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Implementing Religious Character Education by the Teacher on Sociology Learning in SMA YPK Pontianak

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Abstract

This study would determine the implementation of character education of religious value by teacher in sociology learning in SMA YPK Pontianak and to find out the factors that influence the character education of religious values implementation in sociology learning in SMA YPK Pontianak. The method used in this study was descriptive method with qualitative approach. The data sources of the study were the students of grade X IIS and the sociology teacher of grade X IIS, interview and observation's result. The results of this study showed that the character education of religious value implementation in sociology learning involved greeting, praying before the class, the teacher implemented character education in the learning process by appreciating diversity in religion, the teacher also taught about the religious dimensions, such individuals-to-individuals, individuals to God, individuals to environment relationships, religious services, praying after class. Factors that influence the implementation of the character education of religious values in SMA YPK Pontianak were the religious diversity and the inadequate facilities of worship places.

Keywords: Implementation, Religious Character Education, SMA

Introduction

Character education is as a conscious and systematic effort in developing the students' potential to be able to internalize and appreciate good values of characters becomes their personality in social life, and developing the people life to be more prosperous and developing the nation life to be more dignified.

According to Megawangi (2004: 95), character education is, "an effort to educate the children to be able to make a wise decision and practice it in daily life, so that they can make a positive contribution to the environment". According to Sriwilujeng (2017: 8-10) There are five main values of interrelated characters that form a value-network that needs to be developed as a priority for the Character Education Strengthening Movement (PPK). The five main values of the national character were as follows: Religious, nationalism, independence, mutual cooperation and integrity.

Nowadays, a big problem of this nation was the value of religious character that every member of the community has, where as we know that the religious character value of this nation generation has been displaced by other values that are contradictive. According to the Ministry of National Education (2010: 9-10), "religious is an attitude and obedient behavior in carrying out their religion rules, be tolerant of carrying out other religious worship, and live in harmony with other believers".

According to Hasan et al (in Zainul Fitri 2012: 39) the indicators of the character education in religious values successful in learning are, "Greetings, pray before and after study, do religious services and celebrate religious holidays.

Religious value-based character education can improve from every aspect of action and individual behavior patterns that lead to the norm and politeness value so that religious value-based character education leads to moral conservation. Therefore, religious value-based character education is one of the efforts to overcome the moral degradation that occurs in Indonesia young generation nowadays.

One of the subjects that can be used as a medium to grow religious character education is sociology subject that is provided in senior high school. The characteristics of Sociology as a social science that studies the society, makes it as one of the subjects that can be integrated to character education, especially religious characters.

Religious values that are taught through sociology teaching and learning process emphasized more on human to human relationship and human to nature relationship. In this study, the religious values that will be inserted in the sociology learning material is about the "impact of social change" in which teacher will explain how students face the impact of social change, especially negative social change. The increasingly social change, the more negative things will be faced in the future, therefore, the students must have strong religious debriefing so that they are able to resist the effects of negative social change. Thus, sociology subject can be used as a means of imparting the character education, especially religious character education which tends to be different in its implementation, by imparting religious values through religious subject that is emphasizing more in the relation of human and God.

SMA YPK is a Christian education foundation school, with a religious-based background, the religious values are very considered at SMA YPK, such as the implementation of religious values committed in the school environment, both through school regulations and learning processes always impart the religious based value. Although SMA YPK is a Christian education foundation, but not all students who attend SMA YPK are Christian, because some students are Buddhist, and Confucians. Besides, the teachers are Buddhist and Muslim. Therefore, researchers are interested in conducting research at SMA YPK, in line with the title of this research "the Implementation of Religious Character Education in Sociology learning".

Based on the researchers' pre-research result, the religious character education that is often instilled in SMA YPK are praying before and after the learning process, do religious service, which is carried out twice a month in the first and third week, besides it is held routine religious services such as Easter holidays that is usually held every April and Christmas which is held every December before the semester break.

However, the focus in this study is more on the implementation of religious character values by sociology teachers in class X IIS SMA YPK with the different religion backgrounds of students such as Christian, Confucian, Buddhist and Catholic. Based on the pre-research result, the researcher got information from the school administrator in SMA YPK that the number of students in class X IIS were 17 students (9 female and 8 male students).

