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## The Implementation of Character Education In Dayah Thalibul Huda of Aceh Besar

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### ABSTRACT

One of the hallmarks of education system in Dayah of Thalibul Huda of Aceh Besar is the student character building which can give birth to graduates having idealism, intellect, and good behavior (akhlāq-karīmah). This research aims to know the character education implementation in Dayah Thalibul Huda of Aceh Besar and to recognize the factor of success and inhibiting factor of character education in Dayah Thalibul Huda of Aceh Besar. Grand theory of this research employs theoretical framework proposed by Thomas Likona consisting of moral knowing, moral feeling, and moral action. Furthermore, this research applies descriptive method with qualitative approach. Data collection techniques are observation, interview, and documentation. The result of this research shows that the implementation of character education in Dayah Thalibul Huda of Aceh Besar includes: (a) Moral knowing development, (b) Moral feeling development, (c) Moral action development. In addition, the character education factor of success comprises student's obedience, the value and culture existence of Islamic school/dayah, teungku as student's educator and counselor, school facilities, parents' responsibility to improve student's learning motivation and to strengthen human relationship. Besides, the inhibiting factors include student's background, student's different character, economic status and different culture and intelligent level of the student.

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## INTRODUCTION

One of the complaints expressed by society so far is that education system is more concerned with hard skills (Devi, 2019). It means that, it merely focuses on producing alumni having good academic skill and gives little attention on soft skills development. Whereas in fact, the success of person is not solely determined by knowledge and skill (hard skill) but it is also determined by morality (soft skill) (Salirawati, 2021)(Arnyana, 2014). Education system which only concerns with academic aspect and pays little attention on mental and character education will produce smart student who is lack of

character, morality, and mentality. Consequently, it results in various misconduct and criminality among students.

The finding of this research demonstrates that a person's character can affect his success. Based on a research conducted by Harvard University in the United States, the success of a person is not simply determined by knowledge and technical skills (hard skills) but it is also strongly determined by the character (soft skill). Besides, this research reveals that hard skill only contributes 20 percent to the person's success, while soft skill contributes 80 percent to the success of a person. Moreover, successful people around the world prove that they can succeed since they are more supported by their soft skill than their hard skill (Syamsul Kurniawan, 2013).

The above phenomenon is different from the dynamic of education in the Islamic school/*dayah* which prioritizes character education or moral education so that it can give birth to graduates having idealism, intellectual ability and good behavior (*akhlāq al-karimah*) (Helmawati, 2017). In the Islamic school/*dayah*, student is educated to understand, to fully comprehend, to implement Islamic rule with the emphasis on the importance of morality in social life. This is proved by the student's good manners to honor the teacher (respect to teacher/*kiyai*). Education system in Islamic school/*dayah* aims to intensify religious knowledge (*tafaqquh fi al-din*) and develop religious studies through the yellow book (*al-kutub al-qadimah*). The purpose of Islamic school/*dayah* education is not to pursue an interest towards power, money, and grandeur of the world but it aims to educate student that learning is only a duty and devotion to Allah SWT (Abdurrahman Wahid, 1999).

According to Zamakhsyari Dhofier, an interesting side of education system in the Islamic school is that student respects and obeys the teacher. The feeling of respect and obedience of the student towards teacher is unbroken and it lasts for a lifetime. Besides, student's respect and obedience to the teacher in all aspects of his life is a strong spiritual bond. This is done not as a manifestation of the total submission to the teacher considered to have an authority but this is implemented since the student believes that teacher is a distributor of science (Zamakhsyari Dhofier, 1985).

## RESEARCH METHODOLOGY

### A. Research Stages

1. Pre-field stage. This stage was conducted before doing the research. Description of this stage is as follows: (a) Organizing the research design. (b) Selecting and exploring the field. (c) Choosing informants consisting of *teungku*, student and alumni of Dayah Thalibul Huda of Aceh Besar. (d) Preparing research equipment.
2. Field work stage. The process of taking the data was done by direct observation (participant observation) to Dayah Thalibul Huda of Aceh Besar relating to character education implementation.
3. Data Analysis Stage. The process of analyzing the data began with examining all available data from various sources. The data were summarized and subsequently arranged into units which were then categorized.

### B. Data Collection Technique

1. Observation. Researcher observed and involved (participant observation) in the learning process of Dayah Thalibul Huda of Aceh Besar. The author observed all religious activities conducted by *teungku*, student and alumni whether in classroom or outdoors.
2. Interview. To obtain the data in Dayah Thalibul Huda of Aceh Besar, researcher conducted structured interview (preparing questions in the form of writing) and free interview (free question). Furthermore, the researcher prepared research instrument in the form of written question and each respondent was given the same question.
3. Documentation study. The researcher collected the data of the history and birth Dayah Thalibul Huda of Aceh Besar, number of teachers, number of students, and school facilities.

The researchers got the data from the Islamic school/*dayah* documentation, diaries, transcripts, books, newspapers, magazines, meeting results, video and so forth.

