

Strengthening Character Education Of Students In Nonformal Education In Public Education

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ABSTRACT

To carry out the mandate of the Law. No. 20 of 2003 as stated in PP no. 55 of 2007 concerning religious education and religious education is education that prepares students to be able to carry out roles that require mastery of knowledge about religious teachings and/or become experts in religious science and practice their religious teachings. Religious education also develops as a result of religious education subjects/courses which are considered to face various limitations. Especially at the public tertiary level where the religious education course only received a portion of 2 credits according to the decision of the Director-General of Higher Education, Ministry of National Education Number: 43/DIKTI/Kep/2006. To overcome the shortage of religious learning, some people overcome it with additional religious education at homes, houses of worship, or in associations which then develop into formal, non-formal, or informal religious education units or programs. As for the campus community, and innovation was carried out in the form of Diniyah Takmiliah al-Jami'ah Education as a trap for the two credits that students were accepting in lectures.

Keywords: Education, character, non-formal

INTRODUCTION

The PAI course at PTU is one of the components of the MPK (Personality Development Subject) with a weight of 2 credits, this is based on the Decree of the Director-General of Higher Education of the Ministry of National Education Number: 43/DIKTI/Kep/2006 concerning the Signs for Implementation of Personality Development Courses in Universities High. Understandably, the portion of 2 credits for this PAI course can be linear with the weight of the Islamic Education subject in schools that receive only 2 or 3 lesson hours.

The regulation on the number of PAI credits, which only ranges from 2-3 credits, makes students thirst for religious knowledge, especially with the issuance of the Presidential Regulation 87 of 2017 concerning Strengthening Character Education into a new injection for education activists, especially for lecturers who teach religious courses at PTU is a serious challenge to be able to carry out a series of approaches and learning processes so that with a weight of 2 credits it can present student competencies who can carry out their obligations and roles as Muslims with good character and national integrity.

Religious education is a means of transforming knowledge in the religious aspect (cognitive aspects), as a means of transforming norms and moral values to form attitudes (affective aspects), which play a role in controlling behavior (psychomotor aspects) to create a whole human personality. Islamic Religious Education is expected to be able to produce humans who always strive to perfect faith, piety, and have a noble character, noble morals including ethics, character, or morals as the

embodiment of education. By maximizing PAI in educational institutions means having carried out KDP, which later can be an answer to problems for students. Therefore an extra form of education is needed for students in public tertiary institutions to be able to provide additional understanding of religion, one of the forms of education is non-formal education "Diniyah Takmiliyyah Al-Jami'ah Education" which we hereinafter call MDT al-Jami ' Ah.

The opinion expressed by Majid (2012: 12) states that Islamic Religious Education (PAI) is one of the lessons given to students from elementary to tertiary levels which is loaded with valuable content. Therefore, it is imperative if PAI underlies other education and becomes the core of society, parents, and students. Subjects should have a proportional amount of time, not only in Islamic schools or madrasas but also in public schools. Likewise, in improving the quality of education, PAI should be a source of measurement in shaping the character and personality of students and building national morals (shaping the character of the nation).

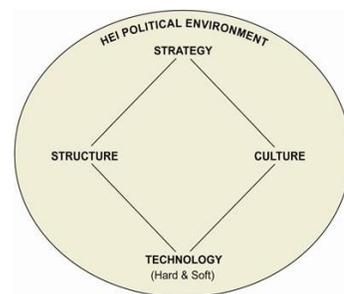
Meanwhile, according to the view of Syaantara (2008: 11) which states that Islamic religious education is an effort in the form of teaching, guidance, and care for children so that later their education can understand, live and practice Islam, and make it a way of life, both personally and community life. These efforts can be realized in the form of subjects that meet the three main domains in Islamic Education.

These domains are cognitive in the form of understanding or knowledge that includes sharia, affective in the form of attitudes and behaviors that include faith, and psychomotor or skills that are formed because of a good forging process from the cognitive and affective domains to produce a skill or character.

MDT is a form of non-formal religious education unit which is organized in stages. The Regulation of the Minister of Religion No. 13 of 2014 states that MDT has the levels of Ula, Wustha Ulya, and al-Jami'ah. Institutionally, MDT is a type of education that functions to perfect Islamic religious education that students get informal education units, from elementary to tertiary level, but MDT is also open to anyone who needs deepening of Islamic religious studies or education.

