IMPLEMENTATION OF ISLAMIC CHARACTER EDUCATION WITH INTERVENTION APPROACH AND MICRO HABITUATION OF EDUCATION IN KUTTAB AL-FATIH JOMBANG

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Abstract

This study discusses the process of internalizing Islamic characters in students applied in the Kuttab Al-Fatih Jombang non-formal educational institution. The character education that has been proclaimed by the government since 2003 through the National Education System has not shown encouraging results. This was shown by the rampant immorality of the ordinary people to the elite of this nation. With the intervention approach and the micro habituation, Kuttab Al-Fatih Jombang seeks to instill Islamic characters in their students. This research method is qualitative with a case study approach. Data were extracted by means of observation, interviews and documentation, then validated and analyzed by interactive analysis models of Miles and Huberman. The results of the study indicate that Kuttab Al-Fatih Jombang focuses on cultivating Islamic characters to their students. This is shown in the material given, only Qur’an learning and thematic faith. The safeguarding of Islamic characters is not only the same as the provision of material theoretically, but practically carried out by all those involved in micro habitation including school policies and rules, leaders, teachers, staff, students and parents. Therefore, the process of cultivating student character is done with two patterns, namely the pattern of formation and habituation patterns so that Islamic characters are internalized naturally to students.

Keywords: Character Education, Micro Education, Kuttab Al-Fatih Jombang.
ملخص
تتطرق هذه الدراسة عملية استيعاب الشخصيات الإسلامية في الطلاب المتقدمين في مؤسسة غير رسمية "كتاب الفاتح" جومباج. إن تعلم الشخصيات التي أعلنتها المحفظة منذ عام 2003 من خلال نظام التعليم الوظيفي لم يظهر نتائج خيرية. وذلك يظهر من خلال الفوائد المتذبذبة للاسعار العامة حتى صفوة هذه المحفظة. مع نهج التدريس على التعليم الجزئي، يسعى مؤسسة "كتاب الفاتح" جومباج إلى تدريس شخصيات الإسلامية في نفس الطلاب. يستخدم هذا البحث الطريقة البحثية النوعية مع نهج دراسة الحالة. تم استكشاف البيانات من خلال الملاحظات والمقابلات والوثائق، ثم تم التحقق منها وتحليلها من خلال نموذج التحليل التفاعلي لميلز وهوبرمان، وقد أظهرت نتائج الدراسة أن كتاب الفاتح جومباج يركز على زراعة الشخصيات الإسلامية للطلاب. يظهر هذا في المواد التعليمية التي تعطي إلى تعلم القرآن والإيمان موضوعيا فقط. وإن الحفظ على الشخصيات الإسلامية لا يقتصر على توفير المواد نظريا حسب، بل ينفذ عمليا من قبل جميع المشاركين في التعليم الجزئي، بما في ذلك السياسات والقوانين الخاصة بالمدارس والقيادة والمعلمين والموظفين والطلاب والواديين. لذلك يتم عملية زراعة الشخصيات الإسلامية للطلاب بنطاق، مما يعزِز التكوين ونطع التعويم حتى يتم استيعاب الشخصيات الإسلامية بشكل طبيعي في نفس الطلاب.

مفتاح الكلمات: تعلم الشخصيات، التعليم الجزئي، كتاب الفاتح جومباج.

Abstrak

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pola pembiasaan sehingga karakter-karakter islam terinternalisasikan secara alami pada peserta didik.

Kata Kunci: Pendidikan Karakter, Mikro Pendidikan, Kuttab al-Fatih Jombang.

Introduction

In Law Number 20 of 2003 concerning the National Education System, national education aims to develop the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent and become citizens democratic and responsible.¹

The national education goals above are in line with national programs regarding the importance of character education. Character education is value education, moral education that aims to develop the ability of students to make good decisions, maintain what is good and realize goodness in daily life.²

Character education in the present context is very relevant to overcome the moral crisis that is currently happening in this republic. The crisis includes increasing promiscuity, the rampant number of child and adolescent violence, crime against friends, juvenile theft, cheating, drug abuse, pornography, and the destruction of other people’s property that have so far not been able to resolved thoroughly.

This moral decadence has now struck at all ages of this nation, from children to adults. The case of Yuyun, a 14-year-old child, who was raped by 14 men in Bengkulu in mid-April 2016 saddened this nation. The irony is that the culprit is Yuyun’s close neighbor and is relatively young, 17-21 years old. Yuyun’s case has not yet finished, the public was also surprised by the rape of 8 young men against a 13-year-old girl in Surabaya. One of the perpetrators was still in the elementary school. In Bogor a 26-year-old man raped a 2.5-year-old toddler until she died early in May 2016 and there are many more cases that show the moral decadence of this nation.

Other indicators that show signs of damage to the character of the nation’s generation can be seen from the practice of student manners that have now begun to fade, among them can be seen from the way their

² Kemendiknas, Pedoman Pelaksanaan Pendidikan Karakter (Berdasarkan Pengalaman di Satuan Pendidikan Rintisan) (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum, 2011), 1.
neighbors speak, their behavior towards teachers and parents, both in school and in the community, obscenities which the child of his age does not deserve to often throw out. Friendly attitude towards teachers when meeting and respecting parents seems to have become something that is difficult to find among school-age children today. School-age children often use language that is far from the cultural values of society. Language that is often used is no longer a feature of a nation that upholds ethics and gentleness. Demoralization does not only occur among ordinary people of this nation, but also shows some immoral behavior of state officials, executive, legislative and judicial. Some are violence to others, cheating, sleeping and seeing pornographic films during plenary meetings, the behavior of hedonism, to corrupt behavior. The crisis that hit students and the political elite indicate that religious and moral education obtained at school did not have an impact on changes in Indonesian human behavior. Even, there are so many incoherent Indonesian people between their words and actions. Such conditions allegedly originate from education.

