must receive education that touches the basic dimensions of humanity. The human dimension includes at least three most basic things, namely: (1) Affective which is reflected in the quality of faith, piety, noble morals including noble character as well as superior personality and aesthetic competence; (2) Cognitive, which is reflected in the thinking capacity and intellectual power to explore, develop and master science and technology; and (3) Psychomotor which is reflected in the ability to develop technical skills, practical skills and kinesthetic competence. Islamic education is one way to change their lifestyle. The question remains what Islamic education is like. Will education be a way out of this problem? In Islam, the word education can mean tarbiyah, derived from the verb rabba. Besides the word rabba there is also the word ta'dib, which comes from the word addaba. Apart from that, there is also the word ta'lim. Derived from the verb "allama. (Robie Fanreza. M.Pd.I, Munawir Pasaribu. MA).

A child's personality is influenced by the parenting style provided in everyday life, including in the educational environment and family environment (Parhan & Kurniawan, 2020). Parents have a very big role in directing and shaping children's character, so parents must be observant and wise to provide appropriate and applicable parenting patterns for their children. If this is done well, parents can synergize with the child, the educational environment, the home environment, and the child's development and personality based on a good attitude of religiosity so that they can grow into children who have good personalities (Muthmainnah, 2012). One of the education things that must be paid attention to for children in the family environment and educational environment is getting the right portion and according to their development in religious education. This must be a serious concern because it is the foundation in forming their character and personality as well as their way of thinking. The family environment is again the first and main environment in shaping a child's personality (Parhan & Kurniawan, 2020). Based on spiritual values originating from the values of the Islamic religion, it is hoped that it can become a filter for children to avoid moral violations, grow into children who have a main personality in accordance with the demands of Islamic teachings, and are able to grow into individuals who are synergistic in

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their faith. Knowledge and good deeds, having a broad paradigm of thinking, being a religious community, having noble character, and being a good citizen (Rufaedah, 2020). Instilling spiritual values originating from religious teachings, including in the field of education, which must be given serious attention by families to their children, this can create a strong foundation and instinctive filter for children, which can raise awareness and spiritual strength for children from an early age. possible (Tahang, 2010), so the role of the family in creating a family environment that is conducive to instilling moral and spiritual values is very important in shaping the child's personality and character (Azis, 2017). Thus, the role of parents is very important in shaping the character and personality of their children. A child's personality is greatly influenced by the guidance and education of parents in directing and providing education. This is because religious education that is instilled as early as possible in children can become the main pillar for children in forming character and personality that is in accordance with Islamic values in order to create a generation with good morals (Perni, 2019).

During adolescence, religious education provided by parents can function to reduce children's actions and behavior in avoiding juvenile delinquency by instilling discipline as early as possible. The large number of abuses of religious values by a child is evidence and a reflection of the lack of instilling religious values in children as early as possible. This is because the child's brain growth is determined by parents in providing nutrition and care, as well as stimulating the child as early as possible, which is better known as the critical period. The role of parents in educating children as early as possible can be done by making parents do the main and first education, developing creativity for children, and stimulating the development of the child's brain and abilities by optimizing all the potential they have (Novrinda et al., 2017). Islam really pays attention to children's development, morals, morals, even human virtues can be seen from the morals and morals they show. Because of the importance and high value of human morals in Islam, the Prophet was sent to the world, one of which was to perfect human morals and make morals a measure of a servant's faith. He said, "The believer with the most perfect faith is the one with the best morals." (HR Imam Abu Dawud and Imam Tirmidhi). In Islamic law, noble morals are closely related to faith, in fact they cannot be separated from faith, so that the comprehensiveness of faith, knowledge and charity is actualized with noble morals in human life (Alawi, 2019). Apart from that, in Islamic teachings there are main values that parents must pay attention to, namely manners and morals which are conveyed through example.

