

BUILD STUDENTS' CHARACTER THROUGH FASTING AT MUSLIM SCHOOL

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Abstrak

Kecerdasan Spiritual Seharusnya menjadi perhatian utama dalam pendidikan. Hal ini dilakukan dengan mengajarkan nilai etika agama dengan contoh dari keluarga, sekolah dan masyarakat. Melalui ibadah ibadah, seperti berpuasa sebulan di bulan Ramadhan (menahan diri dari makan dan minum atau apapun yang mungkin menyalahartikan puasa, sepanjang hari mulai fajar hingga terbenam di bulan Ramadhan). Puasa, membaca dan memahami kitab suci al-Qur'an, lingkungan fisik dan sosial yang kondusif. Ketika spiritualitas para siswa diorganisasikan, akan lebih mudah untuk mengatur aspek kepribadian lainnya. Puasa selama bulan Ramadhan adalah momentum untuk membangun karakter. Puasa akan membiarkan orang memiliki prinsip, kesabaran, ketulusan yang kuat, dan tidak menyerah dan memiliki solidaritas dan saling mencintai. Prinsip itu kini mulai lenyap. Momen Ramadan juga bisa menjadi agenda sekolah untuk membangun karakter, dengan media ini, siswa diharapkan untuk mengingat dan kembali ke identitas sejati yang sakral dan agung, dengan nilai kemanusiaan dan kebijaksanaan. Bila nilai-nilai kodrat manusia kembali ke jalur, maka kesetaraan dan solidaritas akan mewarnai hari-hari para siswa. Puasa memiliki dimensi horisontal dengan kehidupan sosial yang kuat Seperti amal, menyajikan makanan kepada anak yatim, bersabar dalam menghadapi masalah. Ada beberapa nilai bagus untuk membangun karakter siswa. Memang tepat jika saat puasa Ramadhan akan diwariskan di sekolah sebagai program setelah bulan Ramadhan dalam membentuk karakter siswa melalui kegiatan sunnah puasa (tidak wajib puasa) dua kali seminggu Senin-Kamis, atau Berikan siswa kebebasan berunding untuk menentukan berapa kali dalam seminggu atau setiap bulan mengadakan sunnah puasa bersama, gagasan puasa Sunnah sangat berpengaruh pada terbentuknya karakter siswa secara efektif.

Kata kunci: membangun karakter, Siswa Muslim, berpuasa

Abstract

Spiritual intelligence is Supposed to be the main concern in education. This is done by the teaching of religious ethical values by example from the family, school and community. through the practice of worship, Such as fasting a month in Ramadhan (Refrain from eating and drinking or anything that may nevertheless invalidate the fast, all day from dawn until sunset in the month of Ramadan). fasting, reading and understanding the holy book the Qur'an, physical and social environment conducive. when the spirituality of the students are organized, it will be Easier to organize other aspects of personality. Fasting during Ramadan is a momentum for character building. Fasting will let people have strong principles,

patience, Sincerity and do not give up and have the solidarity and love each other. That principle has now started to disappear. Moment of Ramadan may also be a school agenda for character building, with this media, students are expected to remember and go back to the true identity of the sacred and sublime, with the values of humanity and wisdom. When the values of human nature come back on the track, then the equality and solidarity will color the days of the students. Fasting has a horizontal dimension with a strong social life Such as charity, served meals to the orphans, be patient in facing the problem. there are some excellent values for building the character of students. It is Appropriate if the moment of Ramadan fasting would be passed on in the schools as a program after the month of Ramadan in shaping the character of students through the activities of the sunnah fasting(not compulsory fasting) twice a week Monday-Thursday, or give students the freewill to negotiate to determine how many times a week or every month held sunnah fasting together, the idea of the Sunnah fasting is influence on the formation of student character effectively.

Key word : build character, Muslim Student, fasting

A. Introduction

Currently the students have leaved the roots of Indonesia culture, such as active worship, mutual cooperation, mutual help, and other positive attitudes, such as honesty and responsibility. As a religious nation, Indonesia has not apply religious behavior. "people do not believe in God in meaningful, but the ritual only. Education in the schools can not be separated from education at home. Parents are responsible for the education of their children. Children with parents and families more intimate than with the teachers at school. Parents should be more aware of their children. Schools should have an organization among parents and teachers, and hold regular meetings.