Most educational institutions in Indonesia in the learning process tend to teach moral education and character as limited as text and less prepare students to respond and face contradictory lives. In addition, religious education, which for decades has been considered as one of the effective media in internalizing the noble character of students, has in fact only taught cognitive-normative basics of religion. Even, it increasingly loses its role as a medium to deliver students to understand and practice the teachings of religion. Therefore, revitalization of religious education with a character education approach must be carried out in all educational institutions.

Previous research is conducted by Darmiyati Zuchdi (2010) on the development of an integrated character education model in learning fields of study in Indonesian, Science and Social Sciences in elementary schools. He concluded that an effective character education model is a model that uses a comprehensive approach. Learning is not only through certain fields of study, but is integrated into various fields of study. All school residents and parents of students and community leaders need to work collaboratively in implementing character education programs.

Heru Nugroho's (2012) research on character education management based on Islamic values at Al-Azhar 28 Islamic Elementary School Solo Baru Sukoharjo shows that the management of character education must include curricular, extracurricular activities and the involvement of parents. The involvement of parents is implemented in the form of providing feedback through the parents' communication forum. This research focuses on governance of character education in educational units.6

Lukman Hakim’s (2012) study of the internalization of Islamic teaching values in the formation of attitudes and behavior of students at SDIT al-Muttaqin Tasikmalaya shows that the process of internalizing Islamic values towards student attitudes and behavior uses some approaches: persuading and getting used to, raising awareness, and showing discipline and uphold the school’s rules. The use of curriculum models and the internalization of the values of Islamic values is proven to be able to shape student attitudes and obedient behavior towards God, both for fellow beings and nature, good personality, responsibility, critical thinking.7 The same thing was also shown from the results of the research by Wibawati Bermi (2016) at SDIT al-Mukminun Ngawi.8

Based on the background and some of the results of the research that have been carried out, the researcher will conduct a study entitled "Implementation of Character Education Based on Islamic Teaching Values by Adhering to Interventions and Micro Habitation of Education in the Kuttab al-Fatih Jombang". This research is expected to provide a comprehensive description of the implementation of Islamic teaching based on character education. Kuttab al-Fatih is non-formal children's education from the age of 5-12 years with PKBM permission status. This educational institution concentrates on internalizing the values of faith and piety in everyday life.9 From the results of preliminary observations, there is an interesting phenomenon to study, even though Kuttab al-Fatih is non-formal basic education, the students are from the middle to upper economic classes.

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10 That is because Kuttab al-Fatih is considered able to shape the character of students better. The indicator is simple after entering Kuttab al-Fatih a few months the way to dress becomes more polite and the words to the parents are more polite. 11 These things make this phenomenon interesting for further investigation.

Research method

This research uses a qualitative research design with a case study approach. Case studies are included in descriptive analysis research, namely research conducted focusses on a particular case to be carefully observed and analyzed thoroughly. 12 The phenomenon that became the case in this study was the implementation of Islamic character education in PKBM Kuttab Al-Fatih Jombang. The technique of determining informants in this study used non-probability sampling with a snowball sampling technique. The snowball sampling technique is a method for identifying, selecting and taking samples in a network or continuous chain of relationships. 13 Data collection is done in natural settings (natural conditions) from primary data sources. More data collection techniques are observation, in-depth interviews and documentation. 14 The collected data are validated by triangulation method, member check and negative case analysis. The data analysis of this study uses Miles and Huberman's 15 interactive analysis model method which includes analysis during data mining, data reduction, data exposure and conclusion drawing.

History of Kuttab Al-Fatih Jombang

Kuttab Al-Fatih Jombang is one of the two branches of Kuttab Al-Fatih which was originally established in East Java along with Malang branch. It is from the interest in the concept of Islamic education delivered by Ustadz Budi Ashari, Lc at a seminar in East Java. Finally, the bi idhnillah from the initial pilot was then inaugurated as Kuttab Al-Fatih Jombang and began the new school year in June 2015. The first year was attended by 36

10 Field survey during the student guardian's monthly meeting on 30 April 2015.
11 Alexander Fahd (Wali Murid), Wawancara, Jombang, 30 April 2015.
12 Dedi Sutedi, Penelitian Pendidikan Bahasa Jepang (Bandung: Humaniora, 2009), 61.
14 Djoko Sugiyono, Metode Penelitian Kuantitatif Kualitatif dan R&D (Bandung: Penerbit Alfabeta, 2010), 54.
children or 3 classes (the maximum number allowed by the center for branches in the first year).

Being a challenge for the initial pioneering team of ease, help from God always flows in every journey despite various limitations. The presence of muhsinin and the close relationship of the parents of santri who are like family increasingly strengthen the missionary journey in this education. It is only to God that we hope. With confidence, hoping for greatness, we produce brilliant young generation.

Kuttab Al-Fatih Jombang is based on two big things, namely: first, concern for education today, where education currently provides a lot of material but provides little benefit. Many materials are learned by children but children do not understand the benefits. In this way, the material becomes mubadzir. Second, there is a lack of adab education. Education currently dominates both adab and morality for children. Parents generally feel proud when their children memorize mathematical formulas compared to honest children but their intellectual intelligence is so so.

These two things are the reasons for Kuttab Al-Fatih to open Kuttab branch in Jombang, precisely in 2015. In response to the two reasons above, Kuttab Al-Fatih has a slogan: "Faith before the Qur'an, adab before science, and science before charity." This slogan becomes a doctrine for all academics, which are ingrained in themselves, as well as actualized in their daily behavior. The founding figures and developers of Kuttab Al-Fatih Jombang are Ustadz Nur Hasyim, Ustadzah Evi, Ustadz Tri Widaryanto, Ustadz Agus Fahmi, Ustadzah Fitri, Ustadz Faisal, and Ustadz Usman.

