



Character Education through Positive Habitation in the School

Wilianda Munthe¹, Mahidin², Fitri Musliha³, Tri Fatimah⁴, Titi Nuraini⁵, S

^{1,2,3,4,5} Universitas Islam Negeri Sumatera Medan

E-mail: wiliandamunthe04@gmail.com tripatimahmpi4@gmail.com tnuraini23@gmail.com

Receive: 07/08/2022

Accepted: 27/09/2022

Published: 01/10/2022

Abstrack

Aek Hitetoras Village is one of the villages in the Marbau District, North Labuhanbatu Regency. This village is geographically located within the Marbau Subdistrict, Labuhan Batu Utara Regency, North Sumatra Province which is bordered by the north by Aek Kuo Subdistrict, to the east by Bilah Hulu Village, to the south by Bulungihit Village, to the west by PT. Smart TBK. The University as the organizer of the Tri-Dharma of Higher Education, especially the Real Work Class (KKN) synergizes in developing the region. With this KKN program, it will significantly encourage a dignified community specifically in education programs. With a participatory method in which the target of the implementation of KKN is the village community and residents of the Aek Hitetoras village school. In carrying out KKN 139 UINSU activities, students focus on the field of character education. Where is the target for UINSU 139 KKN participants in the field of education, participants go to local schools/madrasas? including 3 PAUD, 4 SD/MI, 1 MTs and 1 MA. other educational activities as well as holding children's competitions, in order to accommodate children's potential and develop children's creativity. The results of the study show that the education planting program character through positive habituation runs smoothly but it is not possible of course there are a few obstacles to be faced.

Keywords : *Real Work Lectures, Character Education, Positive Habits*

Preliminary

Real Work Lecture (KKN) is a form of student service to the community and is held in Aek Hitetoras Village, on July 18-18 August 2022. By holding this KKN, it is hoped that a student will be more mature with his scientific discipline. KKN also seeks to realize a more effective education, namely education that is directly experienced by students. So it is not just material but what is more important is the application of the theories that have been obtained in college which must be applied in the community because sometimes the theories that have been obtained in college are not the same as the reality in the community.

Through KKN activities, students are expected to be able to get to know the community directly with all the problems that occur. With the discovery of problems, students will think and try to find solutions to these problems. Through this activity, it is also hoped that it can be a bridge for students to enter the world of work which has a wider scope than the world of lectures. Based on these considerations, KKN activities are

considered important and must be held. The diversity of ethnicity, race, religion, language differences and life values that occurs in Indonesia often results in various conflicts. Conflicts in society stemming from inter-group violence that exploded sporadically in various regions in Indonesia show how vulnerable the sense of togetherness built within the Indonesian Nation-State is, how strong prejudice is between groups and how low mutual understanding between groups is.

Aek Hitetoras Village is one of the villages in the Marbau District, North Labuhanbatu Regency. Geographically, this village is located within the Marbau District, North Labuhan Batu Regency, North Sumatra Province, which is bordered to the north by Aek Kuo District, to the east by the Village Bilah Hulu, in the south by Bulungihit Village, in the west by PT. Smart TBK. Aek Hitetoras Village has a heterogeneous community, so that in the preparation of a deliberation program to reach consensus, it is absolutely necessary to adjust the traditions,

conditions, situations, and potentials of Ketawang Village.

Through KKN activities, students are required to be able to socialize with the surrounding community to be able to realize work programs that will be carried out based on religious moderation. Because when the work program is implemented but there is no support or cooperation from the local community, it will not work well and will be a waste of time. So good interaction and communication is needed between students and the community in Aek Hitetoras Village. To establish good communication with the community, it is necessary to have positive activities that are useful with Islamic-based creative ideas. With this, the KKN group 139 students interacted and socialized the cultivation of character education through positive habits in schools or madrasah in Aek Hitetoras village.

