

Character Education Strategy Through Integrated Islamic Religious Education In Junior High Schools In Banyumas Regency

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Abstract

Purpose: Shaping the students' morality and virtuous character is one of the objectives of education. Character education as an aspect that enriches religious education is aimed at developing students' values, attitudes, and behaviors which reflects virtuous morality. This is in accordance with the most essential objective of Islamic religious education that is to educate students with noble and perfect character as the soul of the Islamic religious education is the character education.

Method: This is a descriptive qualitative research which aims at describing the integration of religious Islamic education with other school subjects, school culture, and extracurricular activities. Observation, interview, questionnaires, as well as documentation were used in the research.

Findings: The result of the research showed that positive values, attitudes, and behaviors, such as honesty, hospitality, trustworthiness, optimism, as well as avoiding negative behaviors, such as lying, lavishness, and enviousness, were parts of the characters covered in the religious education. In addition, the teaching learning process should be supported by the environmental factors to achieve its goal. The environmental factors could include the school culture as well as extracurricular activities. When the moral values in the religious education were integrated with other school subjects, school culture, and supporting extracurricular activities, the students virtuous characters and attitudes would be positively affected. Islamic Religious Education (*PAI*) as one of the subjects taught at schools have similarities with Civic Education (*PKn*). The similarities could be described with the character values aimed to achieve.

Several religious values in the Islamic religious education are praying before and after lesson, showing tolerance to believers of other religions, respecting others doing religious activities, praying for sick friends. Meanwhile, the religious character covered in the civic education, among others, are smiling, greeting, being polite, praying, praying for sick friends, showing tolerance, and doing religious activities well.

The integrated model allowed students to learn the knowledge and skills wholistically. Hence, the teaching and learning process would be more meaningful for the students. Beside the integration of the religious education with the civic education, the shaping of values at school relied heavily on the school cultures, and school activities as a media to shape personal values, both in term of religiosity as well as nationalism.

Keywords: *Islamic Religious Education, Character Values, School Culture, and Extracurricular Activities.*

Introduction

One of the goals of education is to shape the students' virtuous moral attitudes and characters. Shaping humans with virtuous characters is one of the aspects of the National Education Objectives as stated in

the Undang-Undang No. 20/ 2003 chapter II clause 3, that explains:

“The National Education aims to develop the students potentials to become men of faith and devoted to God Almighty, noble, healthy, skillful, creative, independent, as

well as to become democratic and responsible citizens” (UU RI No 20 Tahun 2003).

The general terms of the National Education System clause 1 emphasises that education is a conscious and planned act to create a teaching learning process where the students can actively develop their potentials and have spiritual and religious strength, virtuous personality, intelligence, noble characters, as well as skills needed by themselves, their communities and the nation.

The education is consciously implemented with careful plans to achieve the desired objectives. The term ‘planned’ means that education must be implemented according to well planned designs. Self-development means that education provides opportunities for the students to maximize their potentials so that they can manifest their spiritual and religious, self control, personality, intelligence, and noble character potentials. This shows that education plays vital roles in shaping human beings holistically as members of communities as well as good citizens. Becoming a holistic human being can be measured through several indicators, such as; 1) religious and humanitarian norms in the daily lives as religious, individual as well as social beings; 2) the norms of unity to shape the national characters in order to maintain the integrity of Republic of Indonesia as a united nation; 3) the populist and democracy norms to shape human beings who comprehend and apply the populist and democracy principles in the daily lives as members of a community, nation, and state; and 4) the norms of social justice to ensure the implementation of qualified education for all people in the nation as well as to ensure the eradication of any forms of discriminations, and the implementation of education for all people in order to realize a socially just society (Renstra Depdiknas 2010 – 2014 : 2-3). Education is not

merely transferring knowledge but also improving the quality of human beings and implanting values as well as shaping the people into perfect beings.

In accordance with the government policy as stated in the legislation, hence, the character education is implemented simultaneously in every line and level of education, in addition to the religious education. The desire to implement the character education is based on the social phenomena happening throughout the community, including among the young generation. The emergence and the outbreak of moral decadency, student brawls in big cities, as well as the increasing numbers of youth committing in drugs abuse are some indications of the moral (Haidar Putra Daulay, 2004; 215).