Since a few years ago, the education institution in Indonesia, both public and private schools, talk about "building the character trough in education". Education experts in Indonesia acknowledged that the existing education system, particularly in the field of personality or (character) has failed. This failure is at least reinforced by the opinions of Ketut Sumarta, the one who has fought for education. In his book, he said: "The national education in Indonesia tend to only show the formation of intelligent thought and pulled over the placement of a sense of intelligence, brilliance of mind, even the inner intelligence. Hence begins the

mankind with smarter brain, good quantitative academic achievement, but there are no inner intelligence and not independent in the meantime. Statement as quote above indicates that there has been dissatisfaction or likely occurrence of a failure in education in order to build a human mature with independent character. Failure to build a human mature with independent character, overcome or minimized it by making the program of educational character.

Bey Syauqi, Arab poet once said that "Behold the glory of a people (nation) is located on the moral / character. If it had collapsed, it is also the nation's crumbling. "Arab poet is very relevant to the Prophet said that" Surely I was sent to perfect manners. Basic feature that differentiates human from other creatures (including animals) is morality.

Less successful educational system forming human resources with a strong character, noble character, responsible, disciplined, and independent, occurs in almost all educational institutions both public and private in Indonesia. Further efforts character education program in accordance with the cultural values of Indonesian people do not seem to run as desired. Educational institutions both public and which is based on Islamic values wherever possible attempt to instill and develop the character of their students in accordance with universal values that apply. People think that educating the personality of the students is the responsibility of parents. This opinion is partially true, but the school also has the function to educate. Educators as the second parent is also called to educate children in the behavior and not just teach a variety of knowledge.

B. Discussion

1. World is Changing.

Base on the understanding that life in this nowadays often make confusing, both for parents and children alike. There are many things changing around us in the political, social, economic, moral, and spiritual. In the midst of changes that seem weak enforcement of discipline and regulation, so that what is right and wrong are not clear. In other words, moral boundaries become blurred. This vagueness led to choose what is right and proper to be much more difficult, and

consequently miscast to be much more serious. Enforcement of discipline, rules and moral boundaries are evident in the life of a student can be restored by making a deliberate and purposeful training. The real character education, in this case I offer through fasting together in the school.

2. Students' attitudes changed.

In addition to the above reasons, the more important reason is the number of complaints when interaction between parents and teachers about the students. Many parents report their children are reluctant to go to school, the child afraid to come forward when the class gets a turn or a child there is no willingness to learn. Teachers stated that many students showed less and less earnestness in trying to learn, late in coming, often do not make assignments, cheating, less friendly, arrogant, disdainful, rude, and a tendency against retaliation, less motivation and resilient in the face of pressure.

3. The Bad mentality.

Indonesia has adequate the strength to be great and strong nation. Such as: area, population, natural wealth, cultural richness, the unity of language, adherence to religious, and a democratic republican system of government. However, large capital seemed to mean little if the mentality of this nation have not been built or have not changed for the better. Mentality of Indonesia which is less conducive or become an obstacle to the triumph of the developed nations of Indonesia, among others: lazy, undisciplined, like breaking the rules, like the bypass, and nepotism.

Since the mental of a nation is not changed, then the nation will not change and will be missed by other nations, even though the nation actually has great potential and capital. God in this case expressly said: "Verily, Allah does not change the people situation so that they change the existing situation on themselves (Quran 13:11).

4. Multidimensional Crisis

The problems hit Indonesia such as social conflict in many places, often violent way forward in solving various problems, corruption is increasingly sophisticated and massive, frequent fights between students, violations of ethics

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and morality of the vulgar, the emergence of the flow which is considered heretical and the ways in which the solution tends to use violence, criminal acts that threaten peace and security, the extreme liberal democratic practices in all aspects of life so that collided with the culture and values of a east nation and a nation that religious.

A serious problem also occurs in the world of education. Social and moral ethics violations and violence in its various forms are common such as: fighting among students, free sex, crime, unethical attitudes toward teachers, various forms of violations of school discipline, and lack of achievement and glory achieved by the students.

The aforementioned problems exacerbated by a very vulgar television show, showtimes are not familiar with, and repeated by almost all TV stations and newspapers. Criminal events became the main menu and broadcasted in various TV stations. Reporter motto is "bad news is good news". Good news if there are elements of "blood" and "crowd".