The curriculum of Kuttab Al-Fatih Jombang

Before presenting the results of the study according to the formulation of the problem, the researcher first presents the main things that will be accompanied and needed in the presentation of the primary data of the study as a supporter and reinforcer. These things include the distribution of learning levels, the age of students, the curriculum applied, the learning module, and the learning approach.16

The education level in Kuttab Al-Fatih Jombang is divided into two main levels, namely Kuttab Awal level and the Qonuni level. The initial Kuttab level is divided into three classes, namely: Kuttab Awal 1, Kuttab Awal 2, and Kuttab Awal 3. While the Qonuni level is divided into four classes, namely: Qonuni 1, Qonuni 2, Qonuni 3, and Qonuni 4.

The two main levels must be passed by all students to achieve

16 Abdul Wahab (Kepala Kuttab), Interview, Jombang 18 Mei 2017.
mastery learning and get graduation. The two main levels were achieved for 7 years, with the details that Kuttab students had occupied the class for 3 years and occupied Qonuni for 4 years. The Early Kuttab Level is provided for santri aged 5 to 8 years, and the Qonuni level is for students who have risen from Kuttab Awal level, namely santri aged 9 to 12 years.

Kuttab Al-Fatih Jombang applies its own curriculum that is uniformly designed with Kuttab-Kuttab Al-Fatih throughout Indonesia, which is guided by the head of the central Kuttab Al-Fatih. However, the Kuttab Al-Fatih Jombang also teaches four USBN subjects, namely Mathematics, Science, Social Sciences, and Indonesian Language, which are presented using a thematic approach.\(^{17}\)

Thematic was deliberately chosen as an approach in Kuttab Al-Fatih Jombang in applying its curriculum, and the curriculum was implemented in the form of modules. The modules are designed as many as four, to realize the achievements of the students' learning for 7 years. Modules are arranged and used as guidance for learning by taking verses from the Qur'an / juz-juz al-Qur'an, then thematically examined the content. Modules are marked with names, namely the Modul Alam, Modul Manusia, Modul Tadabbur, dan Modul Sirah.

Modul Alam is intended for Kuttab Awal 1 and 2 class students, who present thematic verses from Qur'an juz 30. Modul Manusia is intended for Kuttab Awal 3 students who also provide thematic verses from the Qur'an juz 30. The Tadabbur module is intended for Qonuni 1, 2, and 3 class students, who also present thematic verses from the Qur'an juz 30. Finally, the Sirah Module is for the Qonuni 4 class, which not only presents verses al-Qur'an juz 30, but all the verses of the Qur'an in all juz are appropriate and appropriate.

The following is the educational calendar that actualizes the learning modules that have been set for classes in Kuttab Al-fatih Jombang.

\(^{17}\) Thematic learning approach is learning that is designed based on certain themes. Thematic learning provides the breadth and depth of curriculum implementation, offering students plenty of opportunities to bring about dynamics in education. The thematic unit is the epitome of all learning languages that facilitates students to productively answer questions raised by themselves and satisfy curiosity with a natural appreciation of the world around them. See Trianto, *Desain Pengembangan Pembelajaran Tematik bagi Anak Usia Dini* (Jakarta: Kencana Prenada Media Group, 2011), 147.
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Explicitly, character education for Kuttab Al-Fatih Jombang is the

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18 Document Kuttab Al-Fatih Jombang T.A. 2017-2018
19 Document Kuttab Al-Fatih Jombang T.A. 2017-2018
20 Document Kuttab Al-Fatih Jombang T.A. 2017-2018
first mission of the five missions carried out, precisely editorially reads "teaching and cultivating faith." From the editorial, it can be analyzed that for Kuttab Al-Fatih Jombang, characters must be taught strongly for santri, and even sharper that the character must come from Islamic faith. Therefore, character gets the basis of a straight and right footing, so that in the end it forms a noble character and leads to noble behavior, in accordance with Islamic law.

This mission is carried out obediently and sincerely. To run it, Kuttab Al-Fatih Jombang practices cooperation with santri parents intensively and sustainably. From this collaboration, it marks seriousness and sincerity of Jombang Kuttab Al-Fatih and Parents in assisting santri in learning process. This is called the application of education with an intervention approach. Intervention here is interpreted as an action that contains an element of intentional, serious, and not playful attitude in carrying out the educational process.

In addition to implementing an intervention approach, Kuttab Al-Fatih Jombang and parents agreed to include habituation actions towards noble behavior in strengthening the character education of santri. This is called the application of education with the habituation approach. Intervention and habituation into a package approach that is implemented synergistically and simultaneously. The implementation of this approach is adhered to and carried out by all the academics of Kuttab Al-Fatih Jombang, as well as parents when interacting with santri at any moment in their daily lives. Next, the researcher presents data on research results and provides analysis. Data from the research results presented and analyzed in four terms, according to the formulation of the problem.

