Islamic Education Characters Model Based On Distance Learning

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Abstract: This research is based on the needs of the Islamic character education model, as the demands of the conditions and situation of education in Indonesia during the COVID-19 pandemic. This is because the education paradigm in Indonesia makes face-to-face learning a necessity. Plus, the mastery of technology both teachers and students is still very limited. Conditions like this have resulted in new concerns, related to the achievement of learning objectives that were formulated, specifically character education. The results of this research state that the Islamic character education model can use reflective models and rational development learning models. While the development of the model can use the ADDIE model that is a design model with stages that contain Analysis, Design, Development, Implementation, Evaluation.

Keywords: *Model, Education, Islamic Character, Distance Learning*

I.   INTRODUCTION

Among the educational objectives as formulated by the state in Law Number 20 of 2003 concerning the National Education System, Article 3, the purpose of national education is to develop the potential of students to become human beings who believe in and have faith in God Almighty, have good morality, be healthy, knowledgeable, competent, creative, independent, and become citizens who are democratic and responsible. From the noble goals formulated in the National Education System Law, a concept is now known as character education.

Character education is an effort to instill character values to all school members which includes, knowledge, awareness, and willingness to apply these values both to God, self, others and to the community and to the nation to become individuals of our people.

Education not only aims to form a smart and good generation, but also must be able to become a person who can make changes to himself so that in turn can contribute to changes in the social order so that in the end can form a society that *baldatun thayibatun wa rabbun ghafur.*

So that character education, in this case, can be interpreted as a process that teaches individuals to be able to think and behave and work together as individuals, families, communities, and countries so that they can help them in making responsible decisions. Thomas Lickona emphasized the term character education as a deliberate effort to make someone understand, care, and ultimately act based on ethical values (Lickona, 2009: 82). This shows character education, is character education that has more value, namely in the aspects of knowledge (cognitive), feelings, and action.

Lickona added, based on the three components character education is very closely related to the knowledge of goodness, the feeling that drives to want to do good, and does good. In other words,

these components will give birth to individuals who have superior and tough character (Lickona, 2009: 82).

From the explanation, it seems that character education is a major issue in the world of Indonesian education. Because in addition to being the axis for the formation of the morals of children of the nation, character education is expected to be the main foundation in the effort to print the next generation of the nation's character, excellence, and progress. For this reason, schools, which are one of the educational institutions, bear enormous responsibility related to the inculcation of character education to students because, in reality, the school is not only responsible for producing an intelligent generation of intellectuals but also responsible for instilling in students moral values which can be applied in everyday life (Samani, 2013: 10).

Muhammad Zein stated that in the process of educating students it is necessary to apply 3 methods, namely: *imitating, memorizing, and getting used*. This refraction is the core in education, especially character education, because with the habituation of children will be easy to do something (ie: good deeds). In the learning process it is not enough to only explain good deeds, but must be supported by the habit of doing these good deeds. For this reason, habituation in education is very important, especially in the formation of a person, character, or character (Zein, 1995: 225).

Based on this theory, character education in schools rests on the process of imitating, memorizing, and getting used to. Which, if we pay attention, these three things require intense interaction between teacher and students. However, currently, the world of education is facing quite severe challenges, the spread of the coronavirus or commonly referred to as COVID-19 causes the government to issue policies to dismiss schools and divert learning processes carried out at home using information technology such as social media, messaging, video conferences all of which use internet facilities referred to as distance learning. This is not easy, because the education paradigm in Indonesia makes face-to-face learning a necessity. Plus, the mastery of technology both teachers and students is still very limited. Conditions like this have resulted in new concerns, related to the achievement of learning objectives that were formulated, specifically character education. Is the quality of achievement the same as the learning process at school ?. If not handled properly, then the quality of character education learning that should be obtained by students becomes not optimal due to the ineffectiveness of learning done remotely. For this reason, this study aims to analyze the character education model based on distance learning.

II.   METHOD

This research uses library research methods; that is, research that collects data and information with the help of various materials contained in the literature. The type of data in this study uses "qualitative" data, so automatically this study, including qualitative research, does not carry out quantitative data calculations (Moleong, 1989: 2), Robert J Bogdan and Steven J Taylor stated that qualitative research is research that produces descriptive data, in the form of words of mouth and observed behavior. This approach is seen in the overall background of the holistic research subject (comprehensive) (Taylor & Bogdan, 1998: 4).