Various problems are assumed to be sourced from ethical and moral crisis. The most powerful medium to change the mentality of the people is through education and religious beliefs. Education is a mentality that can transform education carried out in earnest and heartfelt, not just a formality or pretense. Religious beliefs are also a large effect on the mentality of the nation. Because it is through the practice of religion together like students fasting able to instill faith, worship and morality, will undoubtedly make the best students as human beings, which are beneficial to people through charity.

Do the religious character education approach is to establishment of a good person. This is in accordance with Act No 20 of 2003 on Indonesia Education System in Article 3, which states that the national education serves to develop skills and form the character and civilization of the nation's dignity in the context of the intellectual life of the nation. National education aims at developing the potential of learners in order to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and responsible.

5. Literature Study

Character derived from the Latin "karakter", "kharassein", "kharax", in English "character" and Greek "character" (from charassein) which means making sharp, making the. In Poerwadarminta dictionary, character is defined character, temperament, psychological traits, morals or manners that distinguish one person to another. Furthermore, according to Ryan and Bohlin character contains three main elements, namely to know the good (knowing the good), loving kindness (loving the good) and do good (doing the good) (Abdul Majid and Dian Andayani, 2005). Same thing with this view is Thomas Lickona which states that education is a good character, should involve not only aspects of "good knowledge" but also "feel good" or loving good (moral feeling), and "good behavior". So the character of education is closely related to "habit" or a habit that is practiced and carried out continuously.

Characters can also be interpreted as the character and manners, so that the nation's character is identical with the nation's morals or manners of the nation. Nation is that have a certain character and virtuous character, otherwise the nation with no character is no or less have a certain character or do not have norms and standards of good behavior. The basis of the formation of character is good or bad values. Good values symbolized by the angel and a bad score is symbolized by the Devil. Human character is the result of attraction between the values in the form of positive energy and a bad score in the form of negative energy. Positive energy in the form of ethical values derived from religious belief in God, while the negative energy in the form of a values-moral sourced from taghut (Satan). Moral ethical values that serve as a means of purification, purification and generation of human values are true (conscience). Positive energy in the form: First, the spiritual power. Spiritrual force in the form of faith, Islam, charity and piety, which serves to guide and give strength to people to reach for greatness and glory ; Second, the power of positive human potential, a healthy mind, heard healthy, heart again, clean, pure from sin and (peaceful soul), all of which form the human capital or human resources who have extraordinary powers. Third, attitudes and ethical behavior. Attitudes and ethical behavior is an

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implementation of spiritual strength and power of the human personality which gave birth to the concepts of normative cultural values ethically. Attitudes and ethical behavior that includes: integrity, Jihad and good deeds.

The positive energy in the perspective of the individual will bear the character, the pious, having integrity and do good works. Actualization of this quality in life and work will give birth to a noble moral character because it has a personality (integrity, commitment and dedication), capacity (skills) and also a good competency (professional). The opposite of positive energy on the negative energy. Negative energy is symbolized by the materialistic forces and values of Evil (destructive values). If ethical values serve as a means of purification, purification and generation of human values are true (conscience), the values of material (Evil) is precisely the opposite function of decay, and the embezzlement of humanitarian values. Almost the same with positive energy, negative energy consists of: First, the power of Evil. Evil's strength in the form of disbelief, hypocrites (hypocrisy), (wickedness) and shirk (shirk), all of which it is a force to keep people from being ethical and essential humanity into being a versatile material ; Second, the negative power of humanity, ignorance is the mind (the mind astray), (hearts are sick, not feeling), (dead heart, no conscience) and despicable soul) that all of which would make man as slave of gods other than Allah in the form of wealth, sex and power (Evil). Third, attitudes and unethical behavior. Attitudes and unethical behavior is an implementation of the power of Evil and the negative humanitarian forces which gave birth to normative concepts of cultural values is unethical (bad culture). Attitudes and unethical behavior include: arrogant (arrogant), (materialistic), (mayhem) and charitable (destructive).

The negative energy in the perspective of the individual will bear a bad character, the ugliness of the top cover shirk, and (destructive). Actualization of this Evil minded people in your life and work will give birth to inappropriate behavior, that is, those who have the personality is not good (hypocrite, a traitor and a coward) and those who are unable to utilize their competence.

