



PROFETIC VALUES LEARNING BASED ON CONTEXTUAL TEACHING AND LEARNING IN FORMING STUDENTS RELIGIOUS CHARACTERS (Multi Site Study in Madrasah Ibtidaiyyah Sumbergempol)

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Abstract

Character education is based on the concepts taught by the Prophet in forming the morals of students for it is important to be applied in educational institutions. The objective of this study is to determine the prophetic values that are carried out in forming the religious character of students, the process of internalizing these values, and their impact by using the Contextual Teaching and Learning approach. This research uses qualitative research, with a multi-site study design. The data was collected by means of in-depth interviews, observation and documentation. The results of this study indicate that: (1) Learning of prophetic values in improving the religious character of students is by instilling prophetic values, namely fatanah, amanah, sidiq, tabligh. (2) The process of internalizing the prophetic value using the Contextual Teaching and Learning approach in improving the religious character of students, is by several stages from the planning stage, providing understanding to students, the pilot stage, the planting stage, and the habituation stage. (3) The impact of learning prophetic values using the Contextual Teaching and Learning approach in improving the religious character of students has an impact on the abilities, knowledge, and behavior of students, and recommended to be implemented in the daily instruction in classroom.

Keywords: *prophetic values, CTL, religious character*

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INTRODUCTION

Education is an important thing in human life as Rodyati said, that education can solve ethical and moral problems that occur today. In the current era of globalization, the sense of humanity, religious spirit and the fading of human values has begun to erode, so that there is a concern that every human being will decrease ethical and moral values, so that they will be further away from human values. To overcome education that has experienced distortion, the code of ethics and morals must be empowered so that life returns to its original face, namely the face of humanity (Roqib, 2014). Thus in the era of globalization, education is naturally positioned as the main rook in facing the inevitable current of globalization.

Jainuri also said that education is an effort to direct students into the learning process so that they become the best according to their own potentials. Maslow, saw this as a process of "self-actualization" and convinced that everyone should try to reflect on all that can be done in life (Lutfi, 2017). Thus education should pay attention to the conditions of individual children /students because they are the ones who will learn. Students are individuals who are different from each other, have their own uniqueness that is not the same as others. So in giving giving it would be nice to see the condition of students first.

Wati and Arif in the paper said that the impact of globalization that is currently happening has made Indonesians forget their character. Manners, ethics, and creativity of children have deteriorated due to the weakening of cultural education, and national character. The habit of cheating on tests, is not become a strange thing among students but has become a bad habit. There are several factors that lead to the lack of strong religious education for children, namely from family, environmental, and school factors, and character building from an early age. Apart from formal education, informal education actually has a very big role in the success of children's education. However, the real situation in society is not like that. Parents tend to submit all student education to the school. Even though family and environment also shape the character of a child. Students attend formal education for only 7 hours per day, or less than 30% of the rest of the students are in their family, and the environment (Wahyudi & Huda, 2019).

Danim stated that whole education is not only fixed in mastering science but also must pay attention to the personal character of students. Prophetic education is a process to humanize humans as they be, namely the process of humanity, and humanization. The humanity process is education whose orientation is to make humanly valuable, to form real humans, to possess and maintain ethical and moral values, and to have a spiritual spirit. The humanity process is education whose orientation is to uplift human dignity through mastery of science and technology, as well as having professional skills (Kepala et al., 2019).

Prophetic education, which is a process of transfer of knowledge and transfer of values that aims to get closer to God and His nature and in understanding to build social clumps of

society that are ideally beneficial to fellow humans or have benefits to community groups. In prophetic education, students should be prepared as individuals as well as a form of *rahmatan lil'alam* values which are intended as standards of educational success that are measured by learning outcomes that are internalized in the person and actualized socially.

According to Luthfi, prophetic education is the process of transferring knowledge, and values which aims to get closer to God and nature as well as to understand it to build the ideal social community. Education in a prophetic perspective has a foundation and academic and milliu traditions that are conducive, as the Prophet built the Medina tradition or *Sunnah Nabawiyah* which has a collective power to continue to move progressively continuously with pillars of transcendence that are strong in influencing all dimensions and a deep educational system. Its real activities are accompanied by the pillar of humanization or building human values and liberation, eliminating various things that destroy personality. Prophetic education in fact seeks to present prophetic values in the present context. Schematically, how are the epistemology, integration and connectivity models, and prophetic education building patterns (Lutfi, 2017).