III.   DISCUSSION

1.   *Character Education*
a.   *Definition of Character Education*

The word character from Latin: "kharakter", "kharassein", "kharax", in English: character, in Indonesian: "character", and in Greek: character, from charassein which means to make sharp, make in (Majid & Andayani, 2011 : 11). Hendro Darmawan defines character as nature, and habits (Darmawan, 2010 : 277).

In Arabic, character is interpreted as *khuluq, Sajiyyah, thabu'u*, sometimes also means *syakhshiyyah* which means more to personality (Boang, 2011). The term character literally comes from the Latin "Charakter", which among others means: mental characteristics or personality. Whereas in terms, character is defined as human nature in general, where humans have many characteristics that depend on their own life factors. In another source it is stated that "*character is the sum of all the qualities that make you who you are. It's your values, your thoughts, your word, your actions*".

According to Ratna Megawati, this character is similar to morals derived from the word *khuluk*, which is the character or habit of doing good things. Imam al-Ghazali described that character is the behavior of someone who comes from a good heart (Muslich, 2011: 71). Al-Ghazali also holds that character (morals) is something that resides in the soul, with which actions arise easily without thinking (Al-Ghazali, n.d. : 94). A no different notion is also expressed by Dharma Kesuma who says that the meaning of the word character is morals, affection, morality have the same meaning (Kesuma, 2011: 24). Character is influenced by genetic factors and environmental factors of a person. On the side of environmental factors, a person's character is formed by many other people who are often nearby or who often influence it, then he began to imitate to do it.

Character is formed from the process of imitating, namely through the process of seeing, hearing, and following, so the real character can be taught or intentionally internalized through educational activities by developing a curriculum based on character education. Thus, it can be concluded that the character is an empirical potential which then interacts with the surrounding environment through learning activities.

The definition of character has been tried to explain in a variety of definitions and uses, including in the context of education, a character often refers to how "good" someone. In other words, someone who is considered to have good character and can show as a personal quality that is appropriate and appropriate and following what is desired in people's lives.

Character education is understood as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is following the noble values that become his identity manifested in interactions with his Lord, self, among others, and the environment. These values, among others: honesty, independence, courtesy, social glory, the intelligence of thinking, including intellectual sensitivity and logical thinking.

Character education is character education that involves aspects of knowledge (cognitive), feelings, and actions bound by values and norms (Azzet, 2011: 27). Character education can be done through three things, namely: (1) integrating points of character value into all subjects, local content, and self-development activities, (2) habituation in daily life in schools/madrasas (services, management, and teaching), and (3) increasing cooperation between schools/madrasas, parents of students, and the community in terms of civilizing / accustoming character values in the school / madrasah environment, home environment and community environment.

The basis of the implementation of character education is based on national education goals and the message of the 2003 National Education System Law which hopes that education will not only form smart people but also personality (character) so that later young people will grow and

develop with a breathing personality. the noble values of Religion and Pancasila (Mulyasa, 2013: 264). Likewise in the Islamic treasury, that most learning outcomes are the formation of good character values in students, such as the character of faith and devotion to God Almighty, responsible, honest, and disciplined.

b.   Purpose of Character Education

The main purpose of character education is basically to form a good and smart person. In the history of Islam, Rasulullah SAW, stated that his main purpose was sent as an apostle was to educate humans by seeking to establish good character.

Character education has a very important role in human life that has a position as an individual creature and at the same time social beings, for that he is not just separated from the environment. Education is an attempt to treat humans to achieve goals. A goal is something that is expected to be achieved after a business is completed. As something that will be achieved, the goals in education expect a change in behavior, attitude, and good personality, as expected after students experience education. As in Article 3 of the National Education System Law Number 20 the Year 2003, national education functions to develop and shape the dignified character and civilization of the nation in the context of the intellectual life of the nation. The aim is to develop the potential of students to become human beings who believe and devote to God Almighty, have good character, be healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Majid & Andayani, 2011: 29).

Operationally the goals of character education in school settings are as follows:

1)   Strengthening and developing life values that are considered important and necessary, so that it becomes a unique student ownership personality, as the values are developed.

2)   Correcting students who are not following the values developed by the school.

3)   Building harmonious connections with family and community in playing the responsibility of shared character (Kesuma, 2011: 9).

The character education objectives outlined above will be achieved and realized if the school components can work together to achieve these goals consistently. Achieving the goal of character education for students in schools is a staple in the implementation of character education in schools.

In line with the above opinion Character education aims to develop the values that shape the nation's character, namely Pancasila, including; (1) the potential of students to become good-hearted, good-thinking, and well-behaved people; (2) building a nation characterized by Pancasila; (3) develop the potential of citizens to have a confident attitude, be proud of their nation and state and love humanity (Kementerian Pendidikan Nasional, 2011: 7).