Character Education in Schools Based on the function and purpose of national education, it is clear that education at every level, must be organized systematically in order to achieve that goal. This is related to the character formation of students so as to compete, ethical, moral, polite and interact with the community. Based on research at Harvard University in the United States (Ibrahim Ali Akbar, 2000), it turns out a person's success is not determined solely by the knowledge and technical skills (hard skills), but more by the ability to manage ourselves and others (soft skills). This research suggests that success is determined only about 20 percent by the hard skills and the remaining 80 percent of the soft skills. Even the most successful people in the world can succeed because the more widely supported than the ability of hard skills soft skills. This suggests that the quality of education students are very important characters to be improved.

Characters are the values of human behavior associated with the Almighty God, self, neighbor, neighborhood, and nationality embodied in the thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture , and customs. Top of the character of a Muslim are piety, indicator is located on the moral purpose of education is a human characteristic that is god-fearing man who has the manners of a noble character. Character is built on an understanding of the nature and structure of human personality is integral. So that human character is a picture of the ideal man fearing the man who has a spiritual intelligence (spiritual quotient). Spiritual intelligence that should be most emphasized in education. This is done by planting religious ethical values by example from the family, school and community, strengthening the practice of worship, sunnah fasting, scripture reading and appreciation of the Qur'an, the creation of both physical and social environment that is conducive. If the spirituality of the child is ordered, it will be easier to organize other aspects of personality. That is, if the spiritual intelligence of the child had improved, it will automatically enhance other intelligences such as emotional intelligence (emotional quotient), the intelligence to solve problems (adversity quotient) and

intelligence (intellectual quotient). This is actually the key to faith-based educational activities more successful in shaping the personality of students.

Character education is an investment system the values of the character of the citizens of the school which includes the components of knowledge, awareness or volition, and action to implement these values, both to the Almighty God (Allah SWT), ourselves, others, environment, and nationality so that a man perfect man. In character education in schools, all the components (stakeholders) should be involved, including the components of education itself, namely the content of curriculum, learning and assessment, quality relationships, handling or management subjects, school management, the implementation of the activity or co-curricular activities, empowerment infrastructure, financing, and all citizens working ethos and the school environment.

In spite of various shortcomings in the practice of education in Indonesia, when viewed from the national standard of education is the reference curriculum development and implementing learning and assessment in schools, educational goals can be achieved with good actually. Character building is also included in the material to be taught and mastered and is realized by learners in everyday life. The problem, character education in schools as long as it touches on the level of introduction of new norms or values, and yet at the level of internalization and action in everyday life.

In an effort to improve the appropriateness and quality of character education, the Ministry of National Education to develop a character education grand design for each line, level and type of educational unit. Grand design of a reference conceptual and operational development, implementation, and evaluation on each line and level of education. Configuring the characters in the context of the totality of the psychological and socio-cultural is grouped in: Sports Heart (Spiritual and emotional development), Sports thought (intellectual development), Sports and Kinesthetic (Physical and kinesthetic development), and Physical Pain and (Affective and Creativity development). Development and implementation of character education needs to be done with reference to the grand design. According to Law No 20 of 2003 on Indonesia National Education

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System in Article 13 Paragraph 1 states that the line consists of formal education, non formal, and informal can complement and enrich each other. Informal education is the path of family and environmental education. Informal education actually has a role and contributed greatly to the success of education. Learners to attend a school of only about 7 hours per day, or less than 30%. The rest (70%), learners are in the family and the neighborhood. If viewed from the aspect of quantity of time, education in schools contribute only 30% of the educational outcomes of students.

During this time, informal education, especially within the family has not given a significant contribution to supporting the achievement of competence and character formation of students. The flurry of activity and working parents who are relatively high, a lack of understanding of parents in educating children in a family environment, social influences in the environment, and the influence of electronic media suspected to negatively affect the development and achievement of learning outcomes for learners. One alternative to overcome these problems is through an integrated character education, namely to integrate and optimize the activities of informal education family environment with formal education in schools. In this case, the study of students in schools needs to be optimized in order to improve the quality of learning outcomes can be achieved, especially in the character formation of students.