In line with the challenges of global life, education should be able to develop and shape a dignified national character and civilization in order to educate the nation's life, and aim to develop the potential of students to become human beings who believe and fear God, have noble, healthy, knowledgeable character, capable, creative independently, and become citizens who are democratic and responsible. That way students in living life in the future can have sufficient prospects in society so that in society in the life they live in the future students have sufficient competence, not only science.

One of the efforts to improve students' understanding, and problem solving skills as Dewi et al said were by choosing an appropriate approach to emphasize student activeness in the teaching and learning process takes place. The contextual approach (Contextual Teaching & Learning /CTL) is a learning concept that helps teachers link the material being taught with students' real world situations and encourage students to make connections between the knowledge they have and its application in their lives as members of the family and society (Dewi & Primayana, 2019). According to Suryawati the advantage of this approach also is that learning outcomes are expected to be natural in the form of activities students work and experience, not the transfer of knowledge from teachers to students. With this concept the teacher does not only provide information but deals more with strategies to help students achieve their goals (Nurhadi, 2018).

The concept of a contextual learning model is a learning concept that encourages the teachers relate the material taught in schools to students' real world situations and encourages students to make connections between their knowledge and its implementation in their daily life as family, and community members. The teachers can explore students' abilities in connecting

learning materials with daily life. a creative teachers are the key to success in the learning process. The contextual learning model was suitable to be implemented as a means of educating prophetic values as expressed by Saripudin & Komalasari.

Elgort reveal that he instruction can be done through culture and local wisdom (local genius), because every school and its environment is unique in character building, so that students can learn through local cultural values, and can provide stimulation to apply the moral knowledge they have in their lives as family members, communities and citizens. This will motivate students to make connections between knowledge, and its implementation to their lives as members of their families and communities. Contextual Teaching and Learning is a learning concept that helps teachers relate learning materials to students' real-world situations, and encourages students to make connections between their knowledge and its implementation in their daily lives (Suryawati & Osman, 2018).

Furthermore, as Zulaiha said CTL is a learning model that is associated with a competency-based curriculum, and quite relevant to be applied in schools. CTL is a learning concept in which the teacher presents real-world situations in the classroom and encourages students to make connections between their knowledge and its application in life, while the students acquire knowledge little by little, and from the process of constructing themselves, as a provision to solve problems in life (Elgort et al., 2018). In other words, CTL as a learning model can be used to make the implementation of the curriculum effective and successful, where this learning emphasizes the relationship between learning material and the real world of students' lives, so that students are able to connect and apply competency learning outcomes in daily life (Zulaiha, 2016).

According to Glyn et al., a class can be used a contextual approach, if it applies the following seven main components of Contextual Teaching and Learning, namely: 1) Constructivisme, by students working and reconstructing knowledge independently from their environment; 2) inquiry, namely students seek information systematically with the stages that have been prepared; 3) questioning, by developing students' curiosity by asking questions; 4) learning community, by a small group of heterogeneous and able to work together; 5) modeling, by assisted through the provided model so that it is easier for students to receive knowledge; 6) reflection, by the end of the meeting so that the learning objectives can be achieved properly; 7) authentic assessment, by conducting an actual assessment and in various ways (Glynn & Winter, 2004).

Trimurtini revealed that this learning also connects the material learned in class with what is in their daily lives. Students will find the meaning of the material studied as an experience to build existing knowledge. In this context students need to understand what learning means, its benefits, in what status they are and how to achieve it. With this, students will realize what

they learn in class will be useful for later. With this concept, learning outcomes are expected to be more meaningful for students (Trimurtini et al., 2020).

As the implementation of this concept, the expected learning outcomes are that students can provide meaning from the learning carried out for their daily life. The learning process is not in the form of knowledge transfer through teachers to students, but rather to work and experience. This process will take place more naturally in the form of student activities. Contextual learning with a constructivism approach is seen as a strategy that meets the principles of competency-based learning. The contextual approach is actually rooted in the constructivist approach, namely the process of building or compiling new knowledge in the cognitive structure of students from their environment through experience (Hobri et al., 2018). The knowledge comes from experience, and context is constructed by the students themselves, not by the teacher.

