

CONTRIBUTION INDEX OF MADRASAH DINIYAH TO THE CHARACTER EDUCATION

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ABSTRACT

Madrasah diniyah is acknowledged as the oldest educational institution that pioneered character education in Indonesia. Therefore, should there is a policy in relation to the dissolution of madrasah diniyah, public responses are emerging to reject the policy. This study reveals two pivotal roles of madrasah diniyah in relation to character education. First, the contribution of madrasah diniyah to the character education program in Central Java. Second, the contribution index of madrasah diniyah to the character education program in Central Java. This is a descriptive quantitative research. The data obtained through questionnaires by using random sampling technique and interviews. Index contribution is measured through an average score of the respondent's answer. The contribution index is divided into five categories, namely, extreme high, high, medium, low, and extreme low. This research found out that madrasah diniyah, in general, contributes significantly to the majority of all the character education. It highlights, however, medium contribution in terms of honest character and low contribution with regards to character of fond.

Keywords: *Contribution index, Madrasah diniyah, Character education, Religious character.*

INTRODUCTION

This study inquiries two main questions, namely (1) does madrasah diniyah contribute towards the nation's character education program in Central Java? And (2) how high is the contribution index of madrasah diniyah to the national character education program in Central Java?

This research is expected to provide academic data as its contribution to the government, especially the Ministry of Religious Affairs (MORA) and the Ministry of Education and Culture of the Republic of Indonesia, in implementing and developing national character education programs nationwide. This research is also expected to contribute to the government in terms of the development of madrasah diniyah to support the Mental Revolution Program

launched by President Joko Widodo. In addition, for the community, this study provides a reference regarding the significant contribution of madrasah diniyah to the formation of national character so that it can be explained why the FDS (Full Day School) program must be questioned. It was reported that, the Minister of National Education and Culture, Muhadjir Effendy has received public complain from the community as an impact on FDS policy. The petition to challenge the FDS policy was signed by more than 48.000 people (Widayani, 2018). The implementation of the FDS program can limit the role of or eliminate the existence of madrasah diniyah and its contribution in the society. Based on the research of Zaitur Rahem (2017) who said that Muhadjir Effendy's policy clashed with public education institutions, including the madrasah diniyah. The FDS keeps students in school for

full day since the morning until evening (5 pm). So, the students cannot take part in learning at the madrasah diniyah, because of the learning activities of the madrasah diniyah are also held in the afternoon.

This paper aims at revealing the contribution index of madrasah diniyah in character education programs in Central Java. Madrasah diniyah has been involved for a long period of time in the nation's character education program. Madrasah diniyah involvement in the nation's character education program is no doubt. This character education can be seen from the majority of content within the madrasah diniyah curriculum, which as a whole includes religious subject. Religious material values are closely related to the character education. Thus, the contribution of madrasah diniyah in the national character education is indeed real. This paper reveals the index contribution of madrasah diniyah to the nation's character education program in each district in Central.

Madrasah diniyah and the study of character education are based on the closeness of the relationship between religious teachings and character education. In fact, the results of many studies clearly state that madrasah diniyah contributes to character education. Syahr (2016) found out that madrasah diniyah is an alternative educational institution for the Muslim elite. Fauzi and Nur'aeni also identified in their research about the strong relationship between education and religious teachings. Ma'zumi (2012) highlighted real madrasah diniyah contribution to the national character development; Orr et al. (1977) concluded that madrasah in rural areas become a model of character education in the present and future; Likewise, Zarkasi and Kusaeri (2018) emphasized that strengthening character education process is carried out by madrasah diniyah. Number of authors also confirm the close association of religious education with character education. Sabki and Hardaker (2013a) said, "madrasah is a prototype of spiritual-ethical education, which is nothing but character education itself." In his four writings, Lickona

(1992:35, 1996a, 1996b, 1997b) and Nucci, Krettenauer, as well as Narváez (2014:65) concluded that character education is useful in the education of religious and moral values. Even Arthur (Arthur, 2003a) and Hutcheon (1999:100) confirmed that intellectual, moral, and characters of education are inseparable.

Researchers argued that madrasah diniyah contribute to character educations that include eighteen kinds of characters namely religious, honest, tolerant, discipline, work hard, creative, independent, democratic, curiosity, national spirit, love for country, respect to achievement, friendly or communicative, peace-loving, like to read, environmental care, social care, and responsibility. The point average of contribution index of madrasah diniyah to characters education is in the high category. This argument is based on the theories and the facts that all matters of the curriculum of the madrasah diniyah are related to Islamic religious teachings. While Lickona (1997a), De Souza (2006:76, 2009a:80), DeRoche and Williams, Nucci and Narváez (2001:57), Ma'zumi (2012), Noddings (Noddings, 2002, 2010, 2013), Nucci and Narváez (2008a) and J. Britzman (2005) agreed that religious teachings had a very close relationship with character education.

This research was carried out using descriptive quantitative design and also utilizing the interviews. Data analysis were completed by using a questionnaire to answer the bellow two research questions. Firstly, the contribution of madrasah diniyah to character education. Secondly, the contribution index of madrasah diniyah to character education. Then, the two findings of the research are discussed to meet the empirical data and theories. The researcher used the interview to uncover why the contribution index in certain areas are very high, while in other areas is low. The discussion was conducted to find out whether the results of this study confirm, affirm, or build a new theory about the contribution of madrasah diniyah to character education.

LITERATURE REVIEW

In order to make this result of study understandable, there are three terminologies which are significant to be familiar with, namely: madrasah diniyah, contribution index, and character education. The three will be describe bellow.

Madrasah diniyah is a non-formal Islamic education institution. The existence of the madrasah diniyah is part of the national education system. The establishment of the madrasah diniyah is motivated by the high enthusiasm of the community leaders caused by the rampant moral decadence of the younger generation, which is increasingly alarming. Madrasah diniyah is also called the Arabic school, afternoon school, or religious school. It is known as the Arabic schools because the majority of subject matter is written and delivered using Arabic language. It is called an afternoon school because it is held in the afternoon after the children finish attending formal school which normally held in the morning. Some call it as religious schools because all subject matter is Islamic religious material (Tawheed, Aqeedah, morality, the Koran, Hadith, Arabic grammar, Islamic history, and Islamic law). The curriculum of the madrasah diniyah is arranged independently. Generally, madrasah diniyah do not follow the national curriculum. The curriculum is prepared based on the agreement of clerics. The education calendar does not follow the government's schedule. In terms of levels, the madrasah diniyah consists of three levels, namely the *diniyah awaliyah* (basic level), *wustho* (middle level), and *ulya* (highest level). Level of diniyah awaliyah consists of four classes: class 1, 2, 3, 4. The method used in the learning process is memorization, *sorogan*, and *bandongan*. At this level, students learn a variety of fundamental religious sciences. The *wustho* (middle level) consists of classes 1 and 2. The students learn and develop various basic religious sciences. Increasing reasoning

and developing insight are the main teaching methods. The level of *ulya* (highest level) consists of class 1 and class 2. The subject matters of madrasah diniyah ulya include *balaghah*, *mantiq*, *tasawuf*, history of Islamic law, *faraid* and publishing. The learning methods used are insight and reasoning development methods.

Character education is a deliberate effort to influence the behavior of students. Character education is the deliberate effort to realize virtue, namely the good quality of humanity objectively, not only good for individual individuals but also good for others or society as a whole. Character education is based on essential human character, which comes from universal moral values. The implementation of character education in schools must be based on fundamental character values, which are then developed into more or higher values according to the needs, conditions, and environment. So, character education is not a specific matter. Character education must be integrated with field studies and continuous through all classes and taught by all teachers, rather than adding a new course to an already overloaded school curriculum (Arthur, 2003b; Davies, Gorard, and McGuinn, 2005; Stiff-Williams, 2010).

The purpose of character education is a national education program whose implications are for schools and outside of schools that organize and simplify moral resources and are presented concerning psychological considerations for educational considerations. Furthermore, the purpose of character education is to teach specific traditional values widely accepted values as a basis for ethical and responsible behavior. In Indonesia, there are 18 national character education values compiled by the Ministry of National Education. All educational institutions must instill character education in their educational process. Eighteen such characters of education include religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect

to achievement, friendship/ communicative, peace-loving, like to read, environmental care, social care, and responsibility.