Character education can be integrated in the learning in each subject. Instructional material relating to the norms or values in each subject should be developed, associated with the context of everyday life. Thus, learning the values of the character not only on the cognitive level, but it touches on the internalization, and actual practice in the lives of students everyday in the community.

Extra-curricular activities are organized during this school is one of the potential media for character building and improving the academic quality of students. Extracurricular activities are educational activities outside of subjects to assist the development of learners in accordance with the needs, potential, talents, and interests through activities that are specifically organized by educators and or

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education personnel capable in school. Through extra-curricular activities are expected to develop skills and a sense of social responsibility, as well as the potential and achievements of learners.

Activities in congregation during Ramadan fasting have excess of worship in Islam because it is private and hidden alias invisible to human sight unseen. God in a hadith qudsi as listed in the book of Bukhari and Muslim says that fasting is his private property, and He will give a special and personal reward to his servants who received deeds fasting. "Fasting is for Me, therefore I will give a direct reward!" (Bihar al-Anwaar 96:255). Nahdlatul Ulama (NU) Chairman KH Said Aqil Siraj wrote in a mass media, the nationality of Indonesia, fasting is a momentum to build nation's character. Fasting will give men who have strong principles, patience, and not give up and have the solidarity and love each other. Principles that currently seem faded (even disappear) in most of the people of Indonesia.

Moment of Ramadan may also be a school agenda for character building, with this fast media, students are expected to remember and go back to the true identity of the sacred and sublime with the presence of return values of humanity that wisdom and tact. When the value of human nature came back, then the value of equality and solidarity for the suffering of fellow human beings will be able to come back to the days of child's coloring, as the values that are taught in a media fast. If we reflect and examine Islamic literature, humanities and social dimensions in the fasting is actually very strong.

Fasting month of Ramadan has purpose and value are very noble in the character formation of students who are pious. Fasting has a horizontal dimension is thick with the nuances of social life such as charity, served meals the orphans, be patient in receiving trial. Because the barometer of virtue for God is not measured by the number of personal interactions but the servant of Him who holistic virtues, which can be animating in social life. Fasting is actually loaded with messages of social piety ethics are very high, such as self-control, discipline, honesty, patience, mutual solidarity and mutual assistance. This is a portrait that leads to the close personal social intelligence, social sensitivity will be found

when people are clearly instructed to fast at the end of the tithes issuing end his fast as the media falsifies his fast service.

It is appropriate if the moment of Ramadan fasting would be passed on in the schools after the month of Ramadan in shaping the character of students through the activities of the congregation sunnah fasting twice a week, or give students the freedom to discuss determine how many times a week or every month held in congregation Sunnah fasting, the idea This congregation Sunnah fasting, God willing, will affect the students' character such as honesty, piety, self-control and discipline them in the learning process as well as in everyday life.

Character education in schools is also strongly associated with the management or the management of schools. Management question is how character education is planned, implemented, and controlled in educational activities in schools adequately. Management include, among others, the values that need to be implanted, curriculum, learning, assessment, educators and education personnel, and other related components. Thus, effective school leaders are deciding whether or not the character education in schools. Congregational activities sunnah fasting if not from the leadership, certainly will not be able to touch all citizens of the school, for example, if recommended by a teacher of religion are certainly different effect when compared with instructed by the principal.

According to Mochtar Buchori (2007), character education should bring students to the introduction of the value of the cognitive, affective appreciation in value, and finally to the practice of real value. Character education issues that had been due to experience / practice in the real value such as prayer in congregation, fasting, alms, do not apply our education instituted.

Character education aims to improve the quality of implementation and educational outcomes in schools that lead to the formation of character and achievement of learners noble character as a whole, integrated, and balanced, according to competency standards. Through character education students are expected to be able to independently increase and use knowledge, assess and

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internalize and personalize the values of character and noble character that manifests itself in everyday behavior.

Character education at the level of institutional culture of schools leads to the formation, namely the values that underlie behavior, traditions, everyday habits, and symbols that are practiced by all schools, and communities around the school. School culture is characterized, the character or disposition, and the school's image in the public eye. Fasting Sunnah together in Islamic Yuniior high School (SMPI) Mentari



SMP (Junior High School) I Mentari Indonesia through vice chairman Studentship Field of Curriculum and draw up some steps and programs to synergize the desired character of the student based on an integrated Islamic curriculum. One of them with the Sunnah of fasting routine. Future activities will be routinely conducted fasting every Thursday, and the development of the fast three days every month or known by the term "shiyamul bidh". For this inaugural activities of the academic community of both teachers and students perform sunnah fasting on Thursday, and every month held "ifthor jama'i" (breaking the fast together).

