

Optimizing Character Education and Religious Education in Dolly Localization Area

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ARTICLE INFO

Keywords:

Optimization, Education,
Religion, and Character

Article history:

Received 2023-01-14

Revised 2023-06-12

Accepted 2023-06-17

ABSTRACT

This study aims to determine the application of religion and the development of children's character in the localization of Dolly alley. Then to find out the learning process that is suitable for children in the location and find out how parents model good character and religious education in the location. The method used is qualitative with a case study approach. The main techniques in collecting data are observation, and in-depth interviews. The respondent of this research is the Religious Teacher at SDN Putat Jaya 1. The closure of the area had an impact on the local community who lost their jobs. Including children who are affected, for example children dropping out of school because their parents do not have jobs, even though the local government helps with MSME businesses but does not last long. This phenomenon results in children dropping out of school and low motivation to learn and eventually become undirected. These children have deviant behavior and bad character. Therefore, the author raised this title, able to provide solutions to the problems of character education and religious education for children in Gang Dolly by reducing school dropout rates and increasing learning motivation.

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INTRODUCTION

Character comes from Latin which means chiseled. According to Triyono, character is a collection of values leading to a system, which can underlie the thoughts, attitudes and behaviors displayed (Triyono, 2019). Meanwhile, Syarnubi understands that character is the same as personality. Personality is considered a characteristic or characteristic or style or distinctive trait of a person that comes from formations received from the environment (Syarnubi, 2020). Gunawan, meanwhile, understands that the term character has two meanings. First, it shows how a person behaves. If someone behaves dishonestly, cruelly or greedily, surely that person manifests bad behavior. Conversely, if a person is honest, helpful, and honest, then that person is manifesting noble character. Second, if character is closely related to "personality". A new person can be categorized as a person of character if there is behavior according to moral rules or good provisions (Cecep & Soemantri, 2011).

Education is an effort to shape and is very planned to be able to process the learning atmosphere and learning activities so that students actively develop the potential in themselves by having spiritual strength, self-control, personality, intelligence, noble character, and skills needed

by themselves, society, nation and state. National education aims to make the potential of students excel and become human beings obedient and devoted to God Almighty, there are noble morals, capable, creative, independent and democratic citizens (Syamsuar & Reflianto, 2018).

Character according to Alwisol is realized through a description of behavior by highlighting the value of right-wrong, good-bad, either explicitly or implicitly (Alimron, Syarnubi, & Maryamah, 2023). Coverage in law No. 20 of 2003 concerning the national education system actually character education occupies an important position, we can see this from the objectives of national education which talks about national education has the function of developing abilities and how to shape the civilization of a dignified nation in order to create the best national life, aims to develop the potential of students to become good human beings, moral, obedient to God, and become responsible and democratic citizens (Nasional, 2013).

The terminology of character education has been introduced since the 1900s. Thomas Lickona is regarded as its proponent, especially when he wrote a book entitled *The Return of Character Education* and later followed by his book, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Through these books, he made the Western world aware of the importance of character education. Character education according to Lickona contains three main elements, namely knowing the good, loving the good and doing the good (Thomas Lickona, 2012). Sudrajat defines character education as, "A national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we all share" (Sudrajat, 2011).

Religious Education means Education comes from the word "didik" which means to train or teach. Meanwhile, according to the term, education is a human effort to foster his personality in accordance with the values in society and culture (Syarnubi et al., 2023). Religion comes from Sanskrit which means not chaotic or organized. The function of religion can provide human freedom and the chaos faced in his life even before his death. According to terminology, religion is a system of rules that regulates human relations with the great (Zuhairin, 1983).

According to Hamka, education is a process of *ta'lim* and conveying a certain mission (*tarbiyah*). *Tarbiyah* contains a comprehensive meaning in interpreting education, especially Islamic education vertically and horizontally. The process refers to the maintenance and development of all the potential (*fitrah*) of students both *jazmaniyah* and spiritually. Character education is an important part of human life (Harahap, Sawaluddin, & Nuraini, 2019).