Actually, the character education has been applied through the religious education, especially the Islamic religious education, in schools. The character education has been done through various aspects, such as faith, the acts of religious worship, the Islamic Shari’ah, the moral values, the Qor’an, the *muamalah*, and the *tarikh*, embedded in the teaching materials directly linked with the character education. Hence, the moral education is directly correlated with the character education. Due to various factors, the religious education in schools has not shown any significant result. Several factors that may be the reasons of the condition are *first*, the religious education is too cognitive oriented as the approaches applied are heavily oriented on the cognitive transfer of knowledge, as well as the dogmatic values of the good and evil things, the appropriate and inappropriate conducts, and so forth. The affective and psychomotoric aspects are rarely involved. Even when they are involved in the lesson, they only take very little portion of the whole teaching; *second*, the problems coming from the students themselves as every student comes from different family background. Some of the families have implanted the good moral values at home,

while others have not. *Third*, there is misleading assumption that the religious education is solely the responsibility of the religious teachers. *Fourth*, the time allocation is too limited for the heavy materials outlined for the religious education. To cope with the constraints faced in the implementation of Islamic religious education at school, an appropriate strategy should be implemented. One of the strategies that has been implemented in shaping the characters at school is the *integrative learning* strategy. This strategy views teaching and learning as a whole and integrated with other subjects as well as school cultures and extracurricular activities. The integration of the components of teaching and learning, school cultures, and extracurricular activities is expected to succeed in shaping the students' characters holistically. A discrete teaching and learning process may result in the domination of transferring knowledge cognitively, and may neglect other more essential aspects such as attitudes and skills. According to some social critics, the crisis that has been faced by the nation is caused by the failure in national education. The national education has not been considered optimum in shaping the students' personality. Our education institution is considered applying the *patriarchal paradigm* since it heavily focuses on the knowledge transmission, yet it abandons the development of positive attitudes, values and behaviors in the teaching and learning processes. The dimension of attitude has not become an important component in the education evaluation process. This might happen due to the fact that the assessment models applied in several subjects merely evaluate the cognitive skills of the students (Sukidi, PT.Kompas, 25 Juni 2002: 4).

Junior high schools in Banyumas regency is a junior high school located in a suburb of Purwokerto regency. This school has put the aspects of noble

characters as parts of its vision and mission statements for quite a long time. In addition to the strong teaching of Islamic Religious Education as shown by the extra time allocated for the subject, junior high schools in Banyumas regency also applies some practices outlined by the school culture to implant the values of religiosity and spirituality. The extracurricular activities, such as reading the Holy Qur'an, doing *Dhuhur* prayer in *jama'ah*, and *tadarus*, also support the values of the school culture. (Interview with the Islamic Education teacher of SMPN 01 Kedungbanteng Banyumas 2 Maret 2013).

A. Problem Statement

From the research background, the problem statement of the research is formulated as follows:

"How is the description of the character education strategy through integrated Islamic religious education in junior high school in Banyumas regency?"

1. Research Objectives and Implications

1. Research Objectives

- a. To describe the character education strategy through integrated Islamic education in junior high school in Banyumas regency?
- b. To describe how the character education strategy through integrated Islamic education in junior high school in Banyumas regency is implemented.

2. Research Benefits

- a. The results of the research will hopefully give an insight for the education institutions especially concerning with the Islamic religious education so that the education practitioners will be able to develop particular strategies to use the Islamic religious education as a

mean to shape the students characters.

- b. The results of the research will particularly contribute to the the teachers of Islamic religious education, especially in finding the appropriate strategy in shaping the students characters through the teaching and learning processes.
- c. The result of the research can also enrich the references for the teacher training students, especially the students of Islamic religious education department.

2. Theoretical Background

1. Character Education

a. The Etimologic Definition of Character

According to the Webster' Dictionary, character is defined as " the aggregate features and traits that form the apparent individual nature of same person or thing; moral or ethical quality; qualities of honesty, courage, integrity, good reputation an account of the qualities or peculiarities of a person or thing." Meanwhile, according to the *Ensiklopedi Indonesia*, character is alternately defined as the totality of feeling and desire which can be seen in the form of one's behavior to response to the outside world and his/her desired dreams (Tan Giok Lie, 2007: 37). Characters are typically-good values (knowing the virtuous values, desiring to act the virtuous values, living the virtuous values, and being a good influence to the community) which are inscribed within oneself and manifested in the behaviors. Characters coherently radiate from the rasionalisation, compassion, physical action, affection, and intention of a person or a group of

people. Characters are typical feature of a person or a group of people that contain values, competencies, moral capacity, and endurance to cope with the difficult situations and challenges.