Lustia (2016) defines education etymologically derived from the Greek language which consists of the word " *Pais* " which means someone, and " *again* " is translated to guide. So education (*paedagogie*) means guidance given to someone. While in general education is a conscious guidance by educators on the physical and spiritual development of students towards the formation of the main personality. A personality that leads to a tendentious full awareness of goodness (Kurniasih et al., 2019).

Education is seen as one aspect that has a main role in shaping the younger generation to have a major personality (Arifin & Tamrin, 2019). And in Islam, there are at least three terms used to mark the concept of education, namely *tarbiyah*, *ta'lim*, and *ta'dib*. However, the term that is now developing in the Arab world is *tarbiyah* (Khoiri, 2019).

The term *tarbiyah* is rooted in three words, *rapaybu* which means to increase and grow, the second is *rabiya yarba* which means to grow and develop, the third is *rabba yarubbu* which means to improve, control, lead, guard, and maintain. The word *al rabb* also comes from the word *tarbiyah* and means delivering to something its perfection gradually or making something perfect gradually (Syah, 2008) (Hasan et al., 2020).

So the definition of education literally means guiding, improving, mastering, leading, guarding, and nurturing. The substance of education is the process of transferring values, knowledge, and skills from the older generation

to the younger generation so that the younger generation is able to live (Nurkholis, 2013) (Martino et al., 2018). Therefore, when we mention Islamic religious education, namely educating students to behave in accordance with Islamic values and morals in daily life and to study and understand Islamic religious teachings according to the level of education.

Character education is understood as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values that become his identity, manifested in interactions with God, oneself, among others, and the environment. These values include: honesty, independence, manners, social nobility, intelligence of thinking including intellectual curiosity, and logical thinking.

Therefore, the cultivation of character education is not just transferring knowledge or training knowledge or training a certain skill. The cultivation of character education needs a process, example, and habituation or culture in the school environment, family, community environment, as well as the mass media (*exposure*) *environment*.

Habituation is an act that needs to be forced, little by little then it becomes a habit. Next, if the activity has become a habit, it will become a habit, that is, a habit that is self-sustaining, and even difficult to avoid. When it becomes a habit it will always become a routine activity. (Azizy, 2022). Jonh Dewey, as quoted by Isthifa and Marlina (2016), Dewey believes that learning will get good results if you do it, not just reading or listening to something.

This positive behavior needs to get a response from the teacher by giving him praise, so that students know that the behavior is good and needs to be developed. In this case the teacher provides positive reinforcement for students. This is in line with the form of applying spontaneity in the matrix of elaboration and the application of moral values to obey religious teachings conveyed by Nurul Zuriyah (2011: 208) that the teacher gives advice to students who carry out negative and positive activities. The forms of activities that can be carried out by teachers and education personnel in spontaneous habituation Novan Ardy Wiyani, (2013: 223) are:

1. Warn students who do not carry out worship
2. A warning if you don't say hello, and

3. Apologize if you make a mistake.

The teacher's task is to shape the character of students which includes example, teacher behavior, how the teacher conveys, and how to tolerate. The problem is that many teachers have difficulty in getting used to positive behavior in children. Thus, the UINSU 139 community service team will try to help teachers in the village of Aek Hitetoras carry out school service through UINSU's 139 KKN education program, "Back to School".

Research Methods

The method used by researchers in this study is a qualitative approach. Qualitative research methods are also called naturalistic research methods because the research is carried out in natural conditions (*natural setting*) (Sugiyono, 2006). with observation and descriptive methods. Methodology is the way a researcher solves a problem related to his research. According to Erickson (1968) qualitative research is research whose purpose is to find answers and to clearly describe the activities and impacts carried out when conducting research.