Table 1
 The students of class X IIS SMA YPK Pontianak

No.	Name	Gender	Age (Yr)	Religion
1	Andriani Vallery	F	15	Catholic
2	Aldi Pranata	M	16	Protestant
3	Ega Christia Novianty	F	16	Catholic
4	Evatriani Basule	F	15	Christian
5	Fransiskus Kaperius	M	16	Protestant
6	Hendri	M	16	Confucian
7	Huan Nicolas	M	16	Catholic
8	Junius	M	16	Catholic
9	Marius Ranga	M	15	Catholic
10	Merianti	F	15	Protestant

11	Olivia Suan	F	16	Budhist
12	Stellawati	F	15	Protestant
13	Veronika Agnes	F	15	Catholic
14	Viona Dwi Stepani	F	15	Catholic
15	Deo Medis Dikianto	M	16	Catholic
16	Ester Mayrianty Crystian	F	15	Christian
17	Christofer Halim	M	16	Catholic

The researchers chose 3 of 17 students as the informants of this study which consisted of 2 male and 1 female students. Besides the students, the researchers also involved the sociology teacher as the main informant because he is the person who implemented the religious character education in this study.

Method

According to Gunawan (2016: 80) qualitative research, "is a research method used in revealing problems in the working life whether in government, private, community, youth, women, sports, arts and culture organization, so that it can be used as a policy to be committed for the common good. The reason for using a qualitative method with a descriptive approach in this study was because it aimed at providing a description by using words about the students understanding at SMA YPK Pontianak about the implementation of religious character education through sociology subject which basically cannot be measured and analyzed in numerical form. The primary data in this study were the data obtained by researchers directly from the source of data who were all sociology teachers and class X students of IIS SMA YPK Pontianak.

Secondary data sources are sources of data obtained indirectly from the source. Secondary data in this study were based on the students and teachers' identity archives.

Techniques and Tools of Data collecting

Data collection tools used were observation guides, interview guidelines, and documentation tools (documents or archives, and photographs regarding the form of implementation of religious character values in sociology learning).

Data analysis

According to Sugiyono (2014: 369) the extended observation means "researchers go back to the field, make observations, re-interviewing data sources that have been encountered or new. "According to Sugiyono (2014: 272) states that, increasing perseverance means" making observations more carefully and the sequence of events can be recorded in a definite and systematic manner. "According to Sugiyono (2014: 372) triangulation is defined as" combining data collection techniques from various existing data collecting and data sources techniques. "

Findings

This research was conducted from November 15, 2018 to January 7, 2019. Observations were conducted on November 15, 2018, November 17, 2018 and January 7, 2019 and three times for each student. The informant's identity will be presented as follows:

Table 2

Data of the Informants

No.	Name	Status	Gender	Religion
1.	Diana Manurung, A.Md., SE	Sociology teacher of class X IIS	F	Christian
2.	Junius	Student of class X IIS	M	Catholic
3.	Hendri	Student of class X IIS	M	Confucian
4.	Ester Mayrianty	Student of class X IIS	F	Christian

The implementation of religious character values education in sociology learning in class X IIS SMA YPK Pontianak