The close relationship of education to madrasah diniyah with character education is found in all subjects. The existence of the madrasah diniyah is an earnest effort in understanding or deepening knowledge about religion or Islamic education experts, one refers to it as the *Tafaqquh fi al-din*. Character education cannot be separated from moral education and in relation to that religious education is full of moral teachings (Jamaluddin, 2013; Zarkasi and Kusaeri, 2018). The facts in the field also show the close link between character education, moral education, and religious education (Benninga, 1991:68; Livo, 2003:54; Nucci and Narváez, 2008b:79).

A character has a higher meaning than moral and ethics because the character is not only related to the wrong acts, but it is related to how to instill good habits in life, so that someone has high awareness, understanding, and commitment to implement policies in daily life. Thus, a character is the nature of a person in responding to situations with morals manifested by concrete actions through noble behaviors (Dimerman, 2009; Kupperman, 1991). The characters are composed of three interconnected parts, namely: moral knowledge, moral feeling, and moral behavior (Lickona, 2015:77). Good character consists of knowing good things, desiring good things, and doing good things. All three are needed to direct a good life (Nucci and Narváez, 2008a:117).

A Contribution Index is a way of measuring the contribution of madrasah diniyah as educational institutions in character education on a high scale, which rolls over the metrics of each district into the same high-level category at the provincial level. These categories are related to the strategic objectives of the organization, for example, community satisfaction, service quality, program development, or government policy. These categories are determined based on the

urgency of the index for madrasah diniyah and the government. The contribution index allows madrasah diniyah as an organization to link the success of madrasah diniyah education with the overall development goals of the government.

There is some previous research found that in line with the topic of this research. *First*, Jakaria Ma'zumi (2012) entitled "*Contributions of Madrasah to the Development of the Nation Character*" that was published in International Journal of Scientific and Technology Research, Volume 1, Issue 11, on December 2012. This article is based on the qualitative research which employed *the analysis based on causal effectual analysis model*. The research found out that madrasah promoted a positive contribution to the development of national character. *Second, Character Education Based on Religious Values: an Islamic Perspective* by Wolfgang Althof and Marvin W. Berkowitz (2006). Althof and Berkowitz raised a theory that moral education is the closest partner to character education. In general, the facts on the field indicate that the close link between moral education and character education cannot be separated. They both based on Lickona's theory that character education can only be applied if it is based on moral values (Lickona 2009). Although considered as different perspectives - the moral values referred to by Lickona are general in nature: justice, honesty, and humanity, but that shows character education has a close relationship with religious education. Because justice, honesty, humanity are the primary teachings of all religions. The closeness of the relationship between religious education and character education is the leading press point of the contribution of index research for madrasah diniyah. It also explains that Althof and Berkowitz's writing is vital to be used as a general reference and analysis of this research. *Third, Character Education Based on Religious Values: an Islamic Perspective*, by Ismail Sukardi (2016). The research-based articles recommend how character education must be based on Islamic religious values. Because the primary sources of character education recommended by the Ministry of

Education and Culture lead to the teachings of Islam. Ismail Sukardi's research refers to formal education, the essential thing of his findings is that character education cannot be based on sources other than the teachings of Islam while this research is focused on character education in non-formal educational institutions, namely madrasah diniyah.

Fourth, research of Asadullah and Maliki (2018) entitled "*Madrasah for Girls and Private School for Boys? The Choice Type of School in Rural and Urban Indonesia*" concluded that the madrasah has become the preferred educational institution for the majority of parents, because madrasah education produced a pious generation. Madrasahs are the right reference for producing prospective wives. *Fifth*, the research entitled *Madrasah as Partners in the Ideological War against Terrorism* (Kassim and Hassan 2004) concludes that madrasahs are Islamic educational institutions that spearhead the spread of peace and coolness. The researcher gave an important note, "the long-term role of the message of mercy should not be ruled out. As such they should not be seen as a threat but as a key "strategic partners" in the fight against extreme militancy". This madrasah research in Singapore confirms that madrasah can be strategic partners in the fight against extremism and terrorism.

Sixth, *The Rise of Madrasa: Strengthening Islamic Religious Education in Kondoa-Busi Village, Tanzania* (Mashauri and Josephine K., 2017). The research which was conducted in Tanzania is a qualitative study with an ethnographic approach that aims to elaborate on the role of madrasah in the Islamic education system. This research found madrasah is only to educate children the Islamic beliefs and values, not to train children and adult to be jihadists or terrorists. Although this research was conducted at madrasahs outside Indonesia, the conclusions were following the objectives of madrasah education in general, especially related to character education. The finding of the research that madrasahs educate values and of course, that means referring to character education. *Seventh*, the research conducted by Park and Niyozov (2008) that elaborates on how madrasahs in the

South Asian and Southeast Asian regions are facing advances or issues of globalization, remain traditionalist or adapt to global developments. Park and Niyozov found that "there are many challenges facing madrasah across South Asia and Southeast Asia in confronting and trying to accommodate reform efforts that enable an increase in the integration of curricula, syllabi, textbook materials, and learning strategies".

Based on these seven studies that were conducted by some researchers from different countries, it can be summarized that there are similarities of research findings, that madrasahs are the kind of Islamic education which educate children to be good Muslims, to be the loyal citizens, and to have the good characters, and not to train them to be jihadist or terrorist. Related to the research findings, Lickona concluded that character education for children is useful in the education of religious moral values. Comprehensive character education asserts that effective character education must encompass the entire moral life of the classroom and school (Lickona, 1997a). Even Anne Hunt in De Souza (2006:635) stated, "the essence of education is religious." Even Hing-keung Ma (2009) insists that 'teaching moral is tied with the religious studies.' In line with this opinion, Nodding (2002:173, 2013:171) said that the primary purpose of education is to cultivate moral values. This is in line with all subjects in the curriculum of madrasah diniyah. All the subjects of madrasah diniyah consist of the values of character education, and this is in line with Nucci and Narváez' (2008b:469) and Smargorinsky and Taxel (2005:44) quote "character is defined in terms of both moral and ethical qualities", because teaching and learning in madrasah diniyah is full of Islamic religious matters. Teaching religious matters means nurturing characters, and nurturing characters means fostering moral and ethics. There is an interdependence between Islamic teaching, moral, ethics, and character educations.

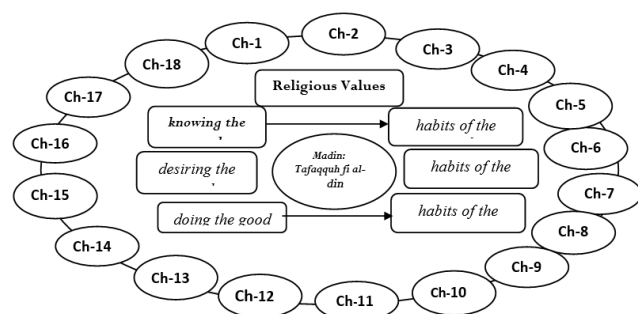
CONCEPTUAL FRAMEWORK

The conceptual framework of the contribution

index of madrasah diniyah research to the program of national character education briefly

Picture 1:

Madrasah diniyah (*Tafaqquh fi al-Din*) and 18 Character Educations



Madrasah diniyah has one vision, understanding Islamic religion comprehensively. The religious values are the base of 18 good characters. Good character consists of knowing the good, desiring the good, and doing the good. In this case, these three aspects require habits of the mind, habits of the heart, and habit of the action. Ch indicates to character education. Ch1: religious, Ch2: honest, Ch3: tolerance, Ch4: discipline, Ch5: hard work, Ch6: creative, Ch7: independence, Ch8: democratic, Ch9: Curiosity, Ch10: national spirit, Ch11: love for the country, Ch12: respect to achievement, Ch13: friendly/communicative, Ch14: peace-loving, Ch15: like to read, Ch16: environmental care, Ch17: social care, Ch18: responsibility (Indriani, 2017; Wahyuningsih, 2017).