According to Stake (2010: 90) observation is a relevant data collection method used in

DescriptionActivity	Information
Destination	Helping children in understanding the procedures for thoharoh and prayer.
Benefit	Adding to the treasures of Islamic religious knowledge, especially in the discussion of thoharoh and prayer.
Place - Time	MIN 4 LABURA Aek Hitetoras village- 09.00 - 11.00 WIB
Target	Grade IV, V, and VI . students
Welcome from the Community	Enthusiastic
Obstacle	1. Student delinquency 2. far from school,
The results achieved	KKN-139 Team The regular group teaches the procedures for washing and praying.

qualitative research because a researcher can directly, hear, see, and speak directly to get the

information that researchers need. According to I Made Winarta (2006: 155) descriptive method is to tell and describe a research problem obtained by a researcher in the field where the research results are obtained by interviewing several local residents in Aek Hitetoras Village .

RESULTS AND DISCUSSION

The service team plans several programs to improve the implementation of education and learning in Aek Hitetoras Village, Marbau District. The service team, which is mostly students, easily completes and implements all the programs that have been planned. The programs that have been implemented by the team are as follows :

1. Elementary School Assistance

By going directly to the location of the SD , the participants of KKN 139 U INSU 202 2 can share the knowledge that has been gained for a long time. With the implementation of the SD mentoring program , 139 KKN participants also include character education to the students.

With the attitudes that are applied by the participants directly to students, they provide a civilized picture of teachers, parents and peers. Just like what the 139 KKN participants did when they came to elementary school , they met the teacher and kissed their hands and then said hello.

The character education applied to parents was also shown by the participants by being polite to the guardians of the students. In addition, character education aimed at peers is shown by speaking softly, not rudely and not joking excessively.

This was applied by the participants of KKN 139 to provide direct examples of how they should behave towards teachers, parents and peers. With children with good morals in elementary school , they can support the potential from basic to high. Even though they only apply 3S (Smile, Greet, Greeting), elementary school students are also led to be able to print good morals that can support local wisdom, which is "basic" Aek Hittoras Village is also a friendly village.

2. for State Islamic Madrasah (MIN)

This MI N assistance program aims to assist the parties concerned, both from the agency and the composition of the agency. In

mentoring MI N , the participants of KKN 139 UINSU 202 2 did not forget to give their service in the form of accompanying MI N students to study , to providing counseling for related students.

With diverse student backgrounds, the participants of KKN 139 UINSU 202 2 try to adapt to the students. Character education that has been pocketed is taught, "wejang" is given to students so that students have good character.

Greeting when meeting the teacher, kissing hands, and saying soft words are applied by PPM KKN participants to give a direct picture to students. In relation to local wisdom that is more advanced in the field of culture, such as the art parade which is held every year, students are also educated to always preserve the surrounding area and develop creativity and imagination for students who have a hobby in the arts.

3. Competition between elementary school students

The competition, which was held by 139 UINSU 2022 KKN participants, aims to hone children's potential, confidence and creativity. By holding this competition, the contribution of children who have talent can be revealed.

Thus, "Aek Hitetoras Village" is more advanced with children who have the potential for qiro'ah, tartil, and adhan. Moreover, from the short surah coloring competition, their contribution can show the public that the child has potential in the field of religion which in the future can even preserve it, where these are some of the local wisdom of the local area. The running of the competition, as well as the culture of queuing and being child-friendly, are direct actions as a form of character education for children.

CONCLUSION

Character education is understood as an effort to instill intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values that become his identity, manifested in interactions with God, oneself, among others, and the environment. Those values among others: honesty, independence, polite polite, nobility social, intelligence think including curious will intellectual, and think logical. Character education applied to parents is shown by 139 KKN participants by being polite to their parents.

In realizing good character education, KKN 139 participants provide direct examples of how they should behave towards teachers, parents and peers. With children with good morals in elementary school, it can support the potential from basic to high things. Even though they only apply 3S (Smile, Greet, Greeting), elementary school students are also led to be able to print good morals that can support local wisdom, which is "basic" Aek Hitetoras Village is also a friendly village.