From the explanation above, it can be concluded that the purpose of character education is to realize students who have noble morals, can obey the existing rules, be always stick to the rules, and not deviate. Existing rules are expected to be following positive values in the community or school. Besides, with character education, it can realize human beings who fear God Almighty.

c.   Islamic Character Education

In this section, it is necessary to explain the character from an Islamic perspective. Does the character's meaning discussed earlier have the same meaning or definition as the character in the Islamic view?

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Character in Islam is interpreted by moral education. The word akhlaq comes from Arabic, namely jama 'from *"khuluqun"* which means character, temperament, behavior, and actions. The word morals also come from the word khalaqa or khalqun meaning event and is closely related to *"khaliq"* which means to create, act, as there is the word *al-khaliq* which means creator and *makhluq* which means created (Hamid & Ahmad Saebani, 2013: 43). Islamic means contains Islamic elements and values. The Islamic character has been ordered by Allah (Poerwadarminta, 2003: 2018), Islamic has the intention that actions are always based on Islamic principles.

Based on the above understanding, it can be concluded that Islamic character education is a conscious effort made to change an action or act, temperament, behavior, and character based on Islamic values, so Islamic character education is a form of education by instilling Islamic traits so that can form actions or deeds following Islamic rules.

2.   *Distance Learning*

In explaining the basic concepts of Distance Learning, Moore and Kearsley provide a limitation that distance learning is "*planned learning that takes place separately from educators, requires special learning designs and techniques, communicates through various technologies, and uses specific organizational and administrative structures"* (Moore & Kearsley, 2011: 2).

From this definition, we can understand that distance learning is the process of delivering material and mentoring by educators to students. So, based on the perspective of learning organizations, there are those who "learn" and those who "teach" or in terms that refer more to the philosophy of constructivism are "those who teach". Therefore, the term distance learning is used to indicate the existence of "learning" activities and "teaching" activities managed by an educational institution.

Distance learning is a formal educational process that produces graduates with the same academic competencies as academic competencies in a face to face learning mode. Because the learning characteristics are different from face to face learning mode, distance learning requires a learning strategy. Distance education requires learning media and educators that bridge the educator with the students so that it can create an atmosphere of learning and learning activities.

To carry out distance education well, models, approaches, strategies, and learning methods that are appropriate to the conditions of the students are needed. Besides it also requires planning, implementation, and evaluation of learning that is continuous and innovative. The planning and implementation of distance education are carried out by lecturers/educators, tutors, instructors, and education personnel in institutions that have the competence to carry out it. Therefore standards are needed regarding lecturers/educators, tutors, and education personnel to ensure that the implementation of distance education produces the same graduate competencies as the competencies of graduates who use the face-to-face mode.

3.   *Islamic Character Education Model Based on Distance Learning*

Based on the discussion related to Islamic character education and distance learning, there are two models of character internalization in distance learning that are referred from Kesuma, namely reflective models and rational development learning models (Kesuma, 2011: 117):

a.   *Reflective Model*

Reflection is a process in students to understand the meaning behind a fact, phenomenon, information, or object. This reflective model is a learning model by internalizing character education that is directed at understanding the meaning and value contained behind the theories, facts, phenomena, information, or objects that are used as teaching material. Students' understanding of the meaning and value contained in a matter has a level. The lowest level is characterized by the ability to explain what material has to do with meaning. The higher hierarchy is aware of the existence of power outside of humans. The third level of understanding is that a person/child is motivated to do something from the results of his understanding of the meaning/values learned. The fourth level is that a child wants to practice the values / meanings that he understands in his daily life. The fifth level is that children become role models for people in their immediate environment. The sixth level is the child wants to invite the people closest to him to do the meaning/value he learned.

The principles of learning for reflective models in Islamic character education in distance learning are:

1) The basis of learning interactions between parents, educators, and students is compassion

2) The attitudes and behavior of parents and educators must reflect the values adopted or referred by the school (exemplary).

3) The views of parents and teachers towards students are subjects that are growing and developing whose growth and development are related to their role (Kesuma, 2011: 117-118).

b.   Rational Development Learning Model

The rational development process is carried out by referring to the process offered by Miller et al, namely (1) identifying values and clarifying values, generalizing names (2) analyzing value conflicts, and (3) making appropriate decisions (Hersh et al., 1980: 38).