Terminologically, character is defined by Thomas Lickonaas "A reliable inner disposition to respond to situations in a morally good way." Moreover, he added that, "Character so conceived has feeling, and moral behavior" (Lickona, 1991: 51). According to Lickona good character covers moral knowing, commitment to do good (moral feeling), and finally actually do good things (moral behavior). In other words, character refers to a set of knowledge (cognitive), attitudes and motivation, as well as behaviors and skills.

Based on the definition, it can be concluded that character is identical with moral. Hencer, character is values that universally guide human behaviors in relation with the God Almighty, oneself, others, as well as environment that are manifested in thoughts, attitudes, feelings, speech, and deed according to the norms of religion, law, politeness, customs, and culture.

The ccharacter education concept emerged from the concept of character. The definition of character from the education point of view is a spiritual structure observable through behaviors, and shaped by the genetic and enviroments factors. Character refers to a person's moral and ethical life to love God Almighty and other juman beings. It is a form of moral wisdom to do good things. Character is something inscribed on one's heart as an obviously particular mark. It refers to morality

in daily lives. Thus, it is not only a temporal phenomenon, but a consistent spiritual behaviors. This character is called moral character or moral identity. Character refers to the habits of thinking, feeling, being, acting that give texture and motivation to a person's life. Character is long-term and permanent, and closely related with someone's patterns of behaviors, and personal tendency to do good things.

The term of character education was first introduced in 1900s. Thomas Lickona is considered as the pioneer of the concept, especially after he wrote a book entitled *The Return of Character Education, and Educating for Character: How Our School Can Teach Respect and Responsibility*. Through the books, he made the western world aware of the importance of character education. According to Lickona, character education has three main elements, that is knowing the good, desiring the good, and doing the good (Lickona, 1991: 51). Similarly, Frye (2002: 2) defined character education as, "A national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share".

b. The Definition of Character Education According to the Experts.

Character education is moral quality that is the individual moral characters which is particular personality that distinguishes a person from the others (Furqon Hidayatullah, 2010:11).

Furthermore, the individual character is the mental quality or

moral strength, moral or character that forms a particular personality and attached to a person and becomes a drive that motivates him/her to do something. An individual is said to have a character when he/she has a set of values and believes based on the essence and objectives of education and uses it as the moral strength to do his/her job. Therefore, a person is said to have the character when he/she has the mental and spiritual qualities, morals and characters. Masnur Muslich (2011:67) defined character education as moral education in term of educating the conscious moral values and realized through actual action. In the process of character education there are several elements to shape a person's character through teaching and learning processes. Furthermore, Masnur stated that character education has four features, that are: a) the interior regularity where each action is measured using values; (b) coherence that gives a person courage, and enables him/her to hold on to his/her principles, and makes him/her not easily influenced by the new situation as well as afraid to take risks; (c) autonomy; a person internalizes rules from outside to become part of his/her personal values; (d) perseverance and loyalty.

Another definition was stated by Zamroni (2011:159). He stated that character education is a process in which each student develops his/her awareness as a respectable citizen of an independent and sovereign country and willing to protect and defend the independence and the sovereignty of the nation. Hence, the students' awareness is needed to realize all of those things. Abdullah Munir (2010:2-3) defined character as a pattern, either actions

strongly embedded on a person which is difficult to remove. A person with the character is not only spiritually and physically smart but also have the strength to do what he/she believes is right and able to make others support what he/she does.

c. The Scopes and the Components of Character Education

The character education has two aspects owned by human beings, which are internal and external aspects. The internal or potential aspect includes cognitive aspect (rationalisation), affective aspect (feeling), and psychomotoric aspect (physical action). The external aspect includes the education process and environment, such as school culture and school activities. Each aspect has certain scopes which contain values of character education.

According to the Ministry of National Education, character education is described as follows:

1) Inner Process

Inner process includes attitudes such as having strong faith and belief to the God Almighty, being honest, trustworthy, just, responsible and emphatic, willing to take risks, showing perseverance, willing to sacrifice and having the patriotic spirit.