The implementation of religious character values education in sociology learning in class X IIS, the first was greeting, such as saying good afternoon and peace to all of us were the greetings that frequently spoken by the teacher, and the best wishes was a form of religious values, where by giving a best wishes as the greeting means praying for the person who we are greeting to always be prosperous, then after the teacher says the greeting, all the students responded by saying good afternoon, ma'am. Saying greetings is one form of the implementation of character education in religious values, according to the opinion of Hasan et al, which is about indicators of religious value in the classroom is the teacher greetings. Second, praying before the lesson begins. After greeting, the teacher asks one of the students to lead a prayer in front of the class. In appointing the students, the teacher mentioned the name of the students who were asked to lead the prayer, praying is one of the implementations of religious values, this is in line with the Hasan et al. opinion about indicators of the religious values character education successful. This is the second indicator of the implementation of religious value character education, this is also in line with Sriwilujeng's opinion that, the dimension of religious value includes individual relationships with God, which has already implemented by sociology teachers who always ask students to pray before learning which is a form of individual relationships with God. The way sociology teachers asked students to pray by appointing out or naming one of the students to lead a prayer in front of the class, was one way for students to learn courageously and confidently that is in line with the opinion of Sriwilujeng said that, one of the religious sub-values is, firmly established where one of the examples is believing in one's own abilities, whereas the teacher appointed one student to lead the prayer was the teacher's way to educate so that students believe in their abilities and to make students to get used to fulfill obligations of religion. Praying before doing activities is a form of gratitude and ask to God to make the activities carried out run smoothly. Then the teacher implemented the character education of religious values in the sociology learning process when he was explaining the subject matter. The way in which the teacher implemented religious values in the learning process was by linking the subject matter "the impact of social change" to the values or teachings that exist in religion, such as the teacher saying that the effects of social change, using minimal and tight clothing, is something that is not good and is not recommended in religion, because any religion always teaches to close the aurat. The way the teacher explains the subject matter like that, is the way the teacher implements or directly teaches the values that exist in religion to students

Besides discussed about the wear of the mini tight clothing, the teacher also explained the impact of other negative social changes is free sex, for example, besides harming the students, free sex is also an act of adultery, where every religion also prohibits doing adultery, because adultery is a sinful act, or violation, which can also be subject to legal sanctions, therefore, as teenagers the students who are moving toward adulthood, need to be smart about guarding themselves, and especially for women, do not let yourself fall into promiscuity that will lead you to prohibited acts.

Beside free sex, one of the effects of social change is crime, the teacher explained that crimes are bad deeds, therefore, the students may not commit crimes, because it is an act that violates or deviates from the religion rules, every religion teaches that an evil is a sin. Because generally, every religion teaches us to live in harmony and love and respect one another.

Then one of the effects of the social changes described by the teacher was the increasingly of abandoned the religion values, the problem occurred in changes such as, wearing mini and tight clothing, doing free sex, and crime, are some examples of human acts that have abandoned the religious rules. Because the actions or behaviors are the acts that violate and deviate from religious rules. Therefore, the students should not forget and abandon the religion rules, so the student do not commit any act that violate religious rules, because it is a sinful act and also violates the law, if the students do these kinds of actions, they will receive a punishment in the world and end later. Therefore, to deal with the worldly challenges and the effects of social changes the students must keep closer to God, so that the faith will be stronger and the students will not be easily influenced by people to do acts that violate religion.

And then, praying after learning, when the teacher was going to end the class, he appointed or called one of the students to lead the prayer, but before praying the teacher asked the students to sing a spiritual praise entitled Thank you God, singing a spiritual praise is a form of religious teaching done in class, because they sing spiritual praise before going home or ending the lesson is a form of religious service, or short service, this is in line with Hasan et al., who said that the fourth indicator of the successful in teaching religious value is to commit religious service. After they finished singing, then they prayed which was led by the student who had been appointed by the teacher. Praying and committing a short service before the lesson ends or before going home from school is a form or way of grateful attitude because He has blessed the teaching and learning process so that it runs well until it was finished. Being grateful is a form of religious value too, because every religion also teaches us to always be grateful for everything we have received. As Sriwilujeng said that religion encompasses three dimensions such as individual-to-God relationship, praying is a form of the character education of religious values implementation which are included in individual to God relationships. The findings of the research were in line with the opinion about the indicators of the successful implementation of character education of religious value according to Hasan et al (in Zainul Fitri 2012: 39); (1) Greetings, (2) praying before and after study, (3) committing religious services.

The factors that influences the implementation of character education of religious value in Sociology learning process.

Based on of the interview results, there were two factors that influence the implementation of character education at SMA YPK, first, the differences in religion background, even though SMA YPK is a Christian school but not all students studying here are Christians but also Buddhists and Confucians, that's why the teacher said that religion background is also included in the factors that can overlap the implementation of the character education of religious values, because when the teacher implemented the character education of religious value is automatic in Christian education value, so that what the teacher conveyed is not necessarily or can even be ascertained not understood by students of other religions such as Buddhist and Confucians because every religion has different procedure in committing their religion order, the teacher said that there was once a student who refused to lead a pray in front of the class because he could not and the teacher could not blame him because it was different from the way they prayed, so we should be able to understand it .