RESEARCH METHOD

This study was carried out using a mixed method. The indicators of this research variable are eighteen characters set by the government namely religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, spirit of nationality, love for motherland, appreciating the achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility.

The population of the study involved all graduates or those who had studied in madrasah

diniyah who have lived in central Java. The sampling technique used was random sampling. A focus group discussion involved the research team, leaders of the Central Java governments and the representative actors of madrasah diniyah that were carried out to determine the results of random sampling. The determination of the ten districts and sixty respondents for each district were completed randomly. The determination of the district is based on specific considerations. (1) The number of madrasah diniyah that have a number of santri or students of at least two percent of the total *santri* in Central Java based on EMIS (Education Management Information System) data and Islamic religious education data or Madrasah Diniyah Takmiliah (MDT) education boarding school office of the Ministry of Religious Affairs Central Java in 2018. (2) The distribution of samples from several parts, namely the eastern part of Central Java, Southern Central Java, Central Java, Western Central Java, and Northern Central Java. From these considerations, ten selected districts which equals to 30% of the total districts in Central Java were selected for data collection. The ten districts include Semarang, Demak, Grobogan, Kudus, Rembang, Kendal, Tegal, Pekalongan, Wonosobo, and Magelang.

The number of respondents chosen as samples of this study is six hundred people, sixty for each district, who has lived in Central Java as respondents. The procedure for determining the sample is carried out in succession. First, determining ten districts randomly. Second, after ten districts are selected, then the sixty-sample determination for each district was also done randomly. Third, preparing instruments according to the sample size.

The method of data collection was to use the questionnaire to find out the contribution index of madrasah diniyah to character education. The questionnaire uses a scale of five, which is strongly agree, agree, moderate, disagree, and strongly disagree. The quantitative data was taken by giving a set of questions or written statements to the respondent to answer”

(Oppenheim, 2001:85; Willis, 2007:229). The purpose of the questionnaire is “to find pieces of information about problems from the respondent without worrying whether the respondent will give an answer that is not following the reality in filling out the questionnaire”. The questionnaire used to look for this research data is a closed questionnaire. The researcher fulfilled the questionnaire by providing answers, and the respondent only marks the selected answer. This research also collected qualitative data by using the interview. This data is used to uncover why the contribution index in specific districts is different from that is in other districts.

Before questionnaires were distributed to respondents, validity and reliability tests of the instrument were conducted. The validity test was carried out with Pearson correlation technique (Morgan et al., 2004:122; Peers, 2006:30). The provisions of validity used are the questions in the questionnaire said to be valid if the item has a correlation score (r) more than the r -table. From the calculation with SPSS, the results show that all instruments have a correlation score above r -table. The average score of correlation (r) is above the r -table score. Thus, all indicators are declared valid so that the validity of the instrument is fulfilled.

The Alpha Coefficient' Cronbach conducted questionnaire reliability test. For reliability testing, the researcher used certain limitations that are commonly used by researchers. Reliability coefficient less than 0.6 is poor, while 0.7 is acceptable, and above 0.8 means good (Morgan et al., 2004:144). The results of statistical analysis showed that questionnaires passed validity and reliability tests. All questionnaires related to the variable has alpha Cronbach values above 0.6 with the following details. All items of instruments have an Alpha value of 0.7396 (acceptable) - 0.8853 (good).

The indexed contribution was measured by utilizing the point average of scores based on the answers of respondents. This research used the theory of Gao, Zhang, and Wang (2017)

and Schultze and Mackie (2002) that index contribution was done through some steps: item selection, examining the empirical relationship, index scoring, and index validating. For index scoring, the researcher used the point average of scores is classified into five categories: the extremely high, high, medium, low, and lowest. the criteria of index category are: (1) the highest index is labeled 5, (2) high is 4 - 4,99, (3) medium is 3 -3,99, (4) low is 2-299, and (5) lowest 1-1,99.

RESULT AND DISCUSSION

Result

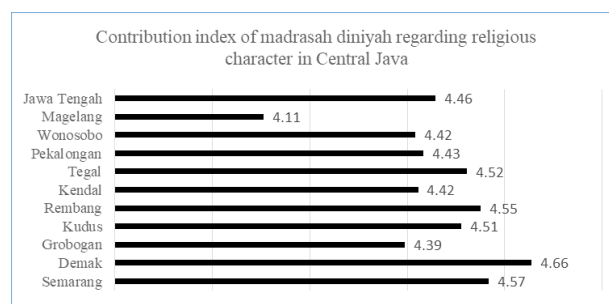
The contribution index of madrasah diniyah to the character education in Central Java was measured using a questionnaire given to 600 respondents from 10 districts in Central Java. The analysis results are presented based on the 18-character education as follows:

Religious Character

The aspect of religious character consists of three statements answered by respondents with five choices of answers that have been provided. The three statements are (1) madrasah diniyah graduates are obedient in carrying out the five daily prayers, (2) madrasah diniyah graduates are obedient in carrying out Ramadhan fasting, and (3) madrasah diniyah graduates are diligent in reading Al-Qur'an.

The community opinion on the contribution of the madrasah diniyah to character education in Central Java can be seen from the diagram about the contribution of aspects of the religious character as follows:

Figure 1
Contribution index of madrasah diniyah regarding the religious character



The figure shows that the highest contribution index of the religious character of the madrasah

diniyah to character education in Central Java is in Demak with a score of 4.66 which is a considerable contribution category. Semarang then follows it with a score of 4.57, Rembang with a score of 4.55, Tegal with a score of 4.52, Kudus with a score of 4.51, Pekalongan with a score of 4.43, Wonosobo and Kendal with a score of 4.42, Grobogan with a score of 4.39. The lowest contribution index of madrasah diniyah to the religious character is in Magelang with a score of 4.11, but still with a high index category while the contribution index of the madrasah diniyah towards overall character education is 4.46 which is a huge contribution category.

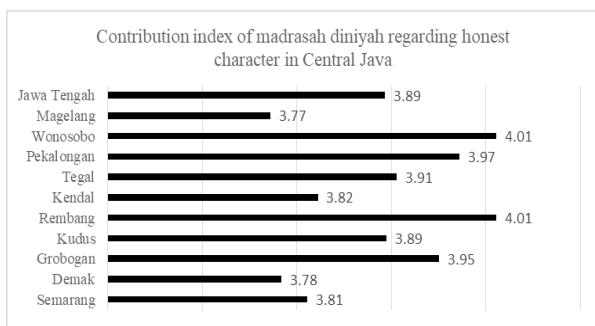
Honest Character

In term of the honest character, there are three statements filled by the respondent with the five answer choices provided. The three statements are 1) madrasah diniyah graduates speak what they know, 2) madrasah diniyah graduates are asked to lead prayers at community events such as *halal bi halal*, the seventh day of someone's death and so on, and 3) madrasah diniyah graduates are believed to be treasurers of social activities.

The community opinion on the contribution of the madrasah diniyah to character education can be seen from the diagram about aspects of the honest character as follows:

Figure 2

Contribution index of madrasah diniyah regarding honest character



The figure above shows that the highest contribution index of madrasah diniyah to character education is in Rembang and Wonosobo with a score of 4.01 which is in the high contribution category. Then followed by

Pekalongan with a score of 3.97, Grobogan with a score of 3.95, Tegal with a score of 3.91, Kudus with a score of 3.89, Kendal with a score of 3.82, Semarang with a score of 3.81, Demak with a score of 3.78, and Magelang with a score of 3.77. The lowest contribution index of the madrasah diniyah to the honest character is in Magelang with a score of 3.77 which is a medium contribution category. Then the index contribution of madrasah diniyah to overall character education is scored at 3.89 which is the medium contribution category.