By providing Religious Education courses, you will be able to find out whether it has an effect on the learning outcomes of FKIP UMSU PGSD Study Program students, Sem I class, 1 D and I E. Learning outcomes are the main benchmark for determining a person's learning success. A person with high achievement can be said to have succeeded in learning (Erniwatie, 2008). According to Arikunto (in Millah et al., 2017), learning outcomes are the results achieved by a person after carrying out learning activities and are an assessment achieved by a person to find out the extent to which the learning material or materials taught have been accepted by students.

Learning outcomes are the abilities that a student has after the student receives treatment from the lecturer as an educator. Learning outcomes will appear in any changes to

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these aspects, either from one aspect or several aspects. These aspects are knowledge, understanding, habits, skills, emotions, social relationships, character and attitude (Rudi Setiawan & Lubis, 2016).

METHOD

The steps in this research are as follows: Starting by providing a process of instilling Islamic education in the classroom II D and II E PGSD. Researchers observe student learning outcomes in experimental classes and control class. The instruments for this research are in the form of a pre-test and post-test given to students and also researchers making observations during learning process takes place. Data analysis used by researchers uses analysis correlation. An instrument is said to be of high quality and can be accounted for its use if its validity and reliability have been proven. According to Sugiono (2014:173) validity means what the instrument can be used to measure that should be measured. Meanwhile, reliability is an instrument that when used Several times to measure the same object, will produce the same data.

RESULTS AND DISCUSSION

Researchers included the results of respondents' answers in the questionnaire that was distributed to respondents. The questionnaire consists of ten questions for each variable which includes statements about the application of Religious Education Courses. The questionnaire that was distributed by researchers to 40 respondents has been returned in full and there are 10 questions for the variable Instilling Islamic Education to form superior character based on Islamic teachings in the Religious Education course. and 10 items for the FKIP UMSU student learning outcomes variable. To process the research instrument, the researcher summarized the respondents' answers according to alternative answers. For example, respondent one chose alternative SS = 0, alternative S = 8, alternative TS = 2, alternative STS = 0. Likewise respondents two to forty. Based on the results obtained, respondents' SS alternative answers had an average of 4.5 for the S alternative, an average of 5.8, for the TS alternative an average of 0.15 and for the STS alternative an average of 0.00. From the average score of the questionnaire that has been taken, it can be stated that:

The four answer options have the following weights:

- Alternativ SS is given a weight of 4
- Alternative S is given a weight of 3
- Alternative TS is given a weight of 2
- Alternative STS is given a weight of 1

Furthermore, apart from processing the recapitulation of respondents' answers on variable In the table above, it can be seen that respondents mostly chose the SS alternative, this indicates that the Religious Education Subject applied by researchers is an average of 4%. The weight of the SS alternative answer which is worth 4 (four) is in accordance with the answer choice criteria which confirms that the SS alternative is given a weight of 4 (four), occurring between 40%-100% and is in second place. Alternative S with a value of 3 (three) ranks first with an average of 5.8% of respondents, occurring between 50%-100%, alternative TS with a value of 2 (two) ranks third with an average of 0.15%. Meanwhile, in

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the STS answer, not a single respondent gave an answer. Based on the final results, it was found that the respondent's SS alternative answer had an average of 2.6. For alternative S the average was 7.3, for alternatives TS and STS not a single respondent gave an answer. Next, the researcher tabulated the respondents' answers according to the question number. The questionnaire distributed to respondents had alternative answers, those who chose the SS option were given a weight of 4 (four), those who chose the S option were given a weight of 3 (three), those who chose the TS option were given a weight of 2 (one) while those who chose the STS option were given a weight of 1 (One). After tabulating, the researcher looked for the values of $\sum X$, $\sum Y$, $\sum X^2$, $\sum Y^2$, and $\sum XY$ to be tabulated into the product moment formula.