Character Formation of Children as the goal of Education in Islam From the time of the Prophet Muhammad SAW. the concept of character education has actually existed, this can be seen from the hadith of the Prophet from Abu Hurairah RA: *innama buitstu li- utammima makarimal akhlaq* Meaning: "Indeed I was sent only to perfect moral excellence." (HR. Al-Baihaqi). Al-Ghazali defines morals as an expression of the attitude of the soul that gives rise to actions easily with no need for consideration or thought beforehand (Sukirman Sukirman, Baiti, & Syarnubi Syarnubi, 2023). Islamic education is a conscious effort to guide humans to become believers who are physically, mentally, and spiritually strong, as well as intelligent, noble, and have the skills needed for the benefit of themselves, their communities, and their environment.

METHODS

In this study, researchers chose to use a qualitative type of research to explore and understand the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems. This research is qualitative because it is carried out to understand the meaning behind a phenomenon that occurs by describing it in the form of words. Qualitative research is conducted in order to obtain a clear understanding of what is being studied (Hardani, 2020). The data that researchers use are the results of field research by conducting interviews directly with sources to explore the information needed in the research process (Creswell, 2017).

Researchers used two sources of research data, namely: primary and secondary data. premier data researchers conduct interviews and observations. While secondary data through literature study. In every research, besides using the right method, it is also necessary to be able to choose relevant data collection methods (Fauzan, 2012). Data is an important factor in research because every research requires data. The data source used. This type of data is obtained directly from informants through interviews. In determining informants, researchers use snowball sampling techniques. Snowball sampling is a technique for determining the sample of data sources, which at first amounts to a few, over time it becomes large (Sugiyono, 2017). With this snowball sampling technique, the researcher chose one informant, namely Mr. Bapak Yulianto (Head of RT 05 RW 12 Putat Jaya C Timur 3). He became a key-informant or key informant to further provide guidance on who is a competent informant who is able to provide data. Next is the Islamic Religious Education teacher at SDN Putat Jaya 1.

Secondary data is data obtained from data collection that supports primary data. The secondary data in this study are texts or literature regarding schools in the former Dolly Gang that are related to the research. We used the Interview method to collect data. Interview is a method of data collection by the interviewer by asking questions to informants through notes and recordings. According to Milles Huberman, a structured interview is an interviewer preparing questions that are listed as guidelines when conducting interviews. Whereas unstructured ones do not use an interview list as a guideline. In this study, researchers used structured and unstructured interviews. The next is observation, this technique is a recording activity that is carried out systematically. Researchers use the observation method because there will be more knowledge from the research subject. Researchers used a validity strategy by triangulating different data sources of information by examining the evidence derived from these sources and used to build a coherent theme justification. If themes are built based on a number of data sources or perspectives, then this process can add to the validity of the research (Miles, M.B. & Huberman, 1992).

FINDINGS AND DISCUSSION

The localization place in Surabaya that we know as Gang Dolly is the largest prostitution in Southeast Asia. More precisely in Putat Jaya Village, Sawahan District, Surabaya. But now the place has been closed by the local government on June 18, 2014. The closure of the Dolly localization some time ago had a significant impact on the economy of residents in the area, especially for the lives of children who were forced to stop going to school. forced to stop going to school.

Based on the survey results sourced from the Kelurahan Pusat Jaya office conducted by researchers in the Dolly ex-localization area, there are 11 children who dropped out of school. Where they have been given a package pursuit program to be able to complete their education by the Surabaya City Government (WHO, 2020). There are also 26 children who are vulnerable to dropping out of school and there are around 56 students who like to cut their own wrists due to indications of problems in children (KPAI, 2020). Seeing this, especially the problem of many children dropping out of school due to low motivation to learn and lack of role models in the Gang Dolly area. Therefore, the researcher is interested to raise this phenomenon into a scientific paper.

The phenomenon of children dropping out of school because there is no role model who can guide or direct children to continue learning and the lack of religious knowledge obtained by parents makes them unable to give advice to children. So that children in the Dolly ex-localization area have a bad character, because the role models they follow are parents who used to do bad jobs, namely (Neni Anggraini, Isnaini, & Syarnubi, 2021).

According to John W Santrock, education is carried out with a direct approach to students to instill moral values and provide lessons to students regarding moral knowledge in an effort to prevent prohibited behavior. Seeing this, the researcher draws the conclusion that religious and character education is important and must be given to children from their childhood to adulthood (Rahman, Kencana, & NurFaizah, 2020). Character education and religious education can be obtained from school. Character education must be implemented and then integrated in school life, both in the context of learning in the classroom and outside the classroom (Heri Gunawan, 2022). Therefore, researchers propose an idea in the form of optimizing character education and religious education in the Dolly Localization area, by optimizing the learning of Islamic Religious Education materials.