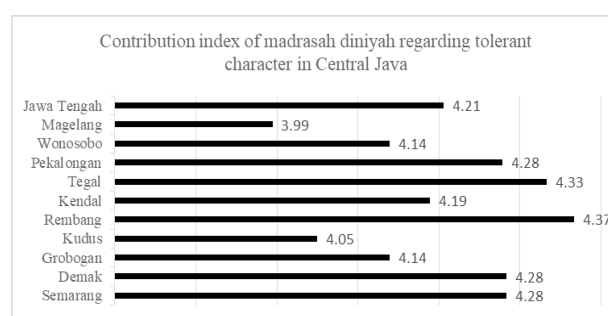
Tolerance Character

In the character of tolerance, there are three statements filled in by the respondent with the five answer choices provided. The three statements were 1) madrasah diniyah graduates respected the opinions of different people, 2) madrasah diniyah graduates received widespread criticism, and 3) madrasah diniyah graduates respected neighbors or other people who embraced different religions.

The community opinion on the contribution of the madrasah diniyah to character education in Central Java can be seen from the diagram about the aspects of character tolerance as follows:

Figure 3

Contribution index of madrasah diniyah regarding tolerant character



The figure above shows that the highest contribution index of madrasah diniyah to tolerance character in Central Java was found in Rembang with a score of 4.37 which is a considerable contribution category. Then followed by Tegal with a score of 4.33, Semarang, Demak and Pekalongan with a score of 4.28, Grobogan with a score of 4.14, Kendal with a score of 4.19, and Kudus with a score of 4.05. The lowest

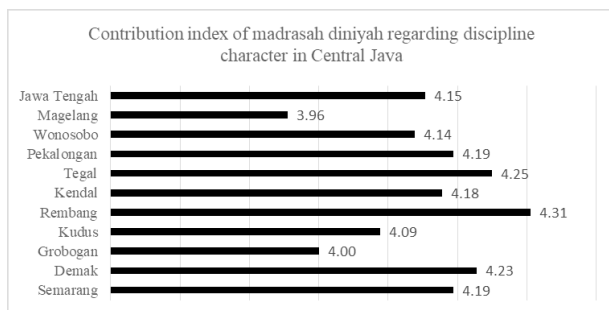
contribution index of the madrasah diniyah to tolerance character is in Magelang with a score of 3.99 which is a moderate contribution category. Then the contribution index of the madrasah diniyah to overall character education in Central Java is 4.21 which is a high contribution category.

Discipline Character

In the disciplined character, there are three statements filled in by the respondent with the five answer choices provided. The three statements were 1) madrasah diniyah graduates were present on time when they took part in community service, 2) madrasah diniyah graduates were not tattooed and pierced, and 3) madrasah diniyah graduates was obedient to traffic regulations.

The community opinion on the contribution of the madrasah diniyah to the discipline of character education in Central Java can be seen in the diagram as follows:

Figure 4
Contribution index of madrasah diniyah regarding discipline character



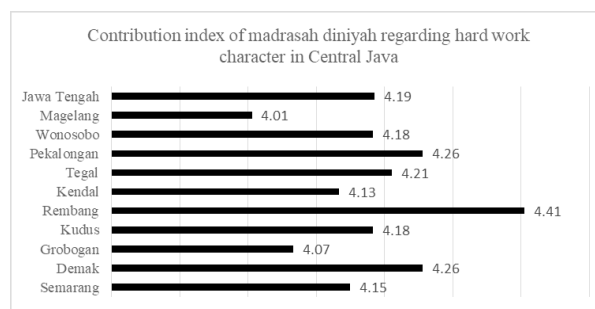
The figure above shows that the highest contribution index of madrasah diniyah to discipline character is in Rembang with a score of 4.25 which is a high contribution category, then followed by Tegal with a score of 4.25, Demak with a score of 4.23, Pekalongan with score of 4.19, Kendal with a score of 4.18, and Wonosobo with a score of 4.14. The lowest contribution index madrasah diniyah to character discipline is in Magelang with a score of 3.96 with a moderate contribution category. Then the contribution index of madrasah diniyah to overall character education in Central Java is 4.15 which is high contribution category.

Character of Hard Work

In the character of hard work, there are three statements filled by the respondents with the five answer choices provided. The three statements are 1) madrasah diniyah graduates do their best, 2) madrasah diniyah graduates diligently work even though they have a small income, and 3) madrasah diniyah graduates are not easily discouraged.

The community opinion on the contribution of the madrasah diniyah to character education in Central Java can be seen from the diagram as follows:

Figure 5
Contribution index of madrasah diniyah regarding hard work character



The diagram above shows that the character index of madrasah diniyah to the character of work hard in Central Java is 4.19 which is a high contribution category. At the district level, Rembang has the highest character index into character of hard work with a score of 4.41 with a high contribution category, then followed by Pekalongan and Demak with a score of 4.26, Tegal with a score of 4.21, Wonosobo with a score of 4.18, Semarang with a score of 4.15, Kendal with a score of 4.13, and Grobogan with a score of 4.07. The lowest contribution index of madrasah diniyah to work hard character is Magelang with a score of 4.01 which is a high contribution category.

Character of Creative

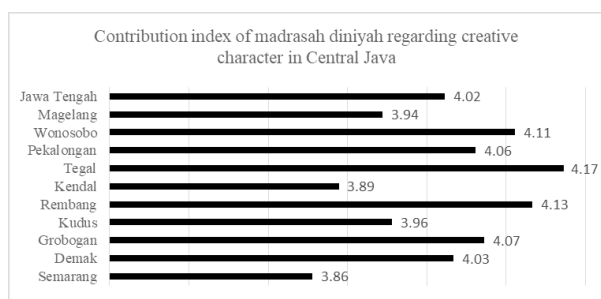
With regards to the character of creative, there are three statements filled by the respondents with five answer choices provided. The three statements are 1) madrasah diniyah graduates

took the initiative to organize the Quranic Kindergarten education at home, 2) madrasah diniyah graduates received positive new findings, and 3) madrasah diniyah graduates appreciated the pioneering social activities that were already underway and tried to develop them.

The community opinion on the contribution of the madrasah diniyah to character education in Central Java can be seen from the diagram about the character of creative as follows:

Figure 6

Contribution index of madrasah diniyah regarding the creative character



The figure shows that the contribution index of madrasah diniyah to the character of creative in Central Java is 4.02 which is a high contribution category. At the district level, Tegal has the highest contribution index of madrasah diniyah to creative character with a score of 4.17 with a high contribution category. Rembang then follows it with a score of 4.13, Wonosobo with a score of 4.11, Grobogan with a score of 4.07, Pekalongan with a score of 4.06, Demak with a score of 4.03, Kudus with a score of 3.96, and Magelang with a score of 3.94. The lowest contribution index of madrasah diniyah to hard work character is in Kendal with a score of 3.86 which is a medium contribution category.

Character of Independent

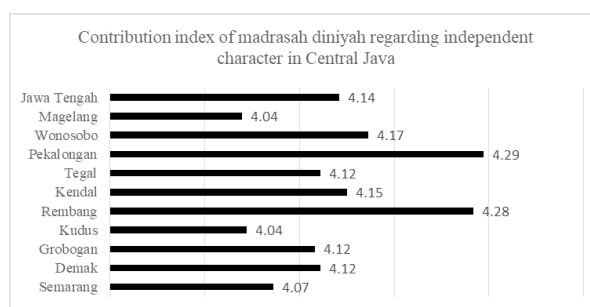
In the aspect of the character of independent there are three statements filled in by the respondent with five answer choices provided. The three statements are 1) when carrying out activities, madrasah diniyah graduates will do it with confidence, 2) after having a marriage, madrasah diniyah graduates build households

independently, and 3) madrasah diniyah graduates try to have their source of income.

The community opinion on the contribution index of madrasah diniyah to character education in Central Java can be seen from the diagram about the aspects of the independent character as follows:

Figure 7

Contribution index of madrasah diniyah with regards regarding the independent character



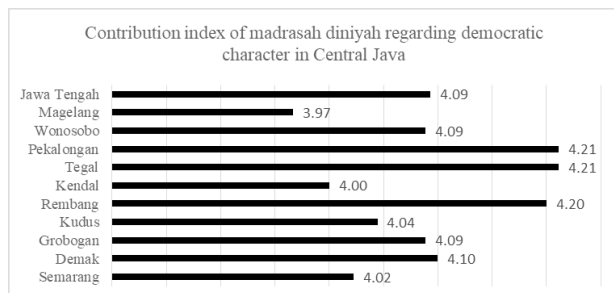
The figure above shows that the contribution index of madrasah diniyah to the character of independent in Central Java is 4.14 which is a high contribution category. At the district level, Pekalongan has the highest contribution index of madrasah diniyah to the independent character with a score of 4.29 with a high contribution category, then followed by Rembang with a score of 4.28, Wonosobo with a score of 4.17, Kendal with a score of 4.15, Grobogan and Tegal with score of 4.12, and Semarang with a score of 4.07. The lowest contribution index of madrasah diniyah to the independent character is in Magelang and Kudus Districts with a score of 4.04 which is a high contribution category.