This is necessary to calculate the validity of the question items, to determine the degree of accuracy between the data that occurs on the research object and the researcher's reporting power. This indicates that validity calculations are needed in research. Validity is a measure that shows the levels of validity of a research instrument. It is said to be valid if it is able to measure what is desired and can reveal data on the variables studied. In calculating item number one, variable Y, the correlation result for item number one $r_{xy} = 0.599$. The researchers compared these results with the critical price table of r product moment (r_{table}), with a 95% confidence interval the result obtained for $N=40$ was 0.312. The results obtained were $r_{count} > r_{table}$, it can be concluded that the calculation for item number one is valid. The calculation for question item number one above also applies to all research questionnaire question items for variable Y. For the calculation of question items number two to ten, variable Y can be seen in table 5.6 where question items number one to ten do not appear to meet the validity of the research instrument. To find out the validity of the item, this is done by consulting the product moment critical price table, with a 95% confidence interval. If the calculated price $>$ critical price of r_{table} . Then the item has been declared valid. Based on the results of calculating the correlation coefficient between the total score of variable 95%, there is $N = 0312$. Thus it can be concluded that $r_{count} (0.984) > r_{table} (0.312)$. From the calculations that have been obtained, there is a relatively positive linear relationship. After calculating the validity of each question item on each variable, the researcher calculated the reliability of the total score for each variable. After getting the validity and reliability results, the researchers looked for a correlation analysis to calculate how much emphasis Islamic Education had on Religious Education courses on the learning outcomes of FKIP UMSU students.

The price $r_{count} = 0.766$ is consulted on $r_{table} = 0.312$ product moment. It turns out that the results of $r_{count} > r_{table}$. Researchers concluded from the data that had been processed through the product moment formula that there was an influence of embedding Islamic education in Religious Education courses on the learning outcomes of FKIP UMSU students. To find out whether there is a significant influence between embedding Islamic education in Religious Education courses on the learning outcomes of FKIP UMSU students. Must be tested using the product moment correlation formula. If the calculated r_{count} is greater than r_{table} , then it can be said that there is a significant influence between variable X and variable Y, with $N = 40$ and the 95% confidence level for r_{table} is 0.312. From the results of the analysis carried out by the researchers, it turned out that the r_{count} was greater

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than the ttable or it could be said to be $0.766 > 0.312$. Thus, it can be said that there is a significant influence between embedding Islamic education in Religious Education courses on the learning outcomes of FKIP UMSU students. To test the hypothesis of Instilling Islamic Education in Religion courses on the influence of FKIP UMSU student learning outcomes. The correlation coefficient significance test was carried out using the t statistical test, namely:

$$t = \frac{r\sqrt{n-2}}{\sqrt{(1-r^2)}}$$

$$t = \frac{0,766\sqrt{40-2}}{\sqrt{(1-(0,766)^2)}}$$

$$t = \frac{(0,766)(6,164)}{\sqrt{1-0,586}}$$

$$t = \frac{4,721}{\sqrt{0,414}}$$

$$t = \frac{4,721}{0,643}$$

$$t = 7,342$$

For a real level of α 5% and dk = 40, the ttable value is 2.021. Based on the calculation above, we get tcount = 7.342 while ttable 2.021 means tcount > ttable or $7.342 > 2.021$. Based on the values obtained, it can be concluded that the hypothesis is accepted or that there is a significant influence of embedding Islamic education in religious education courses on the learning outcomes of FKIP UMSU students.

CONCLUSION

Character formation through character education basically stems from various kinds of problems concerning the younger generation in the current era of globalization. The condition of the nation's sons and daughters is becoming more and more worrying, judging from the way they interact, lifestyle, decreased enthusiasm for learning, drug problems, and even crime that ensnares underage children seems to have become commonplace recently. Looking at the situation of most of the young generation today and with the discourse on character formation in national individuals, various variations of character education have emerged. The formulation of character education is to form a nation that is strong and has character, dignity and respect in the international world. To obtain such a nation and state, it is necessary to implement correct character education. In Indonesia Character education itself has been around for quite a long time in the world of education. Character is the main aspect in shaping a person's qualities to become a noble human being.

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