Education in Greek is called "paedagogie" which is formed from the word "pais" which means child, and "again" which means to guide, so that when put together, paedagogie means guidance given to children (Ratna Sari Wulandari, 2021). Furthermore, in the Roman language, education is called "educate" which means to bring out something that comes from within. Meanwhile, in English education itself is called "to educate" which means to improve morals and train intellectually. The education provided is not only carried out through schools, but the living environment such as the role of family and society can be an institution that is able to participate in fostering children's understanding and knowledge (Malta, Syarnubi, & Sukirman Sukirman, 2022).

Education is also defined as mental, moral, and physical (jismiyah) training that produces highly cultured humans to carry out their duties and responsibilities in society as servants of Allah (Ahdar & Musyarif, 2019). This educational material is intended so that humans are able to face and overcome difficulties and challenges towards the perfection of life which requires energy, strength and health, and so as not to worry about the condition of their bodies and their welfare (Yusnaini & Slamet, 2021). Islamic education as in general seeks to shape the human person through a long process, with results that cannot be known immediately. Islamic education must understand and realize what exactly it wants to achieve (goal) in the educational process (Ramayulis, 2019).

Islamic Religious Education must be able to make humans have a tough character to strive to have faith, piety, and of course noble morals in behavior, the human criteria are noble morals in the form of ethics, character, or morals as a form of educational values (Syarnubi Syarnubi, 2019). Humans can also be resilient in facing challenges, obstacles, and changes inherent in fellow communities at the local, national, regional and global levels as a whole. Another opinion says that Islamic Education is an effort to change the behavior of individuals in their personal lives or their community life and life in the surrounding nature through the educational process (Aam Amaliyah, 2021)

Islamic education is one of the main pillars of character education. Character education will grow well if it starts from the embedding of a religious spirit in children. In Islam, there are main values, namely morals, adab and exemplary. Akhlaq refers to duties and responsibilities in addition to shari'ah and religious teachings in general (Soraya, Maryam, Syarnubi, & Zuhijra, 2022). Character can be interpreted as the basic values that build a person's personality, formed both due to the influence of heredity and environmental influences, which distinguish them from other people, and are manifested in their attitudes and behavior in everyday life (Syarnubi Syarnubi, Alimron Alimron, & Muhammad, 2019).

In this case, interviews were conducted with the Head of the RT in Putat Jaya village and the Islamic Religious Education Teacher at SDN Putat Jaya 1. Based on the results of interviews with these two people, they said different discussions. The head of the RT in the village said that since

the location was closed, sex workers have switched professions for the better, for example working in the market, laborers and many more. But it does not rule out the possibility that there are still one or two people who do the forbidden work secretly. Meanwhile, the children have begun to actively play like children in general. Not a few children have started to study the Koran or TPA at the mosque closest to the previous researchers' program.

The head of the RT in the area said that there are many positive programs for children that are still running well. Many children in the village participated in programs held by previous researchers such as TPA, English classes and many more. The Parents in the area also routinely attend religious studies and other positive activities. Meanwhile, the results of the interview with the Islamic Religious Education Teacher at SDN Putat Jaya 1 said that children at the elementary school have begun to come to school diligently. Unlike a few years ago, there are still many children who do not want to go to school because they are ashamed of their parents' jobs. The character of the children attending SDN Putat Jaya 1 has improved and reflects a bright character.

SDN Putat Jaya 1 has 189 male and 181 female students and implements the 2013 curriculum. Students at the school have been more motivated since the closure of the dolly alley area in 2014. Schools in the area have advanced by applying new programs to interest students. Religious education provided by teachers also works well during teaching and learning activities.

CONCLUSION

Based on the results of observations and interviews, researchers concluded that character and religious education in the localization area of Gang Dolly is getting better and growing rapidly. The optimization of religious programs in the alley has been very optimal and is still going on until now. The position of Islamic religious education as a subject taught at school is an effort to convey Islamic religious knowledge not only to be understood and lived, but also practiced in everyday life, for example the ability of students to perform ablutions, prayers, fasting, and other worship that is a relationship with God, and also the ability of students to worship that is a relationship between fellow humans, for example students can do zakat, sadaqah, buying and selling and others that include worship in a broad sense.

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