Character of Democratic

In the aspect of the character of democratic, there are three statements which are filled by the respondents with the five answer choices provided. The three statements are 1) madrasah diniyah graduates accept the decision on post-conflict local election results, 2) in meeting with people surrounding them, madrasah diniyah graduates appreciate different opinions, and 3) madrasah diniyah graduates want to accept even unpleasant criticism.

The community opinion on the contribution index of the madrasah diniyah to character education in Central Java can be seen at the diagram as follows:

Figure 8
Contribution index of madrasah diniyah regarding democratic character



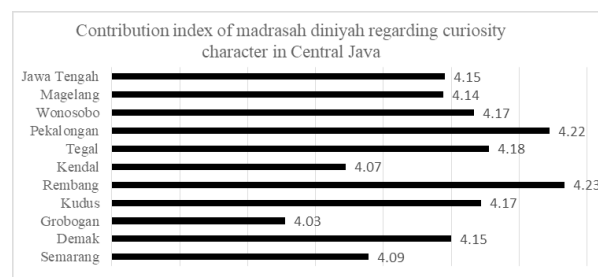
The figure above shows that the contribution index of madrasah diniyah to the democratic character in Central Java is 4.09 which is a high contribution category. At the district level, Tegal and Pekalongan have the highest contribution index of madrasah diniyah to democratic character with a score of 4.21 with a high contribution category. Then followed by Rembang with a score of 4.20, Demak with a score of 4.10, Grobogan with a score of 4.09, Kudus with a score of 4.04, Semarang with a score of 4.02, and Kendal with a score of 4.00. The lowest contribution index of madrasah diniyah to the democratic character in Magelang with a score of 3.97 which is a moderate contribution category.

Character of Curiosity

In the character of curiosity, there are three statements filled by the respondents with the five answer choices provided. The three statements are 1) madrasah diniyah graduates come to the cleric to ask questions related to religion, 2) graduates of the Madrasah diniyah come to the office of religious affairs to ask about marriage procedures, and 3) madrasah diniyah graduates are passionate about learning.

The community opinion on the contribution index of the madrasah diniyah regarding character education in Central Java can be seen from the diagram as follows:

Figure 9
Contribution index of madrasah diniyah regarding curiosity character



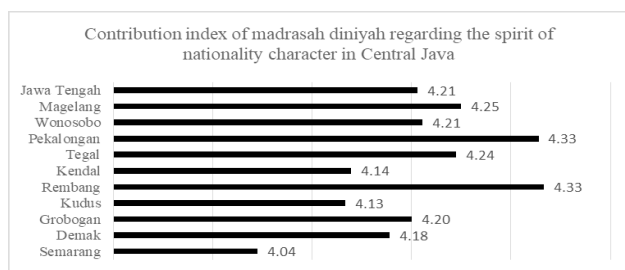
The figure above shows that the highest contribution index of madrasah diniyah to character of curiosity in Central Java is in Rembang with a score of 4.23 which is high contribution categories. Then followed by Pekalongan with a score of 4.22, Tegal with a score of 4.18, Kudus with a score of 4.17, Demak with a score of 4.15, Magelang with a score of 4.14, Semarang with a score of 4.09, and Kendal with a score of 4.07. The lowest contribution index of madrasah diniyah towards the character of curiosity in Central Java is in Grobogan with a score of 4.03 with a high contribution category. Then the contribution index of madrasah diniyah to overall character education in Central Java is 4.15 which is a high contribution category.

Character of Spirit of Nationality

In the character aspect of the spirit of nationality, there are three statements filled by the respondents with the five answer choices provided. The three statements are: 1) madrasah diniyah graduates give up their land to be used for mosque construction, 2) madrasah diniyah graduates recognize Pancasila as the basis and state ideology, and 3) madrasah diniyah graduates uphold the 1945 Constitution.

The community opinion on the contribution of the madrasah diniyah regarding the character of the spirit of nationality can be seen in the diagram as follows:

Figure 10
 Contribution index of madrasah diniyah regarding the spirit of nationality



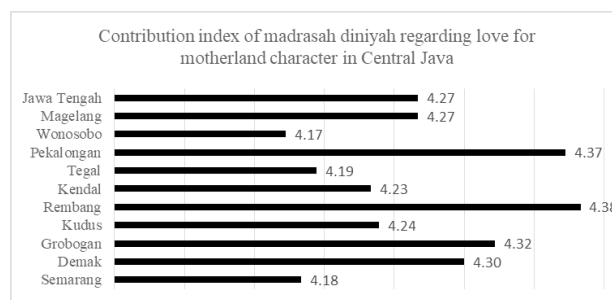
The figure above shows that the contribution index of madrasah diniyah to the character of the national spirit in Central Java is 4.21 which is a high contribution category. At the district level, Rembang and Pekalongan have the highest contribution index to the national spirit character with a score of 4.33 with a high contribution category. Then followed by Magelang with a score of 4.25, Tegal with a score of 4.24, Wonosobo with a score of 4.21, Grobogan with a score of 4.20, Demak with a score of 4.18, Kendal with a score of 4.14, and Kudus with a score 4.13. The lowest contribution index of madrasah diniyah to national spirit character is Semarang with a score of 4.04 which is a high contribution category.

Character of Love for the Motherland

In the aspect of the character of love for motherland, there are three statements filled by the respondents with five answer choices provided. The three statements are 1) madrasah diniyah graduates shop in the market around their neighborhood, 2) madrasah diniyah graduates put up red and white flags on the Independence Day commemoration, and 3) madrasah diniyah graduates did not hesitate to pay their respects at the flag ceremony.

The community opinion on the contribution index of the madrasah diniyah regarding the character of love for motherland can be seen on the diagram as follows:

Figure 11
 Contribution index of madrasah diniyah regarding love for motherland



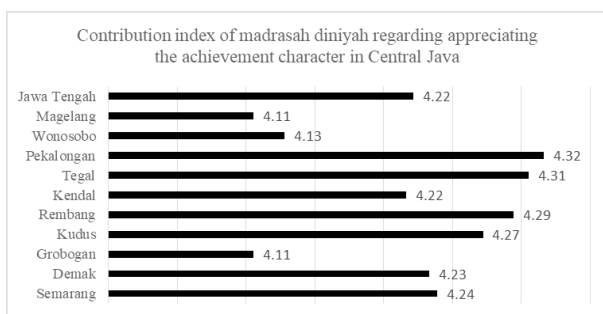
The figure above shows that the contribution index of madrasah diniyah to the character of love for motherland in Central Java is 4.27 which is a high contribution category. At the district level, Rembang has the highest index of love for motherland with a score of 4.38 with a high contribution category. Grobogan and Pekalongan then follow it with a score of 4.32, Demak with a score of 4.30, Magelang with a score of 4.27, Kudus with a score of 4.24, Kendal with a score of 4.23, Tegal with a score of 4.19, and Semarang with a score of 4.18. The lowest contribution index of madrasah diniyah to the character of love for the motherland is Wonosobo with a score of 4.17 which is a high contribution category.

Character of Appreciating the Achievement

In the aspect of the character of appreciating the achievement, three statements are filled by the respondents with the five answer choices provided. The three statements are 1) madrasah diniyah graduates eager to participate in learning activities, 2) madrasah diniyah graduates diligently learn something new, and 3) when becoming teachers, madrasah diniyah graduates appreciate the achievements of their students.