MDT al-Jami'ah is a high-level non-formal religious education organized by the community to deepen and complement the Islamic religious knowledge of students in tertiary institutions or citizens of higher education age. In Presidential Decree Number 87 of 2017 concerning Strengthening Character Education, it is stated that the Strengthening of Character Education, hereinafter abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, feeling, thinking, and sports with involvement and cooperation between educational units, families, and communities as part of the National Movement for the Mental Revolution (GNRM).

W. James Jacob (2009) states in "Globalization and Higher Education Policy Reform" there are four components that are essential in higher education institutions, namely: (1) Strategy; (2) Structure; (3) Technology; and (4) Culture (at the heart of the higher education institution movement)



In this case, in the cultural aspect, Diniyah education is a local product so that it is easier to accept innovation in higher education because early education emerges from the culture of the pesantren.

METHODS

Qualitative methods are used in the writing of this article, namely by conducting a library research approach (Library Research), by reading, collecting the necessary data and information collected from books (PAI, Character Education, educational journals, technical guidelines for the establishment of MDT al-Jami. 'ah, Perpres no. 87 of 2017, etc.) which has something to do with the writing of this article.

RESULTS AND DISCUSSION

Historically, the existence of community-based religious education has become very important in community development efforts, especially because it originates from the aspirations of the community which at the same time reflects the real community's need for the type of educational service. Meanwhile, as a component of the national education system, religious education needs to be allowed to develop, nurture and improve its quality by all components of the nation, including the Government and local governments. Religious education is generally organized by the community as a manifestation of education from, by, and for the community.

UU no. 20 of 2003 Through the National Education System Law, religious education is part of the Indonesian education system. The provision of religious education is included in the formal, non-formal, and/or informal education sectors. This law also recognizes other forms of education, such as Islamic boarding schools and Diniyah (religious) education, which is increasingly explicit as part of the national education system. , and higher education must contain religious education”. In Article 12 paragraph (1) letter a; "Every student in each education unit has the right: (a) to receive religious education under the religion he professes and is taught by educators of the same faith; with the explanation of the article "Educators and/or religious teachers of the same faith as students are facilitated and/or provided by the government or local government according to the needs of the education unit as regulated in Article 41 paragraph (3)"

Madrasah Diniyah Takmiliah al-Jami'ah is a non-formal Islamic religious education unit that organizes Islamic religious education as a complement to students and/or the community after Senior High School (SLTA) or equivalent to strengthen understanding of Islamic moderation (Islam Wasathiyah) and strengthening education. character (noble character) for students. (Guidelines for the implementation of MDT Al-Jami'ah, 2019). If you want to understand the provisions regarding Madin, it will be difficult to get away from PMA number 13 of 2014 Concerning Islamic Religious Education, especially articles and paragraphs that discuss directly MDT. There are several articles and verses in PMA No. 13/2014 which provide information about Madrasah Diniyah Takmiliah in general and also apply to the al-Jami'ah level.

Non-formal Diniyah education can be held in the form of educational units or programs. Paragraph (3) Non-formal Diniyah education which is organized in the form of an education unit is required to obtain a permit from the Regency/City Office of the Ministry of Religion. Paragraph (4)

Non-formal Diniyah education which is organized in the form of and has at least 15 (fifteen) students must register with the Regency / City Office of the Ministry of Religion. Paragraph (6) Non-formal Diniyah education that has been registered with the Regency or City Ministry of Religion is entitled to receive guidance from the Ministry of Religion and local governments.

Paragraph (1) Madrasah Diniyah Takmiliah are held to complement, enrich, and deepen Islamic religious education at MI / SD, MTs / SMP, MA / SMA / MAK / SMK, and higher education or equivalent to increase the faith and devotion of students to Allah SWT. Paragraph (3) The level of the Madrasah Diniyah Takmiliah consists of the Ula, Wustha, Ulya, and al-Jami'ah levels. Paragraph (7) The level of al-Jami'ah is followed by students in higher education.

MDT Al-Jami'ah functions as a complement and addition to the framework of increasing the faith and devotion of students to Allah SWT for students on the University Campus or other educational institutions of the same kind. Besides, Madrasah Diniyah Takmiliah (MDT) Aljamiah can function as a mainstreaming of religious moderation on campus, as an antithesis of radicalism and extremism. As well as being a reference and religious consultant who can respond to religious issues, even socio-political issues on campus.