2) Affection Process

Affection process includes attitudes such as being friendly, respecting each other, showing tolerance toward others, willing to help, working together as a team, being nationalist, putting the public interest above the personal interest, feeling proud to use the national language and product, being dynamic, hard

working, and giving high work ethic.

3) Rational Process

Rational Process includes attitudes, such as being intelligent, creative, innovative, curious, open minded, productivity as well as science and technology oriented.

4) Psychomotoric Process

Psychomotoric process includes attitudes such as; being clean and healthy, discipline and sportive, tough, reliable, cooperative, competitive, cheerful and persistent.

2. Integrated Learning Strategy

Integrated learning is one of approach in teaching and learning process designed to consciously link several aspects across various subjects being integrated (Fogarty, 1991: 76). With the integrated model, the students will be able to learn the knowledge and skills holistically so that the learning process will be meaningful for them. The word 'meaningful' in this context means that students indirectly learn and comprehend the concepts they learn through direct and actual experiences that link each concept in each subject to one another. This model is more effective to use in improving the comprehension and implementation of values compared to the conventional model which is more molotytic (Nanik Rubiyanto and DanyHaryanto, 2010: 122).

The integrative teaching and learning process emphasises on the students active engagement in the learning process. This is in line with the constructivism theory that expects each student to learn according to his/her actual experiences. According to the theory, learning is a hard personal effort in which the teacher

acts as a *facilitator* to convince students to find the principles by themselves, and construct the knowledge by solving realistic problems.

Therefore, teachers are demanded to design and implement learning experience program appropriately. The appropriateness of the program designed by the teachers in the teaching and learning process becomes the key to open the student's success when they live in the society. Hence, through the integrative learning model hopefully will give more integrated and wholistic knowledge as well as comprehension.

The essence of the integrative teaching and learning process is a leaning system that allows students, either individually or collectively, to actively look up, dig, and find concepts and principles in wholistic meaningful, and authentic ways (Fogarty, 1991: 77). The learning processes which are implemented discretely or not suitable with the context of the students' world will prevent the students to think wholistically, and make it difficult for the students to link the experience with the actual daily experience. As a result, the students fail to understand the use of the materials they learn in their real world. This education system makes human beings think partially and segmented.

3. Result and Discussion

As discussed earlier, character education in an educational institution cannot be separated from the main components which are, the teaching learning process, school culture, and extracurricular activities as well as the students' environment. Those components influence each other and depend on each other as a system.

Character education is not only about the teaching and learning process inside the classroom, nor the school culture, extracurricular activities and students environment. Therefore, the character education strategy at school should be done integrately.

The religious values are the main values of the character which becomes the main theme of Islamic religious education integrated with the civic education. In the religious subject, the religious values are the main goal. The teaching is said to be successful when the students' grades reach the passing grade. In the character values description it was explained that the religious values are attitudes and behavior showing obedience to do certain religious teaching, tolerance towards believers of other religions, as well as living harmoniously with the believers of other religions. One of the indicators of the religious values is praying before and after the lessons. The teaching and learning processes of Islamic religious education and other subjects in junior high school in Banyumas regency are always started with prayers. Even for the Islamic religious education, the lessons are not only started with a prayer but also reading *asmaul khusna* (the names Allah SWT) continued with chanting *juz'amma* each time the lesson begins (observation of teaching and learning process in grade VIII on 16 May 2013). This activity is one of the teachers' effort to shape the students with Islamic characters which is in accordance with the function of Islamic religious education which is to preserve the students' *akidah* to stay strong in any situation and any condition.

- 1) Islamic religious education (PAI) attempts to preserve and maintain the teaching and values contained in the Holy Qur'an and hadiths as well

as the authenticity of both scriptures as the main source of Islamic teaching.

- 2) Islamic religious education (PAI) emphasises the unity of faith, knowledge, and charity in the daily life.
- 3) Islamic religious education (PAI) attempts to shape and develop individual's devotion to God Almighty as well as to the social life.
- 4) Islamic religious education (PAI) becomes the moral and ethical bases in the science and technology development as well as other aspects of life.
- 5) The substance of Islamic religious education (PAI) contains rational and supra-rational entities.
- 6) Islamic religious education (PAI) attempts to dig, develop and take *ibrah* from the Islamic history and culture (civilization).
- 7) In several aspects, Islamic religious education (PAI) contains various comprehension and commentaries. Thus, open minded and tolerant attitudes as well as the spirit of *ukhuwah Islamiyah* are needed.