Implementation of Character Education Based on Values of Islamic Teachings with Intervention and Habituation Approaches in Teaching and Learning Activities (KBM) Classes at Kuttab Al-Fatih Jombang

The implementation of character education that has been formulated in Kuttab curriculum at the smallest level is in the implementation of teaching and learning activities in class. Teachers meet face-to-face with santri and together carry out learning based on the learning plan that has been prepared by the teacher. The initial primary data were obtained by researchers by observing. Observation data collected by researchers can be presented as follows:

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21 Ustadzah Evi, Interview, Jombang 5 Juni 2017. See also curriculum Kuttab Al-Fatih Jombang about “Target Pencapaian 7 Tahun, Usia 5-12 Tahun.”
Table 2
Application of the Intervention and Habituation Approach in Classroom²²

<table>
<thead>
<tr>
<th>Character Based on Islamic values</th>
<th>Intervention Approach</th>
<th>Habituation Approach</th>
</tr>
</thead>
</table>
| Love to God and all of His creations | Listed and reviewed in:  
1. Modul Alam on themes: time, elements, energy, surface of the earth, living things, solar system.  
2. Modul Manusia on themes: physical, spirit, nature, | Through outing class activities, for example:  
1. Observe plants in the garden, plant, make seeds.  
2. Visiting extraordinary school (SLB) children with special needs |
| Independence and responsibility | Listed and reviewed in modul Manusia on the theme:  
1. Interaction with God (the Creator)  
2. Interaction with fellow humans  
3. Interaction with nature  
4. Interaction with himself | Through pre-mabit and mabit activities (Initial class 1, 2); pre-camp and camp (Kelas Awal 3 and Qonuni) |
| Honesty / trustworthiness         |                                                                                        | The teacher gave task to santri to convey the message / something to the parents of the santri, and ask again whether the message was conveyed |

²² Ustadzah Fitri, *Interview*, Jombang 15 Juni 2017. Juga analisis dokumentasi Modul Alam (Kelas Awal 1, 2), Modul Manusia (Kelas Awal 3), dan Modul Tadabbur (Kelas Qonuni).
<table>
<thead>
<tr>
<th>Character</th>
<th>Through activities sharing snacks every day, at break time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respect and courtesy</td>
<td>Through Pledge activities (adab to friends, teachers, parents, etc.)</td>
</tr>
<tr>
<td>Generous, like helping and mutual cooperation / cooperation</td>
<td>Through activities sharing snacks every day, at break time</td>
</tr>
</tbody>
</table>
| Confident and hard worker        | Through pre-camp and camp activities (classes Early 3 and Qonuni)  
|                                 | Through listening activities of the 'Al-Qur'an' |
| Leadership and justice           | Through pre-mabit, mabit, pre-camp, camp, class meeting activities |
| Good and humble                  | Through snack sharing activities, interactions with friends and teachers in class |
| Tolerance, peace and unity       | Delivered on the material Ithar (prioritizing your interests rather than oneself), story material (other Muslims survived the hand and verbally) |

From the table, it can be analyzed that the characters taught by teacher to santri are outlined in a systematic and structured learning plan. The character of God’s love (Allah) and all of His creations are the main characters for Kuttab Al-Fatih Jombang which underlies other characters. The love character of God Almighty and all of His creations by Kuttab are referred to as the character of faith. This character is taught by teacher to the early grade 1 and 2 students, as proof that faith is the foundation that supports the enforcer for the noble characters born in the santri.

Furthermore, to familiarize santri with a strong awareness of faith, teachers hold habituation activities to integrate classroom learning with
activities outside the classroom, including outing class activities (observing plants in the garden, planting, making seeds), and visiting extraordinary surroundings (SLB) children with special needs. In this outing class activity, students get the task of observing and practicing learning in accordance with the task instructions given by the teacher before going to the field.  

The character of independence and responsibility is taught by teacher to santri to instill and familiarize the morality of completing their own work and not easily depend on others by reason of indulging themselves, as well as being able and courageously responsible for it openly. The internalization of this character was carried out among others with pre-mabit and mabit habituation activities for Early-class 1 & 2 students, pre-camp activities and camps for students in the Early 3 and Qonuni classes. In this habituation activity, students were asked to do their own work, including: cooking, washing dishes, arranging their beds, cleaning camps, toothbrushes and bathing.

The character of honesty / responsibility is taught by teacher through the theme of human nature. To familiarize this honest / trustworthy morality, the teacher gives assignments to the santri in the form of giving messages or something that must be conveyed to their parents, and reporting back to the teacher about the assignment. The character of respect and courtesy is instructed by the teacher through the theme of human interaction; with Allah SWT, with fellow human beings, with nature, and with ourselves). The character of respect and courtesy is a character that is also emphasized by the teacher for santri to be implemented in their daily lives; respect and courtesy to teachers, parents, fellow friends, neighbors, and others. To guard it, the teacher always monitors and controls the behavior of the santri, both when the santri are in the Kuttab and at home.

Generous character, like helping and mutual cooperation taught by the teacher through the theme of human nature (laudable morality) in the Modul Manusia. To strengthen this character, teachers carry out habituation activities, among others: sharing snacks that students carry from home to fellow classmates, teachers, and neighbors of the Kuttab if there are still leftovers. In addition, activities are also arranged for class rules (sulh] ]u) jointly between santri and teachers, and are enforced jointly by all class residents.

The character of self-confidence and hard worker is taught by the teacher through the theme of human nature. To strengthen it, the teacher accustomed the santri to appear in front of the class and do all the work in

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23 Class observation at class Awal 1, 2, dan 3, 28 August 2017.
his class seriously. Leadership and justice characters, including good and humble characters, are taught by the teacher through the themes of human nature and human interaction. To strengthen it, the teacher familiarizes students in the class to be leaders for their friends by behaving well.

The character of tolerance, peace, and unity is taught by the teacher to the santri through the theme of human interaction that in building interactions in social life must respect diversity and difference. Apart from the theme of human interaction, the teacher teaches character tolerance through ithar material. In itsar material, one of the values taught is the attitude of prioritizing your interests rather than yourself, and the attitude of a Muslim towards another Muslim is to provide safety from oral and hand.

Evaluation of the learning achievement in the implementation of character education in KBM is carried out in three stages: first, a review by the class teacher; second, the final test theme is in accordance with the schedule determined by the teacher; and third, the final semester exam at the end of the learning program in one semester.