Character education has become an important issue in the world of education lately, this is related to the increasing and varied phenomenon of moral decadence that occurs in society and in government circles. Crime, injustice, corruption, violence against children, violations of human rights, are evidence that there has been a crisis of identity and characteristics in the Indonesian nation. Character education is the right answer to the problems that have been mentioned above and schools as education providers are expected to be a place that is able to realize the mission of character education (Nur, 2013). So, character education is a holistic educational process that connects the moral dimension with the social realm in the life of students as a foundation for the formation of a quality generation that is able to live independently and has the principle of an accountable truth (Raharjo, 2010).

Religious Character Learning as Arifin said was one of the efforts that can be used to minimize the decline in morale of students. Religious character can minimize the occurrence of conflicts, divisions, and wars between religions, races, tribes, and nations (Zaenal Arifin, 2020). Religious character needs to be well shaped and improved in order to achieve the goal of creating an intelligent and devoted generation to God. Religiousness not only affects the attitude of being obedient to their religion but also improves the character and morals of students for life in society later. Based on the discussion above, this article aims to find out the prophetic values that implemented in forming the students religious character, the internalization process, and the learning impact with the contextual teaching and learning approach to form the students religious character.

METHODS

The study used a qualitative approach, that produces findings that are not obtained by statistical procedure tools or other means of quantification. This can lead to research into a

person's life, history, behavior or interactional relationships (Ahmadi, 2014). Data collection techniques in this study were carried out in natural settings. Primary data sources and data collection techniques are more on: participant observation, interviews and documentation. This data collection was done at Plus Sabilul Muhtadin and MI Hidayatul Mubtadi'in Wates Sumbergempol on the first semester in 2019/2020 academic year. Data analysis was performed inductively. Qualitative research does not start from theoretical deduction, but starts from empirical facts. Researchers go into the field, study, analyze, interpret, and draw conclusions from phenomena in the field (Sugiyono, 2019).

RESULT AND DISCUSSION

The Prophetic Values that Implemented in Forming the Students Religious Character

With the implementation of this Prophetic Education, it will form a religious person, both in terms of knowledge and behavior. Improving character and behavior is a very important part of the development of the quality of life and human civilization by forming humans so that they can have a synergistic balance, namely a balance between body and spirit, a balance of abilities. Teaching students about religious sciences that are internal to the curriculum, then with the system or rules made by schools such as requiring students to take part in the tahfidz program, praying in congregation, holding pesantrenisation in the month of Ramadan and holding grand recitations on Islamic holidays, it will grow their religious character. Making them more confident in their religion, the more active in worshipping, the more active in carrying out Allah's commands, so that students will become good Muslim personalities, and become *khairul ummah* among other people.

The implementation of the process of teaching and learning activities and in the school environment used the methods of habituation, demonstrations, case studies in the field used by the teachers and direct observations made by students in understanding and living the material presented builds internal prophetic and Islamic values within the individual students who are actualized in their daily social life. Prophetic tradition education whose emphasis is on the use of objectification and integralization methodologies. The cultivation of prophetic and Islamic values to students is reflected in the teaching methods and evaluation systems used and the supportive school environment. The cultivation of these values is expected to shape and build students' morals and morals as servants of God and the best generation.

The habit of exemplary and direct demonstrations or practices that done by students, there by fostering an attitude of respect and appreciation. The integration of Islam and knowledge that done in learning makes each of the existing differences unified and comprehensive because its orientation does not only lead to the same thing in the world and the day afterlife. The existence of rationalizing the values that are manifested into actions that are also natural, other people can enjoy them without having to agree with the original values.

For example, in Islam people who are lazy to seek knowledge are people who are not liked by God, people who allow others to remain under oppression are people who are not liked by God. With this example and habituation, the planting of prophetic values will be easily embedded in students.

The habituation is that done, namely greeting before entering class and reading Asmaul Husna before starting the lesson. The use of case study methods or students researching and searching for the material being taught, for example when the Hajj material, students observe and interview directly to the performers of Hajj. This integration and objectification makes students better understand and appreciate what is being learned. Not only in Islamic education learning in instilling prophetic and Islamic values, in the school environment it also instills these values with exemplary habituation from all existing educator. The evaluation reports from parents at the end of each semester can also help the process of inculcating prophetic and Islamic values.

Character is always associated with morals in the book *Ihya Ulumuddin*, al-Ghazali states that, morals are: "something is like about the state of the soul that stays there from the state in the soul that actions appear easily without doing any thought and research. Islamic character education values according to Imam Al-Ghazali's thinking are divided into two, namely (1) individual character values, and social character values, which are divided into two parts, namely (a) educator etiquette and (b) student etiquette.