Value identification and value clarification. The assumption put forward by Millers that values will help shape behavior. This process is a cognitive process that is the process of students trying to diligently and understand the values that are outside of themselves or that they already have. The cognitive process in question is an attempt to make values clear to students. These values serve as the direction and character building of students. This process is done by questioning everything experienced by students. Next is the generalization of labels. The assumption is that students live in a society that is built by a certain value system, for example, religious values. The values adopted by students need to be associated with these basic values. In this process, the teacher needs to help students see and think clearly and precisely why these values exist and are needed for a better life. Thus label generalization is the process of combining labels or between existing values (Hersh et al., 1980: 38).

The main focus of the rational development model is rational development competence, an argumentation over the choice of values made by students. Some principles that need to be considered in children's rational development are logical, rational, systematic, and systemic (Kesuma, 2011: 128). Logical meaning can be understood. In the context of rational development of students must be brought to the stage of thinking ability that can be understood by students. Rational means to make sense, namely students need to be invited to understand something from the rational side. Systematic means that the rational development of children must be brought to think systematically so that it will be easier to find solutions to problems. Systemic means the development of rational thinking of students must be brought comprehensively. Evaluation in this rational

development model also needs to be done to find out the level of accuracy and correctness of decisions made by students. Evaluation is carried out in the form of a series of evaluations of students' performance in accounting for their values. The reasons that arise when students express ideas are components that are assessed by the process. Assessment can also be done through the performance of students who appear in an atmosphere of discussion or written form. Assessment can also be done through cognitive tests.

In developing Islamic character education models in distance learning, the authors offer ADDIE design models that are designed with stages that contain *Analysis, Design, Development, Implementation, Evaluation* (ADDIE) (Branch, 2009: 20).

The stages of the ADDIE model are interrelated. Therefore, the use of this model needs to be done gradually and thoroughly. The systematic implementation of the ADDIE model will guarantee the creation of an effective and efficient learning process.

An analysis is the first stage carried out in designing character-based learning. At this stage, the teacher needs to analyze the needs of students and institutions related to what skills and characters are needed. The results of this needs analysis illustrate the learning problems so far that need to find solutions to solving these problems. After ensuring that language skills and character values can be expressed through the learning process, the teacher needs to formulate the goals and competencies needed. Learning competence can be determined through a process of analyzing the gap between abilities and characters currently possessed by the abilities and characters that students should have (Branch, 2009: 20).

Design is the second stage, namely designing and designing learning. The design phase is carried out by identifying the ability subsubs that students need to have to master the desired competencies. In this design process, it is also necessary to determine what methods and strategies will be used and how to evaluate them (Branch, 2009: 20)

Development is the third stage. At this stage, teaching materials are adapted so that they can be used in conveying the contents of the objectives set. Teaching materials can be interpreted as a means or medium used in conveying information from the teacher to students.

Implementation is the fourth step that is implementing the character-based learning design that has been prepared. In implementing the design developed, it is necessary to apply the chosen strategy (Branch, 2009: 20). In implementing the learning strategy, the sequence of learning activities required by the teacher is as follows: (1) pre-learning activities, (2) presentation of content or learning material, (3) student participation, (4) assessment of learning outcomes, and (5) action activities continue" (Pribadi, 2016: 27).

Evaluation is the fifth stage. Evaluation is a process carried out to determine the value, price, and benefits of an object." (Stufflebeam & Coryn, 2014 : 32). The evaluation here is a formative evaluation that is applied to improve the Islamic Education learning process. The evaluation approach can be done by gathering data and information needed to determine the strengths and limitations of the learning is evaluated. The formative evaluation model used can refer to the model offered by Dick and Carey; *the three stages of formative evaluation model (1) one-to-one evaluation (2) small group evaluation (3) field trial*" (Dick et al., 2009: 78).

The design of the Islamic character education model based on distance learning developed can be assessed for effectiveness by using one-on-one evaluations with students being able to also with small groups or field evaluations using larger groups of respondents.

IV.   CONCLUSION

Character education is understood as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is following the noble values that become his identity manifested in interactions with his Lord, self, among others, and the environment. Whereas Islamic character education is a form of education by instilling Islamic characteristics so that it can form actions or actions that are following Islamic rules.

In practice, character education can be implemented based on distance learning, namely planned learning that takes place separately from the educator requires special learning designs and techniques, communicates through various technologies, and uses specific organizational and administrative structures.

Islamic character education model based on distance learning can use reflective models and rational development learning models. Meanwhile, to design and develop Islamic education learning, it can refer to the ADDIE model which is a design model with stages that contain *Analysis, Design, Development, Implementation, Evaluation*.

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