In general, character values taught to santri include morality / adab, aqeedah, daily practice of worship. Law / adab become a main point of the santri learning process in the classroom and continue to the outer environment of the Kuttab to the family / home environment. For example, students are given the task by the class teacher to do three good things to parents. The three virtues were reported by the santri when they entered the class again. For example, the santri conveyed three virtues to his parents, namely making drinks, massaging his body, and cleaning his clothes.

Cultivating this character is a menu of learning in the classroom, but the teacher's actualization does not stop in the classroom, but continues to go to the house, and it continues to be monitored for the strong character of the santri. Learning methods applied by the teacher to instill the character of the santri include the ibrah method, question and answer, takrir, outing class, classical, talaqqi, lecture, practice, and problem solving. The following is an example of the practice of learning methods associated and strengthened by the planting of santri characters.

<table>
<thead>
<tr>
<th>Method</th>
<th>Character education</th>
<th>Habituation activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outing class</td>
<td>Theme: Living things</td>
<td>Santri are invited to gardens that have plants</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question and answer</th>
<th>Character: Admiring the living creatures created by Allah SWT)</th>
<th>Biologically observing plants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ibrah</td>
<td>Study the greatness of Allah through plants</td>
<td></td>
</tr>
<tr>
<td>Practice</td>
<td>Nursery Practice n</td>
<td></td>
</tr>
<tr>
<td>Outing class</td>
<td>Theme: Human (interaction)</td>
<td>Visits to Extraordinary Schools (SLB), interact with children with special needs</td>
</tr>
<tr>
<td>Question and answer</td>
<td>Character: Tolerance, peace, unity</td>
<td></td>
</tr>
<tr>
<td>Ibrah</td>
<td>Theme: Human (spirit, body)</td>
<td></td>
</tr>
<tr>
<td>Practice</td>
<td>Character: Respectful and polite</td>
<td></td>
</tr>
<tr>
<td>Lecture</td>
<td>Study on verse of Al-Qur’an Character:</td>
<td></td>
</tr>
<tr>
<td>Talaqqi</td>
<td>- Independence and responsibility</td>
<td></td>
</tr>
<tr>
<td>Takrir</td>
<td>- Honesty / trustworthiness</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Generous, helpful, cooperative</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Confident and hard worker</td>
<td></td>
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<tr>
<td></td>
<td>- Good and humble</td>
<td></td>
</tr>
<tr>
<td></td>
<td>With teacher guidance:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Santri reads the Qur’an</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Repeat reading until fluent</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Memorizing the Qur’an</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Review the contents of the Qur’an</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Take the lesson</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Applying the adab it contains in related activities</td>
<td></td>
</tr>
<tr>
<td>Ibrah</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Learning media used by teachers in conducting theme studies in the classroom include: slides, video screenings, carrying real objects from home (for example: birds, flower plants), real fields visited by students and teachers. To obtain other primary data about the implementation of character education based on Islamic teaching values with an intervention and habituation approach in teaching and learning activities (KBM) in the class at Kuttab al-Fatih Jombang, the researcher conducted deep interviews with Ustadz Abdul Wahab, Chief Manager of the Kuttab. 25

Descriptively, it can be described that every day, teaching and learning begins with the Pledge activities carried out outside before students enter the class. The pledge is an activity of strengthening faith and character by the cleric or ustadzah to santri, in the form of a short 20-minute lecture on the values of Islamic teachings. The topic of pledges is presented in a variety of ways, including adab / akhlaq, the study of Hadith, stories, and Arabic.

The topics of adab / akhlaq taught include eating, interacting with friends, interacting with parents, interacting with teachers, and so on. The example is eating manner. By teacher, santri was asked to always pray before and after meals, using his right hand, not joking when eating.

The topic of the study of Hadith is presented by the way teacher recites a hadith and santri imitates it repeatedly to memorize it. After that, the teacher examines the meaning contained in Hadith thoroughly.

The topic of the story is presented by the way the teacher gives inspirational stories taken from the Qur’an, Hadith, or Islamic classical books, which contain stories of prophets, apostles, friends, or other stories that can be learned from a moral lesson and faith. The topic of this story is Friday menu.

The Arabic language topics presented in the Pledge activities include teaching mufrodat (vocabulary) and daily prayers. Mufrodat is given among others about the names of limbs, learning tools, names of fruits, names of animals, and so on. The names are then studied and associated with the greatness of Allah SWT as the Creator of the universe and its contents. The daily prayers taught include prayer before and after eating, before and after sleeping, entering and leaving the mosque, entering and leaving the bathroom, before and after learning, and so on.

After 20 minutes of the Pledge activities carried out, santri entered

25 Ustadz Abdul Wahab (chair of Kuttab), Interview, Jombang 30 Mei 2017.
the class guided by their respective teachers. The first session in the class at 07.45-09.30 is the halaqah al-Qur'an activity, with religious activities namely memorization, kitabah (writing), muraja'ah (repeating memorization), and qira'ah.

After the Qur'anic prayer session, at 9:30 a.m. to 10:00 a.m., santri and teacher rested. During this break session, students and teachers are welcome to enjoy snacks together. The snacks that are enjoyed are food supplies brought by santri from home. Every day in turns, every santri is required to bring provisions for himself, for his friends and teachers. This obligation teaches the santri to have the pleasure of sharing / giving alms. Sharing this provision applies to all students and teachers in their respective classes.

This means that, in addition to santri, teachers in their respective classes also have a turn to bring provisions that are shared with santri in their class, even if there are still leftovers, food supplies are distributed to staff and neighbors of Kuttab. Sharing activities with staff and neighbors of Kuttab is carried out by the students themselves directly guided by the teacher.