If the state of that state appears good and praiseworthy deeds in a reasonable and *syara* 'manner then it is called good morals, and if the actions that arise from that state are bad actions then the condition in which those actions arise are called morals which bad (Kurniawan, 2018). Character is a mental, moral or character that distinguishes a person from someone else, having character means having a character or having a personality. There are 18 national character values that a student must have in order to become a whole human, one of the character values is the value of religious character.

The form of religious character values that exist in these madrasahs, it is known that according to Islam, regarding religiosity means implementing religious teachings or Islam as a whole. So in general, the meaning of religious values is a life value that reflects the development of religious life which consists of three main elements, namely *aqidah*, worship and morals. The form of religious values contained in the form of the madrasah program shows that the values of religious character are formed from three dimensions, the first is in the form of *akidah* or belief in Allah SWT, then in the form of *sharia* or religious practice and the last is one's *akhlak* as a form of human submission to God, third these cannot be separated from one another, because they complement one another.

The school program includes extracurricular activities and school activities. School activities are divided into daily, weekly, monthly activities, for daily activities including smiling,

greeting, greeting, polite, polite, reading Asmaul Husna for lower classes and reading juz amma 'before lessons start, weekly activities such as every Friday familiarize the children for infaq, tahlil and yasin readings that are followed by all students who are carried out at the madrasa mosque, monthly activities such as the distribution of zakat, commemoration of Islamic holidays, raising charity, social service. Extracurricular activities include tilawah tilawah, tahfid, qiraat, Al-Barzanji. These character values are instilled through the integration of subjects, school culture, and extracurricular activities. Religious extracurricular activities are activities that are organized in order to provide direction to students to practice the religious teachings they receive, as well as encourage students to shape student character according to religious values.

The goal is to form human beings who have knowledge, students are also expected to become humans who carry out religious orders and stay away from prohibitions (Zainal Arifin, 2019). School activities are all psychological practices of students both social, emotional and intellectual which are absorbed by them while in the school environment. As a trap Extracurricular activity is an activity that is devoted to hone the talents possessed by students. That way the inculcation of religious values through extracurricular activities.

The Prophetic Values Internalization Process with the Contextual Teaching And Learning Approach to Form the Students Religious Character

What was expressed by respondents regarding the implementation of prophetic tradition education with the habituation of exemplary in the school environment as well as observation or demonstration methods that allow students to better appreciate and practice what they have learned and the evaluation of the process of moral formation, morals and inculcation of prophetic and Islamic values as conceptualized, prophetic education as a prophet begins with self-exemplary, and ideal family building. The prophetic education aims to measure the success of students in achieving that is internal to the individual and which is socially actualized or in daily life.

The collective exemplary behavior given in the school environment is like when the teacher enters the class saying greetings, as well as when entering the teacher's room and office. From the results of the researcher's observations that in terms of the example given there is an attitude of mutual help and tolerance from the headmaster with employees and gardeners, young teachers respect older teachers, teachers look neat and always set an example to come on time when learning. This can then be seen and imitated by students. Teachers and other education personnel provide exemplary examples in speaking, acting and behaving. In prophetic education, it does not only tend to things that are worldly, but also ukhrawi. An educational model with an integralistic paradigm that refers to God's revelation and human reason is not merely Islamization or doctrine but through a thorough process of appreciation and action in rationalizing the values that are manifested into behavior so that it is not due to coercion or

required approval. Awareness that arises in the behavior and actions of students in life and socially.

In the concept of prophetic education, evaluation is not only to know and measure students' understanding and mastery of the subject matter but also to the objectives, content of the material, the quality of teachers and to assess and measure the morals and morals of the students themselves. Evaluations that done are not only monitored by teachers but all teachers and parents of students who jointly evaluate the development of students. In implementing prophetic education in Islamic education in schools is to change the mindset for all parties. Not only teachers or religious teachers, school headmasters, teachers and other education personnel also play a role, namely as role models when they are anywhere.

So in the implementation of prophetic education in learning, there are learning objectives used, learning models, learning innovations and learning evaluations. Prophetic education emphasizes the use of objectification and integralization methodologies instead of Islamization or doctrine. Not only in the process of learning, but the application of prophetic education is also actualized in the educational process that done in schools. So that the implementation of prophetic tradition education in learning is not only the responsibility of religious teachers or moral teachers, but is the responsibility of all parties involved in the educational process.