## RESULTS AND DISCUSSIONS

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### Character Education

According to Thomas Lickona, character education can be interpreted as the deliberate use of all dimensions of school life to foster optimal character development. Some of the character education books written by Thomas Lickona are the return of character education and educating for character: how our school can teach respect and responsibility (Heldanita, (2017). According to Thomas Lickona, character education contains three basic elements, such as knowing the good, desiring the good, and doing the good. Character education does not merely teach about what is right and what is wrong but it goes beyond that thing. Character education inculcates good habituation so that learners can understand, feel, and have a desire to do good things. Thus, this character education brings similar purpose with moral education (Aulia Rahma, Marhumah: 2019).

In terminology, the meaning of character proposed by Thomas Lickona is "A reliable inner disposition to respond to situations in a morally good way." Then, he further added that "Character education has three interrelated parts: moral knowing, moral feeling, and moral behavior". According to Thomas Lickona, good character includes knowledge of goodness which further results in the commitment to do good things and then it causes a person to truly do goodness. In other words, character refers to cognition, attitudes, motivations, behaviors as well as skills. According to Thomas Lickona, character relates to moral knowing, moral feeling, and moral behavior (Thomas Lickona, 2012).

According to Thomas Lickona, there are three important components to build character education. They are: (1) Moral knowing which includes six elements, namely: (a) Moral awareness; (b) Knowing moral value; (c) Perspective taking; (d) Moral reasoning; (e) Decision making; (f) Self-knowledge; (2) Moral feeling which also consists of six elements. They are (a) Conscience which has two sides, namely its cognitive side and its emotional side. Its cognitive side knows what is right and its emotional side obliges someone to do something right; (b) Self-esteem which means someone must have a true self-esteem standard so that he is able to evaluate himself, his mind or allow someone else to insult himself; (c) Empathy which refers to ability to recognize and understand the state of others; (d) Loving the good; (e) Self-control which aids someone to behave ethically; (f) Humility which makes someone to be more open towards his self-limitation and to have desire correcting his fault; (3) Moral action. Moral action is a concrete manifestation of moral knowing and moral feeling consisting of three aspects, namely (a) Competence which can change moral judgments and moral feelings into effective moral actions; (b) Will; (c) Habit which means familiarizing with good things and applying them in action (Thomas Lickona, 1991).

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### The Implementation Of Character Education In Dayah Thalibul Huda Of Aceh Besar

The implementation of character education in Dayah Thalibul Huda of Aceh Besar consists of:

1. Moral knowing development which includes determination and development of education program, determination of student's regulation, determination and development of education phase. Further, the establishment of teaching method, character knowledge development and *tafaqquh fi al-din* development which aims to deepen and examine thoroughly the Islamic knowledge.
2. Moral feeling development which consists of: a) prioritizing sincerity to educate and guide the student; b) Preservation of *dayah* cultural value; c) Exemplary behavior ; d) Discipline; e) Priority towards simplicity; f) Non-violent education.

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3. Moral action development which includes (a) practical education, (b) habituation, (c) social interaction between *teungku* and student, (d) *teungku's* role. *Teungku* guides the student to study and he also plays as student's parents.

#### The Factor Of Success And Inhibiting Factor Of Character Education

The character education factor of success in Dayah Thalibul Huda of Aceh Besar includes (a) Student's obedience and discipline to follow all learning activities, such as studying, praying and reading al-Qur'an. In Dayah Thalibul Huda of Aceh Besar, the *dayah* value and culture is strongly developed, such as reading the Qur'an, reading books, praying in congregation, responsibility, simplicity, honesty, and so on. (b) *Teungku* and parents' responsibilities in the learning process, and (c) Community empowerment. The existence of Islamic school/*dayah* provides a lot of benefits for the society, such as religious guidance. Instead, the society contributes a funding through giving donation and alms for the advancement and improvement of education in *dayah* (Saiful, 2016).

The inhibiting factor of character education in Dayah Thalibul Huda of Aceh Besar comprises (1) Student's different character. There is student having bad life history and disgraceful character, such as involving in criminal activities and so forth. Disgraceful behavior frequently done by student before studying in *dayah* will become entrenched when he begins studying in *dayah*. This character differences create problems, such as student's indiscipline, behavior which does not represent religious norms, and also the conflict between students; (2) Differences in economic status. Economic status also affects education in *dayah* since there are some parents who do not provide the student's needs and there are also some parents who spoil their children with a variety of gifts leading to show off and extravagance; (3) Different culture. Some students studying in *dayah* have bad culture, such as non-Islamic culture which looks like Western culture; (4) Student's intelligent level. Some students have low intelligent levels which mean that the ability of thinking and reasoning is slow so that it affects the education process in *dayah*.

## CONCLUSION

The implementation of character education in Dayah Thalibul Huda of Aceh Besar includes moral knowing development, moral feeling development and moral action. The character education factor of success in Dayah Thalibul Huda of Aceh Besar comprises (a) Student's obedience and discipline to follow all learning activities. (b) Responsibilities of *Teungku* and student's parents in the learning process, and (c) Community empowerment. The inhibiting factor of character education in Dayah Thalibul Huda of Aceh Besar comprises (1) Student's different character. (2) Differences in economic status. (3) Different culture. ; (4) Student's intelligent level.

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