After the break, 10:00 to 11:30, a lesson is faith. This faith lesson is presented by applying a thematic learning approach. In this thematic learning, the teacher examines certain themes that have been listed in the curriculum. These themes include time, living things, energy, and the solar system. The themes studied are sourced and based on the verses of the Qur’an, especially on the 30th of the month. The theme of the study is done by the way the teacher reads a verse of the Qur’an, then discusses the content of the values of Islamic teachings that it contains. The study of the themes of the verses of the Qur’an in the process is always associated with the greatness of Allah, the Almighty as the Most All, and finally the faith that must grow in the santri.  

Examples of faith studies, namely the study of QS. Al-Falaq verse 3 concerning night crime.

<table>
<thead>
<tr>
<th>Tabel 4 Study of Al-Falaq verse 3 concerning Night Crimes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meanings Contained</td>
</tr>
<tr>
<td>The influence of the full</td>
</tr>
</tbody>
</table>

27 Class observation at class Awal 1, 2, 3, pada 8 Juni 2017.
moon on living things | easily emotional
---|---
2. Sleep becomes disturbed because of the atmosphere like noon

| When night comes | 1. Wild animals look for food |
| | 2. The power of shaitan increases |
| | 3. Someone who has evil intentions will manifest his evil |

| When it's dark | 1. Fortify yourself with Asar dhikr |
| | 2. Lock the door when night by reading the basmalah |
| | 3. Apply sleep adab |

From the table, it can be analyzed that the points of the lesson taken will be the material of study in classroom learning. Then the results of the study are written or posted on the bulletin board outside the classroom so that all santri and their hopes of understanding, internalization of values can be read and actualized in daily activities. This classroom study as well as outside the classroom is a form of integration of the intervention and habituation approaches imposed by teachers for santri.

Furthermore, to prepare the students to be able to take the national-based final examination (UASBN), Kuttab Al-Fatih Jombang also learned about UASBN-related subjects, namely Mathematics, Science, Social Sciences, and Indonesian Language. In studying these four subjects, they still apply a thematic approach based on the verses of the Qur’an, and not studying them separately or independently.

After finishing the religious lesson session at 11:30, the first Kuttab santri came home, and Kuttab santri Early 2 & 3 continued the dhuhur prayer in congregation. To maintain the quality of learning in the classroom, Kuttab al-Fatih Jombang has implemented an upgrading program for subject matter teachers. The up-grading program is outlined in the weekly activity table. Activities are planned every week, and are carried out at 13.30 up to before Asar. For the 2017-2018 school year, teacher training activities are formulated as follows:
IMPLEMENTATION OF ISLAMIC CHARACTER EDUCATION WITH INTERVENTION APPROACH AND MICRO HABITUATION OF EDUCATION IN KUTTAB AL-FATIH JOMBANG

Tabel 5
Regular weekly activities for teachers 2017-2018

<table>
<thead>
<tr>
<th>Day</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>RKK module / plenary surgery</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Tahsin &amp; tafhidz teacher by musyrif respectively</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Comprehensive Islamic Studies (detailed schedule attached)</td>
</tr>
<tr>
<td>Thursday</td>
<td>Evaluate &amp; prepare for KBM next week</td>
</tr>
<tr>
<td>Friday</td>
<td>Conditional if necessary, follow the instructions of the Head of the Kuttab</td>
</tr>
</tbody>
</table>

Schedule of Islamic Studies (Every Wednesday)

<table>
<thead>
<tr>
<th>Week</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Study of the book &quot;Ar-Rasul Al-Muta’allim&quot; (Rasulullah as an educator)</td>
</tr>
<tr>
<td>II</td>
<td>Book study</td>
</tr>
<tr>
<td>III</td>
<td>Study of Nabawiyah Sirah &quot;Ar-Rahiqul Makhtum&quot;</td>
</tr>
<tr>
<td>IV</td>
<td>Optional thematic study</td>
</tr>
<tr>
<td>V</td>
<td>Filled in by the manager (tausiayah, strengthening ukhuwah, etc.)</td>
</tr>
</tbody>
</table>

From table 5, it can be analyzed that character education of faith is the main thing that must be possessed by Kuttab Al-Fatih Jombang students, so that it becomes a logical consequence for the availability of competent teachers. So in order to strengthen that competency, Kuttab Al-Fatih Jombang also organizes learning programs for its teachers, so that the teachers are able to carry out character education in the classroom, as well as being able to assist students to realize the achievement of learning thoroughly.

In addition to regular activities, to prepare teachers as strong educators of the character of the santri, Kuttab Al-Fatih Jombang holds a spirit-strengthening program for all Kuttab teachers. This program is carried out through the following activities: first, the Mabit (spending night) the teacher every 3 months, with halaqah al-Qur'an activities. In halaqah al-Qur'an, the teacher gives his Qur'an memorization deposit to Mursyid and also performs muraja'ah. For teachers who build faith, there are provisions that have to memorize the Qur'an 1 year at least 1 juz. In addition, for the Pembina al-Qur'an teacher, you must memorize the Al-Qur'an 1 year at least

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3 juz. Secondly, Musa> the name of the H (ifz) Qur’an> n (MHQ) for teachers is held once a year. Third, Musa said that the H (ifz) il al-Qur’an (MHQ) for students was held once a year in the even semester.

**Implementation of Character Education Based on the Values of Islamic Teachings with an Intervention and Habituation Approach in Kuttab al-Fatih Jombang**

The implementation of character education is based on the values of Islamic teachings with the approach of intervention and habituation reinforced by the Kuttab al-Fatih Jombang, among others, on the activities of santri outside the classroom. The following is one of the rules that ask santri to always do the teachings that are taught, which are contained in the teacher’s timetable for the arrival and return of santri.