The competition which was held by the participants of the 139 UINSU 2022 KKN honed the potential, confidence and creativity of children. By holding a competition, the contribution of children who have talent can be revealed. Thus, "Aek Hitetoras Village" is more advanced with children who have the potential for qiro'ah, tartil, and adhan. Moreover, from the short surah coloring competition, their contribution can show the public that the child has potential in the field of religion which in the future can even preserve it, where these are some of the local wisdom of the local area. The running of the competition, as well as the culture of queuing and being child-friendly, are direct actions as a form of character education for children.

BIBLIOGRAPHY

- Ainiyah, N. (2013). Pembentukan Karakter Melalui Pendidikan Agama Islam. *Al-Ulum: Jurnal Studi Islam*, 13(1), 25-38.
- Arifin, Z., & Tamrin, T. (2019). Peningkatan Kompetensi Microcontroller Siswa SMK. *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, 2(1), 49-53. <https://doi.org/10.33474/jipemas.v2i1.1772>
- Hakim, A. R. (2015). Metode Pengajaran Pendidikan Agama Islam Di Perguruan Tinggi. *AlMabsut: Jurnal Studi Islam Dan Sosial*, 9(2), 259-267. <https://ejournal.iaingawi.ac.id/index.php/almabsut/article/view/97>
- Hasan, N., Setyowidodo, G., Wafa, M. S., Irfan, M., Riadi, S., Annafisah, K., Alfanny, M. I. R., Aprilia, I., Faizin, T. G., Rizkiyah, N., & Qowim, A. N. M. (2020). Pemberdayaan santri melalui pembelajaran enjoyable learning dalam membentuk generasi seimbang dan spiritualitas intelektualitas di pondok pesantren. *Jurnal Pembelajaran Pemberdayaan*

- Masyarakat (JP2M), 1(2), 148-152.
<https://doi.org/10.33474/jp2m.v1i2.6582>
- Khoiri, A. (2019). Upaya Kepala Sekolah dan Guru Pendidikan Agama Islam Dalam Mencegah Penyalahgunaan Narkoba di SMA PAB 4 Sampali Deli Serdang. *Jurnal Ansiru PAI*, 3(1), 73-86.
<http://repositorio.unan.edu.ni/2986/1/5624.pdf>
- Kurniasih, Rahmati, N. A., Umamah, A., & Widowati, D. R. (2019). English Conversation Class (ECC) Untuk Menciptakan English Environment Di SMA Islam Nusantara (SMAINUS). *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, 2(2), 161-169.
<https://doi.org/10.33474/jipemas.v2i2.2571>
- Lustia, L., Noer, F., & Devi, R. (2016). Trend Pemakaian Hijab Ibu-ibu di Pusat Perbelanjaan Kota Banda Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Kesejahteraan Keluarga 1.1*, 1(1), 93-101.
- Martino, Y. A., Sulistiowati, E., & Purnomo, Y. (2018). Model Pemberdayaan Santri Ponpes Al-Hidayah Batu Alang Sebagai Kader Kesehatan Berbasis Terapi Herbal. *Jurnal Inovasi Hasil Pengabdian Masyarakat (JIPEMAS)*, 1(2), 86-93.
<https://doi.org/10.33474/jipemas.v1i2.1514>
- Nurkholis. (2013). Pendidikan Dalam Upaya Memajukan Teknologi. *Jurnal Kependidikan*, 1(1), 24-44.
<https://doi.org/10.24090/jk.v1i1.530>
- Prof. Dr. H. Kamrani Buseri, M. (2014). *Dasar, Asas dan Prinsip Pendidikan Islam*.
- Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kualitatif, Kuantitatif dan R&D*, (Bandung: Alfabeta, 2006), h 14.
- Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi (1st ed.)*. Alfabeta.
- Syah, A. (2008). Term Tarbiyah, Ta'lim dan Ta'dib dalam Pendidikan Islam: Tinjauan dari Aspek Semantik. *Al-Fikra: Jurnal Ilmiah Keislaman*, 7(1), 138-150.
<https://doi.org/10.24014/af.v7i1.3786>
- Syukri Albani Nasution. (2022). *Etika Pengabdian KKN UINSU*. Medan : UINSU