As has been discussed earlier, Islamic religious education (PAI) has different characteristics and functions from other subjects. It has also been explained that the Islamic religious education (PAI) is more oriented on improving the quality of faith and belief to the God Almighty. Thus, it is necessary to develop the Islamic religious education (PAI) at school to anticipate the moral decadency happening recently. With the habituation models as implemented by the Islamic religious education (PAI) teachers in junior high school in Banyumas regency, noble characters will hopefully emerge from the students.

Islamic religious education (PAI) as a subject at school has

similarities in terms of objectives with civic education. The similarities can be described in the character values to achieve in each lesson. Several religious values in the Islamic religious education are praying before and after lesson, showing tolerance to believers of other religions, respecting others doing religious activities, praying for sick friends. Meanwhile, the religious character covered in the civic education, among others, are smiling, greeting, being polite, praying, praying for sick friends, showing tolerance, and doing religious activities well. Therefore, if the Islamic religious education (PAI) is integrated with the civic education, the subjects will support each other and have relevant objectives. Through the integration model, students will get knowledge and skills holistically, so that the lesson will be more meaningful for them. The word 'meaningful' in this context means that students indirectly learn and comprehend the concepts they learn through direct and actual experiences that link each concept in each subject to one another. This model is more effective to use in improving the comprehension and implementation of values compared to the conventional model which is more molotypic (Nanik Rubiyanto and Dany Haryanto, 2010: 122). The researcher concludes that the integrative teaching and learning will strengthen the students comprehension on the subject materials, allow them to actively construct the concepts during the learning process, avoiding the segmentation of subjects at school and the alienation of the materials they learn from school from the real world context, so that the final result of the learning is more authentic comprehension of knowledge which is far from verbalism.

The school culture integrated in the teaching and learning process of Islamic religious education (PAI) in

junior high school in Banyumas regency is also proved as a useful strategy in shaping the characters of the students. As commonly known, the school culture is an arbitrary paradigm agreed by a group of society which covers way of thinking, behaviors, attitudes, and values reflected either in physical or abstract forms. Culture can be seen as behaviors, values, life principles, and ways of lives to adjust with the environment as well as a way to view problems and solve them.

Regarding the school culture, junior high school in Banyumas regency has long applied an academic culture as can be seen from the publication of SPECTRA. A school magazine that reflects the mastery of knowledge, the act of discipline, and the wisdom in thinking and giving arguments.

Junior high school in Banyumas regency creates a smart and critical academic community through its strong academic culture. The social culture in the school reflects the sense of unity, and solidarity to fight together for the school. This can be seen in the visitation program, such as visiting members of the school community who is struggling to cope difficult moments as well as those who are celebrating happy moments. These values are the basis to build a better school character. As explained by Zamroni (2001: 7), a positive culture in the school will motivate all the stakeholders to cooperate based on mutual trust, invite the participation of all the stakeholder, boost the emergence of new ideas, and provide opportunities for the new movements at school. All of these will result on the achievement of the best results for the school. A good school culture can create a positive climate that motivates all the stakeholders to study together, or in other words to learn how to learn and to learn together. There will be a positive ambience where learning

is not only something fun to do, but also an essential need to fulfill instead of something forced. The motivation to learn will come from within or called intrinsic motivation, and will not be enforced by any form of external pressure. A new spirit to always learn virtuous values will grow among the stakeholders of the school. The democratic culture is also an embryo of the value of tolerance toward others from the same religious community as well as those coming from other religious groups. The academic, social, and democratic cultures are one united entity that strengthens and improves the students' characters in the school.

A good school culture can improve the school productivity, either for the principal, teachers, students, staff as well as other stakeholders. The ideal situation will be realized when the culture meets the qualification of being healthy, solid, strong, positive and professional. Hence, the warm and friendly atmosphere, the collaboration of the stakeholders, the persistence to keep learning, the strong motivation to be better, the drive to work hard, and the ideal teaching and learning process can be created. A good school culture will give significant contribution for the best and most effective performance of each individual, work division/unit, and school as an institution, as well as for the synergic relation among all those three levels. The school culture is expected to improve the quality of the school, the school performance, and the quality of life which is healthy, dynamic or active, positive and professional. A healthy school culture will enable the school as well as the stakeholders to function optimally, work efficiently, be energetic, be full of vitality, have high spirit and motivation, as well as develop continuously. Thus, the school culture needs to be developed. According to Zamroni, the school culture strongly affects the students' performance and

behaviors. The strong school culture is the soul and the strength of the school that enables the school to fully develop and grow as well as to adapt with various possible environments.