<table>
<thead>
<tr>
<th>Activities</th>
<th>Rules</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrival</td>
<td>1. Come early maximum at 07.00</td>
</tr>
<tr>
<td></td>
<td>2. Welcoming the arrival of students to enter the pledge at 07.15</td>
</tr>
<tr>
<td></td>
<td>3. Supervise students who have come and remind them of good adab</td>
</tr>
<tr>
<td></td>
<td>4. Close the gate if you have entered the pledge time at 07.15</td>
</tr>
<tr>
<td></td>
<td>5. Report if there is information that the students do not enter the class teacher in question</td>
</tr>
<tr>
<td></td>
<td>6. Take notes &amp; give direction if there are students who arrive late</td>
</tr>
<tr>
<td>Return home</td>
<td>1. Ensure that returning students are picked up by their parents or people who are entrusted</td>
</tr>
<tr>
<td></td>
<td>2. Ensure the return of the santri at the specified time unless there is udzur</td>
</tr>
<tr>
<td></td>
<td>3. Keep an eye on the santri so they do not go out the gate and monitor the santri to behave in good manners while waiting to be picked up</td>
</tr>
<tr>
<td></td>
<td>4. Directing santri who are picked up to say goodbye and shake hands with the cleric / ustadzah</td>
</tr>
</tbody>
</table>

29 Class observation outside class Awal 1, 2, dan 3, 12 Juni 2017.
From this table, points can be found relating to the application of the character of santri outside the KBM. Point 3 on the activity of arrival indicates that the teacher reminds with good adab. This means that the teacher also conducts the process of moral education and learning in Kuttab Al-Fatih Jombang environment, outside the KBM. From the case of the teacher reminding us of this good adab, the students who were reminded were also involved in the process of internalizing the good adab.

Furthermore, points 3 and 4 of the return activity, the teacher monitors the santri to behave in good manners, directs the santri to say goodbye and shake hands with the cleric / ustadzah when he wants to go home. In addition, the teacher implements character education in Kuttab Al-Fatih Jombang environment continuously, outside the KBM. From the case of this return, the santri were directed to be involved in the process of internalizing the good manners, so that little by little the santri were accustomed to behaving well in the Kuttab Al-Fatih Jombang, even outside the classroom.

In addition to the activities of the arrival and return of santri, the implementation of character education based on Islamic teaching values can be seen from the following activities of the Kuttab Al-Fatih Jombang:

Table 7

<table>
<thead>
<tr>
<th>Character Values</th>
<th>Habituation Through activities:</th>
</tr>
</thead>
<tbody>
<tr>
<td>God’s love and all of His creations</td>
<td>1. Holidays for santri: cooking, planting, making seeds</td>
</tr>
<tr>
<td>Independence and responsibility</td>
<td>2. Entrepreneurship training for santri in collaboration with Rombong Berkah (a social institution owned by santri parents), in the form of buying and selling activities.</td>
</tr>
<tr>
<td>Honesty / trustworthiness</td>
<td></td>
</tr>
<tr>
<td>Respect and courtesy</td>
<td></td>
</tr>
<tr>
<td>Generous, like to help and help together / cooperation</td>
<td></td>
</tr>
<tr>
<td>Confident and hard worker</td>
<td></td>
</tr>
<tr>
<td>Leadership and justice</td>
<td></td>
</tr>
<tr>
<td>Good and humble</td>
<td></td>
</tr>
<tr>
<td>Tolerance, peace and unity</td>
<td></td>
</tr>
</tbody>
</table>

From the table, we can analyze that the implementation of the values

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30 Class observation of outside class Qonuni 1 dan 2, 7 August 2017.
of the character of the santri is done not only in the classroom, but also outside the classroom. The activity is a santri holiday in each semester. Santri holidays are filled with activities such as cooking, planting, and making seeds. In cooking activities, students are taught the value of independent character and responsibility. In farming activities, students are taught the value of character to know and admire the creatures of Allah. In the activity of making seeds, santri were taught the value of cooperation, hard work, and help.

In addition to holiday activities, other activities outside KBM that can be used as a habituation medium for the values of the character of the santri are entrepreneurship-training activities. This entrepreneurial activity was carried out by Kuttab Al-Fatih Jombang in collaboration with "Rombong Sedekah", a social institution owned by santri parents. In this entrepreneurship training activity, students are taught to conduct buying and selling transactions in an Islamic way. Through these buying and selling activities, students are taught the values of honest, trustworthy, hard work, independence, respect, courtesy, generosity, responsibility, leadership, confidence, and so on.

Implementation of Character Education Based on the Values of Islamic Teachings with Intervention and Habituation Approaches in Extracurricular Activities at Kuttab al-Fatih Jombang

For Kuttab Al-Fatih Jombang, extracurricular activities are not activities chosen by the santri personally according to their respective interests, but activities that remain fully integrated in the activities of Kuttab. In other words, santri’s academic and non-academic activities are all programmed in a systematic and integrated manner. All santri activities are carried out jointly under the guidance of the teacher and manager of Kuttab.\(^{31}\)

However, based on the definition of extracurricular activities,\(^{32}\) there are a number of activities (outside the KBM) carried out by the santri, in which the activities contain the implementation of character values. These


\(^{32}\) Kegiatan ekstrakurikuler adalah kegiatan pendidikan di luar mata pelajaran untuk membantu pengembangan peserta didik sesuai dengan kebutuhan, potensi, bakat, dan minat mereka melalui kegiatan yang secara khusus diselenggarakan oleh pendidik dan atau tenaga kependidikan yang berkecakapan dan berkewenangan di sekolah/ madrasah. Lihat, Anifral Hendri. 2008. \textit{Ekskul Olahraga Upaya Membangun Karakter Siswa.}

activities are: first, Tasmi 'al-Qur'an. This activity is held every Friday. In the activities of the Tasmi 'al-Qur'an, santri shows their Qur'anic memorizing skills in front of all their friends at all levels of the class.