In addition to differences in religion background, there are also other factors that can influence the implementation of character education of religious values that is the lack of worship places, where the teacher says that the worship places or the hall is only one and the size is not too large, while students who study in SMA YPK consists of three levels of education, they are SMP (junior high school), SMA (senior high school) and SMK (vocational school). Because the facilities are not sufficient to accommodate all students, so when they were going to commit the religious services, they did it alternately, for example the first Monday SMA students and next week were SMK students and so on.

Discussion

Based on the interviews results done with sociology teachers and class IIS students, the character education of religious value implemented in sociology learning were first, teacher to greet, when entering the classroom the teacher first greeted such as by saying good morning or good afternoon and best wishes to the students and then all students responded by saying good afternoon ma'am, greetings is done based on the time, when it is a morning class the teacher says good morning and so if in the afternoon the teacher says good afternoon. Greetings is also a dimension of religious character, whereas Sriwilujeng said the dimensions of religious character besides the relationship between individuals and others, greeting is also a form of character education of religious values implementation.

Then the second of character education of religious values implementation was praying before the learning begins, the teacher asked one of the students to lead the prayer, by appointing or calling one of the students name to lead a prayer in front of the class, usually the teacher appoints students with the goal is that all students get used to praying in front of the class because praying is also a must for all people. When asking students to pray, there were students who refused to lead a prayer in front of the class, the students who refused to pray were Buddhist or non-Christian students, the teacher did not force, the teacher immediately appoints other students to lead prayer in front of the class. What the teacher did, is also a form of religious values implementation called respecting differences, this is in line with the indicators of religious character stated by Sriwilujeng, that one indicator of religious character education is respecting differences in religion.

Then the third, praying after learning. the teacher appointed one student to pray in front of the class in. the teacher usually singing one Spiritual praise together with students after praying entitled Thank God, as gratitude God for His inclusion so that the teaching and learning process can run smoothly and the prayers were offered so that on the way home the students will be protected by God so that he could arrive at home or destination safely. Praying after learning is only done when the teacher teaches in the last session of class or before going home.

The findings of the research are in line with the successful of character education of religious value indicators according to Hasan et al (in Zainul Fitri 2012: 39); (1) greetings, (2) praying before and after study, (3) committing religious services.

Likewise with the opinion of Sriwilujen (2017: 8), "religious is an attitude of obedience in committing the teachings of the adhered religion, and is tolerant towards adherents of other religions, and a harmonious attitude towards other religions" Some indicators included in the domain of religious attitudes and behaviors are: (1) peace, (2) tolerance, (2) respect for differences in religion, (3) firm stance, (4) self-confidence, and (5) anti-bullying and violence.

Conclusion

Based on the results of the discussion above regarding to the character education religious value implementation in learning sociology in class X were, the teacher's greetings, the teacher asked students to pray before the class begins, the teacher implemented religious values in learning processes, such as; teach students to commit their obligations as religious people, respect differences, teach or familiarize students to be confident, teach individuals-to-God relationship and individuals to others. The teacher asked students to commit a short service after learning, as a sign of grateful to God, the teacher asked students to pray first before ending the lesson. (2) Factors that influence the character education of religious values implementation at class X of the IIS SMA YPK, was differences in religion, because students of class X are Christian, Catholic, Buddhist and also Confucian. While other factors that can influence the character education of religious values at SMA YPK was the inadequate worship facilities

Suggestion

Based on the results of the research that has been conducted by the researcher, the suggestions as follows; (1) sociology teachers are expected implement character education of religious value in teaching process that included in the lesson plan, so that it is more structured from the introduction, content and closing. In addition, it is better to implement character education of religious values in learning, can be directly related to the biblical verses, so that students are more understanding and more able to accept what religious values are taught by the teacher. The teacher must also teach students how to carry out relationships between people and environment, such as teaching to maintain the cleanliness of the school environment and also cleanliness in the classroom, because cleanliness is also part of the faith. (2) The school is expected to be able to pay attention to the facilities needed in an effort to implement religious character education so that it can run smoothly, for example building a worship places so that there are no more obstacles when committing religious services.

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