Another component that contributes to the students' character development is the extracurricular activity. The extracurricular activities in junior high school in Banyumas regency has given essential contribution in shaping the students' characters. As has been explained earlier, the extracurricular activities in junior high school in Banyumas regency are divided into three divisions. The first one is the Islamic character development activities, such as MAPSI, BTA, PPI, Islamic art, Hadroh, Calligraphy, and Shalawat to the Prophet Muhammad. The second one is the talent and interest development activities that includes sports and music programs. The last one is the personality and nationalism development activities, such as scout, and teenage red cross squad (PMR). The extracurricular activities play vital roles in helping the students to develop mature personalities. As stated in the attachment of the regulation of the Minister of Education and Culture (SK Mendikbud), No 060/U/1993, No.061/U/1993 dan No.080/U/1993, extracurricular activities are programmed self development activities, that include; a) religious and social development area; this area helps students to develop their religious skills, discipline, cooperation, and sense of social responsibility, b) creativity development area that includes activities to develop students creativity according to their potential, talent, and interest, c) recreative development area that help students to develop their career.

The objectives of the extracurricular activities are explained

by the Department of Education and Culture (1995:2) as follows:

1. Students can deepen and widen their knowledge and skills by linking various subjects, developing their talent and interest, as well as complimenting the efforts of guiding the students to be wholistic human beings who:
 - a. have faith in the God Almighty and do the religious teaching well.
 - b. have good morals
 - c. are knowledgeable and skillful
 - d. are physically and spiritually healthy
 - e. have strong and independent personalities
 - f. are socially responsible and patriotic.
2. Students are able to apply the personality education and link the knowledge they have learned in the curriculum with the needs and situation of the surrounding environment.

Based on the explanation, the objective of the extracurricular activities are to improve the quality of the students.

With the components discussed earlier, the relation of integration of the Islamic religious education (PAI) and civic education teaching and learning processes, the development of the school as well as the extracurricular activities will be formed automatically.

This can be seen from the students response toward the character education in the school, the teaching and learning process in the school, the integration of the Islamic religious education with other subjects, the current school culture, and the extracurricular activities. The students' responses is presented as follow:

1. The students' responses on the diligence in doing the prayers five times a day are excellent (83,7%),

- good (10.8 %), fair (5.4 %) and poor (0 %).
2. The students' responses on honesty in doing the school work are excellent (75.6%), good (16.2 %), fair (5.4 %) and poor (2.7%)
 3. The students' responses on respecting others (*tasamuh*) are excellent (70 %), good (16.2 %), fair (10.8 %) and poor (2.7 %)
 4. The students' responses on obeying the school rules are excellent (70.2 %), good (13.5 %), fair (13.5 %), and poor (2.7 %)
 5. The students' responses on studying hard to achieve the best result are excellent (75.6 %) good, (13.5 %) fair, (8.10 %), and poor (2.7%)
 6. The students' responses on being creative in the reaching and learning process are excellent (54%), good (45.9 %), fair and poor (0%)
 7. The students' responses on reading the Holy Qor'an diligently are excellent (75.6 %) good, (8.10 %), fair (13.5 %) , and poor (2.7%)
 8. The students response on committing to discuss things at school together are excellent are excellent (70.2 %), good (16.2 %), fair (13.5 %) and poor (2.7 %).
 9. The students' responses on the importance to learn Islamic books are excellent (75.6 %) good, (16.2 %) fair, (13.5%) , and poor (0 %)
 10. The students' responses on loving products made by Indonesian are excellent (70.2 %) good, (13.5 %) fair, (16.2 %) , and poor (0%)
 11. The students' responses on the loyalty to the nation and to attend the flag ceremony every Monday at school excellent (75.6 %) good, (16.2 %) fair, (5.4 %) , and poor (2.7 %).
 12. The students' responses on respecting and greeting the teachers as school are excellent (70.2 %) good, (16.2 %) fair, (13.5 %) and poor (0 %)
 13. The students' responses on being actively involved in the community are excellent (64.8 %) good, (16.2 %) fair, (16.2 %) and poor (0%).
 14. The students' response on the importance of politeness at school are excellent (83.7%), good (13.5%), fair (2.7 %) and poor (0%)
 15. The students' responses on having Islamic religious books are excellent (70.2 %), good (13.5 %), fair (13.5 %), and poor (0 %)
 16. The students' responses on caring their peers are excellent (64.8 %), good (16.2 %), fair (16.2 %), and poor (0%)
 17. The students' responses on keeping the school environment clean are excellent (70.2 %), good (13.5%), fair (16.2 %), and poor (0%)
 18. The students' responses on doing the cleaning schedule in school are excellent (75.6 %). good (13.5 %), fair (8.10 %), and poor (2.7%)
 19. The students' responses on disposing garbage in the proper places are excellent (70.2 %), good (13.5 %), fair (16.2 %), and poor (0%)
 20. The students' responses on attending the ceremony every Monday are excellent (75.6 %), good (13.5 %), fair (8.10 %), and poor (2.7 %)
 21. The students' responses on dressing neatly and politely are excellent (75.6%), good (13.5 %), fair (8.10 %), and poor (2.7%)
 22. The students' responses on greeting and shaking hands with teachers and staff in the school are excellent (75.6%), good (16.2 %), fair (5.4 %) and poor (2.7%)
 23. The students' responses on having the commitment to pray before and after the lessons at school are excellent (75.6 %), good (16.2 %), fair (5.4 %) and poor (2.7%)
 24. The students' responses on actively participating in the extracurricular activities are excellent (70.2 %),