Implementation of Character Education Based on Islamic Teachings with Intervention and Habituation Approaches in Kuttab al-Fatih Jombang in Student Family

The implementation of character education by santri in the family environment cannot be separated from the educational process that takes place in Kuttab. The family is an important component that is not left behind by Kuttab as a supporting factor and reinforcement of the process of character internalization that is based on Islamic values in santri. Kuttab and family are two pillars of support for the building of the character of the santri, with the implementation of their respective roles and functions complementary; complement each other, complement each other and strengthen each other.

For this reason, the family position is strategic as a partner of Kuttab, because it is the family that accompanies and interacts with the santri for a longer time. Therefore, in the process of implementing character education, Kuttab involves the families / parents of students in academic and non-academic activities. Observation data that show the involvement of family / parents in the academic and non-academic activities of Kuttab can be seen from the following:

First, there was the enactment of the Parent Learning Study (BBO) which took place in the homes of santri. BBO is a santri learning activity at home with parental guidance. As a means of controlling the continuity of joint activities in this house, Kuttab provides media in the form of BBO Books which were always taken by students to go home and given to their parents.

The BBO book serves as a liaison media between Kuttab and students' parents, where through the BBO book Kuttab and the parents can make written communication about the development of education experienced by students or children.

The BBO book contain material summaries for two weeks, santri assignments, things that parents must do to assist and guide students, including in the BBO book, there is a column of parents' notes. In this column, parents can write down and report on all matters related to the implementation of santri learning at home with him, including constraints faced, developments that occur in his child, and so on.

33 Class observation at kelas Qonuni 1 dan 2, 3 August 2017.
In addition to the BBO book, there are other media that can be used by teachers to monitor the activities of santri at home, namely the Santri Worksheet (LKS). LKS contains rubrics that parents must fill in about santri activities at home. The contents of the rubric are in accordance with the assignments given by the teacher to the santri, for example, write down three commendable moralities and three despicable moralities carried out by santri today. Tasks with this LKS are conditional in accordance with the needs of the teacher.

Second, there is a monthly program of parenting activities. This activity is held once a month, on Sunday the first week. In this activity, Kuttab presents all parents of students to be involved as active participants. The presence of parents in this activity is mandatory, so that if parents are unable to attend, they must ask permission from the Kuttab.

Parenting activities became a direct media face to face between Kuttab and his parents, so Kuttab knew more closely the parents of santri. In parenting activities, Kuttab conveyed material related to strengthening the character of the santri or other matters that need to be dialogue with Kuttab with the parents. In this activity, parents of santri were also given the opportunity to conduct consultations, convey the problems they faced related to their children’s learning, existing constraints, and problem solving.

Through dialogue or parental reports in parenting activities, Kuttab can also find out how the roles and functions of parents at home accompany and assist students in learning. That way, Kuttab can monitor the ongoing process of character education of students, even though they do not see it directly.

Parenting activities become a strategic medium of communication between Kuttab and parents. Through this activity, Kuttab and parents jointly carried out reflections, evaluations, and corrections to the learning that had been carried out for santri or children, especially regarding the achievement of the level of success of teaching and character planting.

Third, teachers do home visit program to the homes of santri. This program is implemented at least every beginning of the school year, and will be carried out repeatedly according to needs. The objectives of the home visit are: strengthening friendship between Kuttab and the family / parents of the santri, communicating matters related to the development of the santri, dialogue about learning achievements of the santri including the obstacles faced by the santri or santri parents in the learning process, especially learning at home.

34 Ustadzah Fitri (Wali Santri), Interview, Jombang 31 July 2017.
The benefits of home visit activities that can be taken include 1) the vision between Kuttab and parents about the internalization of the education of the santri character increasingly and more strongly; 2) finding problems of santri and / or parents related to education and learning clearly; 3) finding solutions or solutions to problems that are in line with Kuttab and the parents of the santri.

Fourth, there is an organization of parents of santri known as POSKU (Association of Santri Kuttab Parents). 35 POSKU is a gathering place and meeting between parents of santri, as well as a tool for the contribution of santri parents to Kuttab through the activities held. On the other hand, POSKU is also an absorbent tool for parents of students to get their needs as santri guardians. Surely, these aspirations should get a response the Kuttab.

Of the four activities above involving parents of santri, it can be said that the implementation of character education with an intervention and habituation approach also takes place in the family environment, where parents of santri are actively involved in Kuttab's academic and non-academic activities.

Conclusion

The implementation of character education based on Islamic teaching values with an intervention and habituation approach in classroom teaching and learning activities in Kuttab al-Fatih Jombang has been carried out by all teachers in each class in a planned, structured, and systematic manner, including planning, implementation, and evaluation. KBM is carried out by teachers inside and outside the class (outing class) according to the needs of the theme study.

The implementation of character education based on the values of Islamic teachings with an approach to intervention and habituation in the environment of Kuttab al-Fatih Jombang is carried out in an orderly and monitored manner. The implementation of character education was realized in activities including: the arrival and return of santri, santri holidays, and entrepreneurship training for santri.

The implementation of character education based on the values of Islamic teachings with an intervention and habituation approach in extracurricular activities at Kuttab al-Fatih Jombang has been integrated with Kuttab programmed activities.

The implementation of character education based on the values of Islamic teachings with an intervention and habituation approach in the family environment of the students of the al-Fatih Jombang has been well implemented. The santri parents have a commitment to guard the
implementation of character education through the activities of santri at home. In addition, the parents of the santri were actively involved in the activities programmed by the Kuttab for the parents of the santri, such as: parenting activities, Posku, and BBO.

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