The process of internalizing prophetic values is carried out through learning prophetic values in the form of activities that have been scheduled by the school using the Contextual Teaching and Learning approach to improve religious character in students. With the Contextual Teaching And Learning approach, it is hoped that students will be able to gain learning experiences and be able to actualize the values or concepts obtained from learning materials into daily behavior. Contextual Teaching and Learning (CTL) is a learning approach, a learning approach that empowers students. Contextual learning is defined as an educational process that is able to motivate students to better understand the meaning of learning a competency and relate it to context, both personal, social and cultural (Panjaitan, 2018).

The objective of learning prophetic values using the Contextual Teaching and Learning approach in schools is to improve understanding, practice skills, and practice of Islamic teachings in daily life. The main objective is to form the individual students to become real Muslims, prepare students to understand Islamic teachings, be skilled in practicing Islamic teachings, and carry out Islamic teachings in daily life.

The process of internalizing the learning of prophetic values using a contextual teaching and learning approach by integrating religious values in each subject being taught. Inculcating religious values is not only the duty / responsibility of one particular subject, but also becomes one in other subjects. Thus, during the learning process the teacher inserts Islamic values. Character education planning is carried out at the time of preparing the learning plan.

The preparation of learning plans is prepared by the teacher with their respective creativity, as well as small notes in adding things that need to be added in the learning design.

Regarding the character planting material that will be delivered by the teacher, it has been neatly and clearly arranged in the learning design. So that during the teaching and learning process it will make it easier for teachers to deliver material in which there are character values. learned lessons that implemented to instill the religious character of students by providing understanding to students, providing examples, and the process of cultivating character to the students in their daily activities. Contextual learning is used to understand the meaning of the subject matter that students learn by linking the material in the context of their daily lives. so that students have knowledge / skills that can be flexibly applied (transferred) from one problem to another (Wulandari et al., 2020).

The Prophetic Values Learning Impact with the Contextual Teaching and Learning Approach to Form the Students Religious Character

Efforts to instill the values of religious character are the efforts of educational institutions to strengthen the prophetic spirit of students. So that graduates from institutions are not only smart and skilled intellectually, but also have good character (akhlakul karimah) like the role model exemplified by the Prophet Muhammad. Character building education is an effort to foster positive behavior in children, so that children behave as expected (Mu'arif et al., 2021).

From the results of learning prophetic values by using a contextual teaching and learning approach in improving the religious character of students, according to the results of interviews by researchers, students have increased as expected by the Educational Institution, the learning that is carried out produces a good impact, one of which is an increase in students' morals, obedience, and knowledge in the form of experience through learning that is linked to the integrity of the personal experience of students through subject matter, and routine school activities. A prophetic education strategy that starts from collective exemplary and continues is important in the application of prophetic education (Moh Roqib, 2013). So with habituation and collective exemplary will shape the morals and morals of students. The planting of prophetic values that are reflected in learning and modeling can grow in students.

CONCLUSION

The prophetic values that are carried out are in the form of habituation activities and religious activities which are covered in several values, namely family values, independence values, obedience values, consistency values, disciplinary values, and sincerity values which are applied in school activities, including: Activities musafahah with teachers, accustomed to saying

greetings when entering the classroom or teacher room, habit of praying before and after learning, reading short letters and memorization targets for students, commemoration of religious holidays, then supported by extra-curricular activities Tahfidz Qur'an, Scouting, Tariqati, Qiro'at, Al-Barzanji, and Calligraphy.

The process of internalizing the prophetic value using the Contextual Teaching and Learning approach in improving the religious character of students is as follows: 1) The planning stage, at this stage, the teachers and the Madrasah Principals arrange a learning activity both inside and outside the classroom; b). The stage of giving understanding to students is providing teaching materials and understanding to students; c). The pilot stage at this stage is giving examples of good behavior to students; d). The stage of cultivating student behavior through classroom learning and school activities; e). The next internalization is the familiarization stage for students by repeating itself directly in classroom learning and school activities.

Learning prophetic values using the Contextual Teaching and Learning approach has an impact on the behavior, knowledge and exemplary of students. Changes that can be felt include: a). Increased independence of students; b). Increased courtesy of students; c). Increased devotion of students; d). Increased student obedience; e). Increased student discipline.

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