The community opinion on the contribution index of the madrasah diniyah to the character education of appreciating the achievement can be seen in the diagram as follows:

Figure 12
Contribution index of madrasah diniyah regarding appreciating the achievement



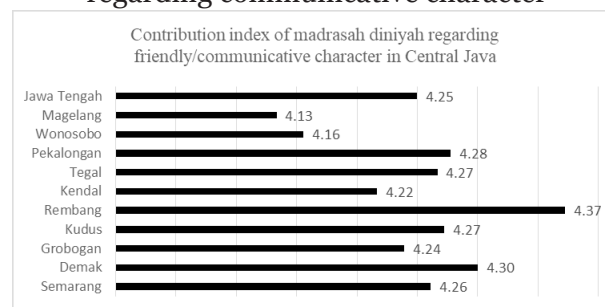
The figure shows that the contribution index of madrasah diniyah to the character of appreciating the achievement in Central Java is 4.22 which is a high contribution category. At the district level, Pekalongan has the highest contribution index to character of appreciating the achievement with a score of 4.32 with a high contribution category, then followed by Tegal with a score of 4.31, Rembang with a score of 4.29, Kudus with a score of 4.27, Semarang with a score of 4.24, Demak with a score of 4.23, and Kendal with a score of 4.22. The lowest contribution index of madrasah diniyah to the character of appreciating the achievement is in Magelang and Grobogan with a score of 4.11 which is a high contribution category.

Character of Friendly/ Communicative

In the aspect of the friendly/communicative character, there are three statements filled by the respondent with five answer choices provided. The three statements are 1) madrasah diniyah graduates like to hang out with neighbors, 2) when trusted to be teachers, madrasah diniyah graduates can explain the subject matter well, and 3) madrasah diniyah graduates are friendly to others.

The opinions of the people in Central Java about aspects of the friendly/ communicative character are as follows:

Figure 13
Contribution index of madrasah diniyah regarding communicative character



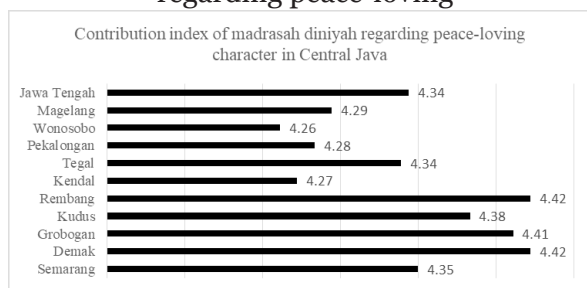
The figure shows that the highest contribution index of madrasah diniyah to the friendly/ communicative is highest in Rembang with a score of 4.37 which is a high contribution category. Demak then follows it with a score of 4.30, Pekalongan with a score of 4.28, Kudus with a score of 4.27, Semarang with a score of 4.26, Grobogan with a score of 4.24, Kendal with a score of 4.22, and Wonosobo with a score of 4.16. The lowest contribution index of madrasah diniyah to the friendly/communicative character is in Magelang with a score of 4.13 with a high contribution category. Then the contribution index of the madrasah diniyah towards overall character education in Central Java is 4.25 which is a high contribution category.

Character of Peace-Loving

In the aspect of the character of peace-loving, there are three statements filled by the respondents with five answer choices provided. The three statements are 1) madrasah diniyah graduates reject terrorism, 2) madrasah diniyah graduates are not involved in the treason movement, and 3) madrasah diniyah graduates become mediators and peace interpreters when there are citizens in dispute.

The opinion of the people in Central Java about the character of peace of love can be seen in the following diagram:

Figure 14
 Contribution index of madrasah diniyah regarding peace-loving



The figure above shows that the highest contribution index of madrasah diniyah to the peace-loving character in Central Java is 4.34 which is a high contribution category. At the district level, Demak and Rembang have the highest contribution index with a score of 4.42 with a high contribution category, then followed by Grobogan with a score 4.41, Kudus with a score of 4.38, Semarang with a score of 4.35, Tegal with a score of 4.34, Magelang with a score of 4.29, Pekalongan with a score of 4.28, and Kendal with a score of 4.27. Wonosobo has the lowest contribution index to peace-loving character with a score of 4.26 which is a high contribution category.

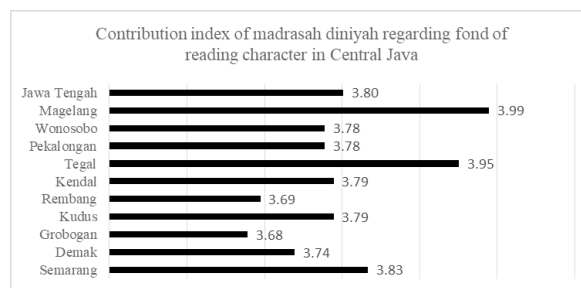
Character of Fond of Reading

In the aspect of the character of fond of reading, there are three statements filled by the respondents with five answer choices provided. The three statements are 1) madrasah Diniyah graduates cover up Al-Qur'an once a year, 2) madrasah diniyah graduates follow national news developments, and 3) madrasah diniyah graduates have a place to visit to be able to read.

The contribution index of madrasah diniyah to the character of fond of reading in Central Java is highest in Magelang with a score of 3.99 with a medium contribution category, and the lowest contribution index of madrasah diniyah to character of fond of reading in Central Java is in Grobogan with a score of 3.68 with a medium contribution category. While the contribution index of madrasah diniyah to the character of fond of reading in Central Java is 3.80 with the

medium contribution category. If it is seen in the form of a diagram as follows:

Figure 15
 Contribution index of madrasah diniyah regarding fond of reading



The figure above shows that the index of the contribution of madrasah diniyah to the character of fond of reading in Central Java is 3.80 which is a medium contribution category. At the district level, Magelang has the highest contribution index to the character of fond of reading with a score of 3.99 with a medium contribution category, and Grobogan has the lowest contribution index of madrasah diniyah to the character of fond of reading with a score of 3.68 which is a medium contribution category. Thus, other districts also have a contribution index of madrasah diniyah to the character of fond of reading in the category of medium contributions.

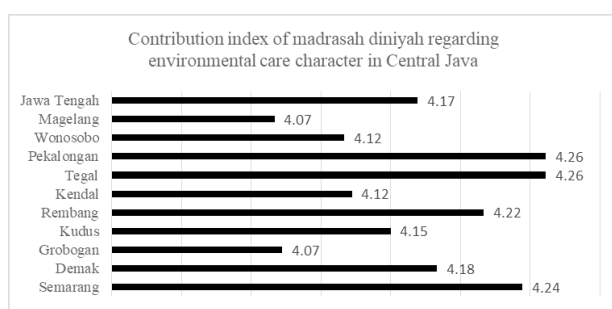
Character of Environmental Care

In the aspect of the character of environmental care, there are three statements filled in by the respondent with the five answer choices provided. The three statements are 1) madrasah diniyah graduates do not cut trees carelessly, 2) madrasah diniyah graduates do not throw litter, and 3) madrasah diniyah graduates maintain the cleanliness of their yard.

The data shows that the highest contribution index of madrasah diniyah to character of environmental care in Central Java is in Tegal and Pekalongan with a score of 4.26 which is high contribution categories. Then followed by Semarang with a score of 4.24, Rembang with a score of 4.22, Demak with a score of 4.18, Kudus with a score of 4.15, and Kendal and Wonosobo

with a score of 4.12. The lowest contribution index of madrasah diniyah to the character of environmental care in Central Java is in Grobogan and Magelang with a score of 4.07, respectively, with high contribution categories. While the contribution index of madrasah diniyah to overall character education in Central Java is of 4.17 which is the high contribution category. The details index can be seen in the following diagram:

Figure 16
Contribution index of madrasah diniyah regarding environmental care



The figure shows that the contribution index of madrasah diniyah to the character of environmental care in Central Java is 4.17 with a high contribution category. At the district level, Tegal and Pekalongan have the highest contribution index to the character of environmental care with a score of 4.26 with the highest contribution category, and Grobogan and Magelang Districts have the lowest contribution index of madrasah diniyah to the character of environmental care with a score of 4.07 with a high contribution category. Thus, other districts also have a contribution index of madrasah diniyah to the character of environmental care with a high contribution category.