Strengthening Character Education, according to Presidential Regulation (Perpres) Number: 87 of 2017 concerning Strengthening Character Education, has the following objectives:

- a. build and equip students as the golden generation of Indonesia in 2045 with the spirit of Pancasila and good character education to face the dynamics of change in the future;
- b. developing a national education platform that places character education as the main soul in the provision of education for students with the support of public involvement through formal, non-formal, and informal education by taking into account the diversity of Indonesian cultures; and
- c. revitalizing and strengthening the potential and competence of educators, education staff, students, the community, and the family environment in implementing KDP.

PPK is implemented by applying Pancasila values in character education, especially including religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, communication, love, peaceful, fond of reading, caring for the environment, caring socially, and being responsible, ”reads Article 3 of Presidential Decree Number 87 of 2017 concerning Strengthening Character Education.

The scope of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education includes: (1) the implementation of PPK, which consists of: KDP in the Formal Education pathway, PPK on Non-formal, and PPK on Informal; (2) implementers; and (3) funding.

Affirmed in Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, Implementation of PPK in the Formal Education Pathway Education Unit is carried out in an integrated manner in the following activities: (1) Intrakurikuler; (2) Kokurikuler; and (3) Extracurricular activities, and carried out within and/or outside the Formal Education Unit.

PPK in the Education Unit for the Formal Education pathway according to Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, is implemented with the principles of school / madrasah-based management and is the responsibility of the head of the Formal Education unit and teachers. Presidential Decree No. 87 of 2017 on Strengthening Character

Education emphasizes that the implementation of PPK in Intracurricular activities is the strengthening of character values through strengthening learning materials, learning methods under curriculum content based on statutory provisions.

Meanwhile, the implementation of PPK in co-curricular activities, according to the Presidential Decree on Strengthening Character Education, is a strengthening of character values carried out for deepening and/or enriching Intracurricular activities according to curriculum content. And the implementation of PPK in extracurricular activities is the strengthening of character values in the context of expanding the potential, talents, interests, abilities, personality, cooperation, and independence of students optimally.

Extracurricular activities for Strengthening Character Education, include Krida activities, scientific works, training for talents/interests, and religious activities, as well as activities for followers of belief in God Almighty under the provisions of laws and regulations. "Religious activities as referred to can be carried out at least through Islamic boarding schools, religious lectures, catechisms, retreats, and/or reading and writing of the Koran and other holy books," reads Article 7 paragraph (5) of Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education.

As for the implementation of KDP in the Non-formal Education Pathway Unit, implemented through religious-based Non-formal Education units and other Non-formal Education units, and is a strengthening of character values through learning materials and learning methods in fulfilling curriculum content under statutory provisions.

Perpres 87/2017 on Strengthening Character Education, confirms that when this Presidential Regulation comes into effect, the laws and regulations governing school days and character education that are contrary to this Presidential Regulation are declared invalid.

According to Azra (2002:175), there are nine pillars of character derived from universal noble values, namely: (1), the character of God's love and all of His creation; (2) independence and responsibility; (3) honesty/trustworthiness, diplomatic; (4) respect and courtesy; (5) generous, like helping out and cooperation; (6) self-confident and hardworking; (7) leadership and justice; (8) kind and humble, and; (9) the character of tolerance, peace, and unity.

The nine pillars of character are taught systematically in a holistic and integrative model of education, among others by using the methods of knowing the good, feeling the good, and acting the good. Knowing the good can be easily taught because knowledge is cognitive only. After knowing the good, feeling loving the good must be cultivated, namely how to feel and love virtue to become a driving machine that can make people always want to do something good. So that there is a growing awareness that people want to do benevolent behavior because they love virtuous behavior. After getting used to doing good deeds, acting the good turns into a habit.

CONCLUSION

In the introduction, the authors briefly describe the importance of implementing Takmiliah al-Jami'ah education, especially in public universities, one of the reasons for the small number of credits in public universities with a weight of 2 credits under the regulations of the Director-General of Higher Education, Ministry of National Education Number: 43 / DIKTI / Kep / 2006 concerning Signs for the Implementation of Personality Development Courses in Higher Education. Thus it is felt that

there is a lack of understanding of religious values, plus the majority of students at PTU are those who are not pesantren graduates and the majority are graduates from public high schools.

So with this Diniyyah Takmiliah al-Jami'ah education is an answer to student anxieties in understanding the noble values of religion. Especially with the Strengthening Character Education (PPK) in Presidential Decree no. 87 of 2017, as if Diniyyah Takmiliyah al-Jami'ah education is a partner of the KDP.

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