With holding of this event is expected to prevent and reduce anger and passion that comes from damage to the character of the internal self. On the other hand, these activities can distract or lead to something good, where teens are the psychological aspects of reproductive age in both emotional and biological. Thus the student become a person who survives, impatient, quick emotion, and most importantly, avoid a dirty mind. As the hadith the Prophet said one purpose of fasting is a shield or fortress in order to dampen the passions. Through this education character, graduates are expected to have faith and devotion to God Almighty, noble, noble character, academic competence and integrated whole, and also have a good personality fit the norms and culture of Indonesia. On a broader level, character education will be expected to be the school culture. ([Http://www.mentariindonesia.sch.id/smp](http://www.mentariindonesia.sch.id/smp))

The success of character education program can be known through the achievement of the indicators by learners as stated in the Graduate Competency Standards, which include the following:

1. Practicing religion in accordance with the stage of development;
2. Understand the advantages and disadvantages of self;
3. Demonstrate an attitude of confidence;
4. Abide by social rules that prevail in the wider environment;
5. Appreciate the diversity of religious, cultural, ethnic, racial, and socioeconomic groups within the national sphere;
6. Seek and apply information from the surrounding environment and other sources, logically, critically, and creatively;
7. Demonstrated ability to think logically, critically, creatively, and innovative;
8. Demonstrated ability to learn independently in accordance with its potential;
9. Demonstrated ability to analyze and solve problems in everyday life
10. Describes the social and natural phenomena;
11. Utilizing environmentally responsible manner;

12. Applying the values of togetherness in the society, nation and the state for the realization of unity within the unitary Republic of Indonesia;
13. Appreciate works of art and national culture;
14. Appreciate the work tasks and have the ability to work;
15. Implement a clean, healthy, fit, safe, and enjoy free time well;
16. Communicate and interact effectively and courteously;
17. Understanding the rights and obligations of self and others in the association in the community; Respect differences of opinion;
18. Show indulgence to read and write short simple texts;

Character education also means doing business in earnest, systematically and sustainably to awaken and strengthen the awareness and confidence of all people of Indonesia that there would be no better future without having to build and strengthen the character of the people of Indonesia, with honesty, self-discipline, perseverance, spirit higher learning, develop a sense of responsibility, fostering unity amidst diversity, the spirit of contributing to the advancement of joint, as well as self-confidence and optimism. This is the challenge our nation Indonesia.

Theodore Roosevelt said: "To educate a person in mind and not in Morals is to educate a Menace to society" ((To educate a person in terms of intelligence and not in moral aspect is a threat and distress to the public)

C. Conclusion

Spiritual intelligence should be most emphasized in education. This is done by planting religious ethical values by example from the family, school and community through strengthening the practice of worship, such as congregational fasting, scripture reading and appreciation of the Qur'an, the creation of both physical and social environment that is conducive. If the spirituality of the child is ordered, it will be easier to organize other aspects of personality.

Fasting during Ramadan in congregation is a momentum for the nation's character formation. Fasting will give birth to men who have strong principles,

patience and not give up and have the solidarity and love each other. Principles that currently seem to disappear. Moment of Ramadan may also be a school agenda for character building, with this fast media, students are expected to remember and go back to the true identity of the sacred and sublime with the presence of return values of humanity that wisdom and tact. When the value of human nature came back, then the value of equality and solidarity will color the days of the child, and the value of a very noble in the character formation of students who are pious. Fasting has a horizontal dimension is thick with the nuances of social life such as charity, served meals the orphans, be patient in receiving trial. It is appropriate if the moment of Ramadan fasting would be passed on in the schools after the month of Ramadan in shaping the character of students through the activities of the congregation sunnah fasting twice a week Monday and Thursday, or give students the freedom to discuss determine how many times a week or every month held fast sunnah congregation, the idea of fasting is sunnah, God willing, will be very effective influence on the formation of student character.

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