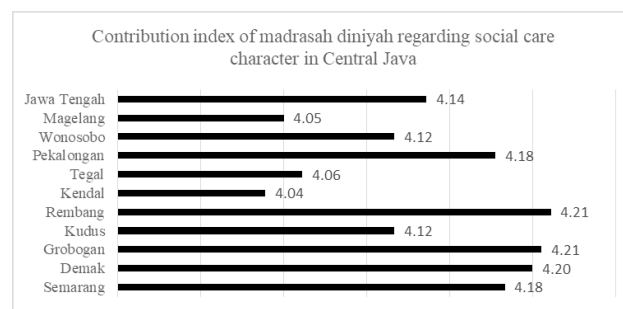
Character of Social Care

In the aspect of social care character, three statements are filled by the respondents with the five answer choices provided. The three statements are 1) madrasah diniyah graduates are happy to be involved in community service in their environment, 2) madrasah diniyah graduates

are actively involved in social activities in their villages, and 3) madrasah diniyah graduates become administrators of mosques.

The data shows that the highest contribution index of madrasah diniyah to character of social care in Central Java is in Rembang and Grobogan with score of 4.21 which is high contribution categories, and the lowest contribution index of madrasah diniyah to character of social care in Central Java is in Kendal with a score of 4.04 with a high contribution category. While the contribution index of madrasah diniyah to overall character education in Central Java is 4.14 which is a high contribution category that can be seen in the diagram as follows:

Figure 17
Contribution index of madrasah diniyah regarding social care character



The figure shows that the highest contribution index of madrasah diniyah to the character of social care in Central Java is in Rembang and Grobogan with a score of 4.21 which is a high contribution category, the followed by Demak with a score of 4.20, Semarang and Pekalongan with score of 4.18, Wonosobo and Kudus with score of 4.12, 4.06, and Magelang with a score of 4.05. The lowest contribution index of madrasah diniyah to the character of social care is in Kendal, with a score of 4.04 which is a high contribution category. Thus, other districts also have an index of contributions to social care characters with a high contribution category.

Character of Responsibility

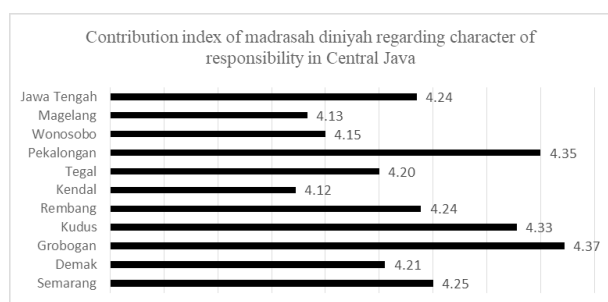
In the aspect of the character of responsibility, there are three statements filled by the

respondents with five answer choices provided. The three statements are 1) madrasah diniyah graduates take care of e-ID cards in government offices, 2) madrasah diniyah graduates use their voting rights in elections and 3) madrasah diniyah graduates are responsible and obedient in their worship.

The data shows that the highest contribution index of madrasah diniyah to the character of responsibility in Central Java is in Grobogan with a score of 4.37 which is a high contribution category. The lowest contribution index of madrasah diniyah to the character of responsibility is in Kendal with a score of 4.12 with a high contribution category. While the contribution index of madrasah diniyah to the responsibility of character education in overall Central Java is 4.35 which is a high contribution category. The detail data can be seen in the following diagram:

Figure 18

Contribution index of madrasah diniyah regarding fond of the character of responsibility



The figure shows that the contribution index of madrasah diniyah to the character of responsibility in Central Java is 4.24 which is a high contribution category. At the district level, Grobogan has the highest contribution index, then followed by Pekalongan with a score of 4.35, Kudus with a score of 4.33, Semarang with a score of 4.25, Rembang with a score of 4.24, Demak with a score of 4.21, Tegal with a score of 4.20, Wonosobo with a score 4.15, and Magelang with a score of 4.13. The lowest contribution index of madrasah diniyah to the character of responsibility is in Kendal which is the high contribution category.

Based on displaying the data above, it can

be concluded that the contribution index of madrasah diniyah to the overall of character education as a whole shows that two characters have a contribution index in the medium and low contribution category. The two characters are the character of honest with a contribution index of 3.89, and the character of like to read with the contribution index of 3.80. While other characters have the index with the extremely high contribution category is religious with a score of 4.46, and the high contribution is to 15 characters. The overall contribution index of madrasah diniyah to character education in Central Java was 4.16 with a high contribution category.

RESULT AND DISCUSSION

This study revealed that the madrasah diniyah in Central Java has shown a significant contribution to character education. Based on the four indexes of contribution, the contributions index of madrasah diniyah to character educations are divided into four categories. The extremely high contribution index of madrasah diniyah to character education is shown by religious value with score of 4.46. The high contribution index of madrasah diniyah to character education is represented by 15 characters namely: (tolerant 4.21, discipline 4.15, work hard 4.19, creative 4.02, independent 4.14, democratic 4.10, curiosity 4.15, national spirit 4.21, love for country 4.27, respect to achievement 4.22, friendly/ communicative 4.25, peace-loving 4.34, environmental care 4.17, social care 4.14, responsible 4.24). While the medium contribution index of madrasah diniyah to character education is to the honest character with a score of 3.89, and the low contribution index of madrasah diniyah to character education is to like to read.

This successful of madrasah diniyah in contributing to character educations is the impact of “serious effort in understanding or deepening the knowledge of religion” or *tafaqquh fi al-din* the goal of the establishment of the madrasah diniyah. *Tafaqquh fi al-din*

in this context is seen as the right strategy to counteract the side effects of globalization. Thus, it can be said that *Tafaqquh fi al-din* is an adaptation strategy of the madrasah diniyah in the face of changes and developments and progress of the globalization era (Mahfud, 2014, 2018: 222). The dynamics of madrasah diniyah is in line with the title of the article written by Arthur J. Schwartz in William Damon 'transmitting moral wisdom in an age of the autonomous self (Berkowitz, 2011; Damon, 2009; Ramadlani and Wibisono, 2017). Moral wisdom refers to the understanding of religious values comprehensively. The integration of religious ethics and some aspects of ethical principles, ethical values and norms of Islam not only can be sources of action guides and but also serve as effective methods of character building (Abdullah, 2014; Huynh et al., 2017).

First of all, based on the result of the research, the contribution index of madrasah diniyah to the religious character is 4.46. It is the contribution index with the extremely high category. This finding is in line with the existence of productive Islamic religious matters in the madrasah diniyah that is expected to be used as an instrument to respond and counteract the adverse effects of globalization, or at least as a filter that filters out the negative values of foreign culture carried by globalization. Regarding religion as a filter or value fortress, Emile Durkheim, as quoted in Ahmad Fedyani Saifudin, put forward the theory, that religion is the center of culture because religion has the most significant power to control all aspects of human life. This urgent of religion in life is because only religion can explain the nature of human existence itself, where it comes from, what is its duty in life, and where it will go after it dies (Saifuddin, 2011:74). Durkheim's argument was later reinforced by Geertz (1973:74), who said that religion is not only part of the culture but also the core of culture itself. As the core of culture, religion is a way of life, direction, and accuracy of life that is considered good and evil. This close relationship

between culture and religion is also in line with the statement of Sukardi (2016) who said that the religious are the core of characters education. In other words, religion builds people's mind construction; the teaching of religion, especially Islam, is inseparable from character education (Bayhan 2013; Mashauri and Josephine K., 2017). Even some writers confirmed that character educations have the close relationship with moral values that are found in religious teachings (Rothgangel et al., 2014; Saerozi, 2014; Souza et al., 2008; de Souza et al., 2009b; Wahyuni, Adriani, and Nihayah, 2015).

In the positive mind, as the core of culture, religion is a superstructure that contains knowledge, beliefs, rules, and values that serve as a stronghold for the maintenance of social structures or society. The continuity to think about and care of religion are critical so that the fort's ability is maintained (Saifuddin, 2011). Yimer, (2017) found out that Islam as religion has contributed to establish the nature of peace, state-society relation, and national integrity in Ethiopia. In addition to that, the useful contribution of religion to culture was also found in the finding of the research conducted in Harare, Zimbabwe (Mutswanga, 2017).