good (16.2 %), fair (13.5 %), and poor (0%)

25. The students' responses on the importance of extracurricular activities are excellent (75.6%), good (16.2 %), fair (5.4%), and poor (2.7%)

Hence, almost all items answered by the respondents of SMP N 01

Kedungbanteng Banyumas regency showed 'excellent' response (92.1%), and only some answered good (16 %), fair (10 %), and never (poor) (1.4 %). The students' responses on the integrated character education in junior high school in Banyumas regency proved that the programs have effectively shaped the noble characters of the students.

4. Conclusion

1. Characters are typically-good values (knowing the virtuous values, desiring to act the virtuous values, living the virtuous values, and being a good influence to the community) which are inscribed within oneself and manifested in the behaviors. Characters coherently radiate from the rationalisation, compassion, physical action, affection, and intention of a person or a group of people. Characters are typical feature of a person or a group of people that contain values, competencies, moral capacity, and endurance to cope with the difficult situations and challenges.
2. The culture applied in junior high school in Banyumas regency includes the academic, social, socio-cultural, and democratic. These three cultures become the priority embedded in the school culture. By applying the academic culture, the stakeholders of junior high school in Banyumas regency hopefully will become critical, analytical, creative, open-minded in accepting critics, as well as use time effectively and excels at scientific performance, honor the

scientific tradition, act dynamically, and become future-oriented. The publication of SPECTRA bulletin in SMP N 01 Kedungbanteng Banyumas regency can motivate the teachers and students to contribute and publish their work.

3. With the strategic location, junior high school in Banyumas regency is strongly influenced by the surrounding religious environments. The development of several *pesantren* (Islamic boarding schools) in the neighborhood such as pesantren An-Nur, Pesantren Al-Ikhsan, Pesantren Darul Istiqomah, Pesantren Al-Itihad, other *pesantren* that strongly influence the socio-cultural life of the school.

In junior high school in Banyumas regency, the extracurricular activities have long been a part of the school programs. Some of them are MAPSI (*Mata Pelajaran Agama dan Seni Islami* – Islamic religion education and art) which includes the BTA and PPI, calligraphy, MTQ, *hadroh*, Shalawat taken from the book of Al-Barzanji by Azarnuji.

The extracurricular activities contain various values of Islamic characters and personality. The sport and music extracurricular activities covers the students talent development. Scout, and Red Cross extracurricular activities are activities that contain values of personality and nationalism.

4. The implementation of Character Education in junior high school in Banyumas regency gets excellent responses from the students of junior high school in Banyumas regency. The average percentage of students' responses to all items consistently shows an excellent response (92.1 %) and only some answered good (16 %), fair (10 %), and never (poor) (1.4 %).

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