The above explanation shows that the values that are developed in the madrasah diniyah have distinctive characteristics. According to Mansur (2004:59), there are some typical values developed in the madrasah diniyah, among others, theocentric, voluntary and devotional values, wisdom, simplicity, collectivity, managing time together, guided freedom, independence, a place to seek knowledge and service, practice religious teachings, and blessing of kiai. Sunhaji (2017) found that madrasah has a strategic role in establishing Islamic educational environment (Mashauri and Josephine K., 2017; Sabki and Hardaker, 2013b).

Several principal values are developed in the environment of madrasah diniyah. First, how to view overall life as worship. Activities carried out

by teachers in teaching, and student activities in the Qur'an are seen as worship to Allah the Almighty. Science and worship then gave rise to a deep love for religious sciences as the initial value. This love manifested in various forms, such as profound respect of students to religious experts, willingness to sacrifice, and work hard to master these sciences. The second value that develops in the madrasah diniyah is sincerity and sincerity working for a common goal. Carry out everything ordered by the kiai (the teachers of madrasah diniyah) without feeling the slightest objection (Wahid, 2007:132-34).

Secondly, the contribution index of madrasah diniyah to honest character is not maximum with score of 3.80 in which it falls into medium category in terms of the contribution index category. In madrasah diniyah, there are unique and good habits that teachers instill students the importance of doing good regularly. If he has committed evil, then he must redeem it with good deeds again so that his good deeds will erase the evil deeds. However, the astounding finding is that the contribution index of honest character education in the madrasah diniyah is less in line with the religious character. It indicates that the contribution index of madrasah diniyah to the honest character is not maximum like the other characters. This result does not show that madrasah diniyah does not influence the honest character. The madrasah diniyah influence the honest character positively and significantly, but the score is smaller than the other 16 characters. In other words, the finding that the contribution index of madrasah diniyah to the honest character is still less being maximum becomes the substantive suggestion for developing the curriculum of madrasah diniyah and teaching strategy (Islami, 2016). Another finding as a derivative of this symptom is whether the curriculum of the madrasah diniyah, regarding moral material, is only limited to indoctrination and has not yet been grounded and has become an essential and inseparable part. Sabki and Hardaker (2013b) answered that historical fact showed that teaching strategies and techniques

in madrasah provide an insight into how the interplay between orality, memorization and the sacred text is applied in spiritually forming the human students. Honest or honesty is the most essential part of teaching moral in Islam. Even honest is the main content of Islam teaching. The prophet Muhammad peace be upon him said, "You should be honest, because honesty shows kindness, and kindness leads the way to heaven." (Hadith narrated by Imam Al Bukhari). It means that honesty is the heart of morality. Honesty is the basis of morality. A moral without honesty is nothing.

Thirdly, the contribution index of madrasah diniyah to 15 characters (tolerant 4.21, discipline 4.15, work hard 4.19, creative 4.02, independent 4.14, democratic 4.10, curiosity 4.15, national spirit 4.21, love for country 4.27, respect to achievement 4.22, friendly/communicative 4.25, peace-loving 4.34, environmental care 4.17, social care 4.14, responsible 4.24) is high category with range of score $\geq 4.0 \leq 4.39$. Moral according to Ibn Maskawaih in his book, *Tahzibul Akhlaq* (Ikhrom, 2007; Maskawaih, 1985), is defined as a state of mind that drives something without thinking or considering. Whereas according to Imam al-Ghazali in the book of *Ihya' Ulumuddin* (1985:58): "morality is an inherent character that causes actions easily, without requiring thought and consideration, as for those actions which lead to good and commendable deeds according to reason and sharia". Honesty means telling the truth; behave honorably; and do not lie, cheat, or steal (Koellhoffer, 2009:75). The definition of honest indicates three aspects namely honest to her or himself, honest to the others and honest to the God Almighty. This definition insists that learning to be an honest person is also very difficult to do well. In madrasah diniyah, honest normative learning is often done, but the lack of real examples in everyday life causes the success of education is to be challenging to achieve optimally.

Some scholars (Al-Ghazaly, 1985; Hussain and El-Alami, 2005; Maskawaih, 1985; Siddiqui, 1997) defined *Khuluq* (moral) or character as a

state of mind that determines human action, not soul or action. Such characters can be obtained through training and practice, while the soul is part of human nature. Besides, to distinguish between words, characters, and actions, it can be said that character is an internal and hidden state of the soul, while the action is an outward manifestation. Character or moral is a personal cause, and action is an outward consequence.

Character has a higher meaning than moral and ethics. The character is not only about right and wrong, but also about how to instill good habits in life, so that someone who has high awareness, understanding, exceptions, and commitment to implement policies in everyday life. Berkowitz (2000) stated that character as a complex constellation of psychological dimensions of a person. Thus, the character is the nature of a person in responding to situations with morals, manifested by concrete actions through good behaviors. Therefore, each has different characters. According to Lickona, characters are composed of three interconnected parts, namely: moral knowledge, moral feeling, and moral behavior. Good character consists of knowledge about goodness (knowing the good), desire for goodness (desiring to do the good), and doing good (doing the good). In this case, it is necessary to habituate inhabits (habits of the mind), and habits of the heart (habits of the heart), and habit in action (habit of the action) (Lickona, 1997a, 2015:82). People who have the excellent character are people who try to do good things to God, themselves, their neighbors, their nation, and the State by optimizing their potential with their awareness, emotions, and feelings.

The fourthly, the contribution index of madrasah diniyah to fond of reading character is the low category of contribution with a score of 3.80. The cause of the low contribution index of madrasah diniyah to character likes to read is on the last two items of questions, numbers 2 (the graduates of madrasah diniyah follow the national news) and 3 (they have the private library in their house). These two questions are not following the

conditions of respondents who have been living in rural areas. From the results of the interview with information sources, the researcher found that most rural communities do not have a private library. Their daily readings are the Qur'an, the Barzanji, and Manaqib. They have a television but not to watch the update news. They provided television for their children, not for updating news every day. Most rural communities pay little attention to the updated news.

Similarly, they also do not have a particular room for reading. However, for questions about reading the Qur'an, it can be ascertained that the answer is maximum. However, the low contribution index does not mean that the madrasah diniyah do not contribute positively to the character of fond of reading. The problem lies only in the low contribution index of madrasah diniyah to the character of fond of reading. Although having a low contribution, the result confirmed that madrasah diniyah contributes to the character of fond of reading positively and convincingly. The contribution of madrasah diniyah to the character of fond of reading indicates that culture and educational background affect the character of fond of reading quality (Hutcheon, 1999; Uğurlu, 2009).

CONCLUSION

The finding of this research is that madrasah diniyah contribute to eighteen characters of education namely: religious, honest, tolerance, discipline, work hard, creative, independent, democratic, curiosity, spirit of nationality, love for motherland, appreciating the achievement, friendship/ communicative, peace-loving, fond of reading, environmental care, social care, and responsibility. The extremely high contribution index of madrasah diniyah for character education is shown by the religious character with a score of 4.46. The high contribution index is represented by the 15 characters except for religious, honest and fond of reading character namely: tolerant 4.21, discipline 4.15, work hard 4.19, creative 4.02, independent 4.14, democratic 4.10, curiosity 4.15, spirit of nationality 4.21,

love for motherland 4.27, appreciating the achievement 4.22, friendly/ communicative 4.25, peace loving 4.34, environmental care 4.17, social care 4.14, responsibility 4.24. While the medium contribution index belongs to the honest character with a score of 3.89, and lastly the low contribution index of madrasah diniyah is illustrated by the character of fond of reading with a score of 3.80.

Based on the last result that the point of average of contribution index of madrasah diniyah to character educations is high with score 4.16 so that the implication is that the role of madrasah diniyah proved as an agent of character education. Full day school (FDS) or similar programs can have an impact on diminishing the role of public education institutions that have long shaped the character of the nation. One of the public educational institutions is the madrasah diniyah. The loss of the function of the madrasah diniyah as an agent of national character education can adversely affect the sustainability of the nation in the future. It can result toward the destruction of the nation's character.

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