

**EDUCATING AND NURTURING ISLAMIC CHARACTER
AT SDIT INSANTAMA OF MALANG**

THESIS

By:

DHENIK MUNFARIDA

NIM 13140039



**ISLAMIC PRIMARY TEACHER EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
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THESIS

Presented to the Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University Malang
in Partial Fulfillment of the Requirements for
The Degree Of Sarjana Pendidikan Guru Madrasah Ibtidaiyah (S.Pd)

By:

Dhenik Munfarida

NIM 13140039



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MAY, 2017

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THESIS

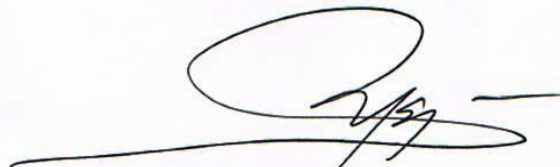
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DHENIK MUNFARIDA

NIM 13140039

Approved By:

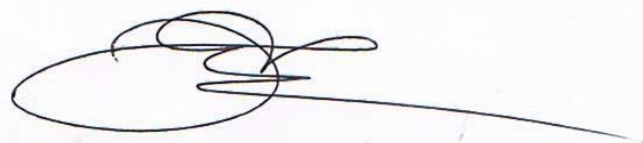
Supervisor



H. Mokhammad Yahya, MA, Ph. D

NIP. 197406142008011016

Head of Islamic Primary Teacher Education Department



Dr. Muhammad Walid, MA

NIP. 197308232000031002

LEGITIMATION SHEET
EDUCATING AND NURTURING ISLAMIC CHARACTER AT SDIT
INSANTAMA OF MALANG

THESIS

Written by:

Dhenik Munfarida (13140039)
has been defended and approved by the board of examiners on July 12th, 2017
as the requirement for the degree of **Sarjana Pendidikan (S.Pd)**

Signature

Chair Examiner,
Agus Mukti Wibowo, M.Pd
NIP. 19780707 200801 1 021

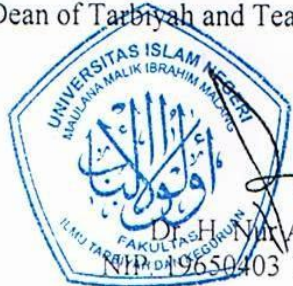
Secretary,
H. Mokhammad Yahya, MA, Ph.D
NIP. 19740614200801 1 016

Advisor,
H. Mokhammad Yahya, MA, Ph.D
NIP. 19740614200801 1 016

Chair Examiner,
Dr. Muhammad Walid, MA
NIP. 19730823 200003 1 002



Acknowledged by,
Dean of Tarbiyah and Teaching Training Faculty



Dr. H. Nur Ali, M.Pd
NIP. 19650403 199803 1 002

DEDICATION

This Thesis is Dedicated to

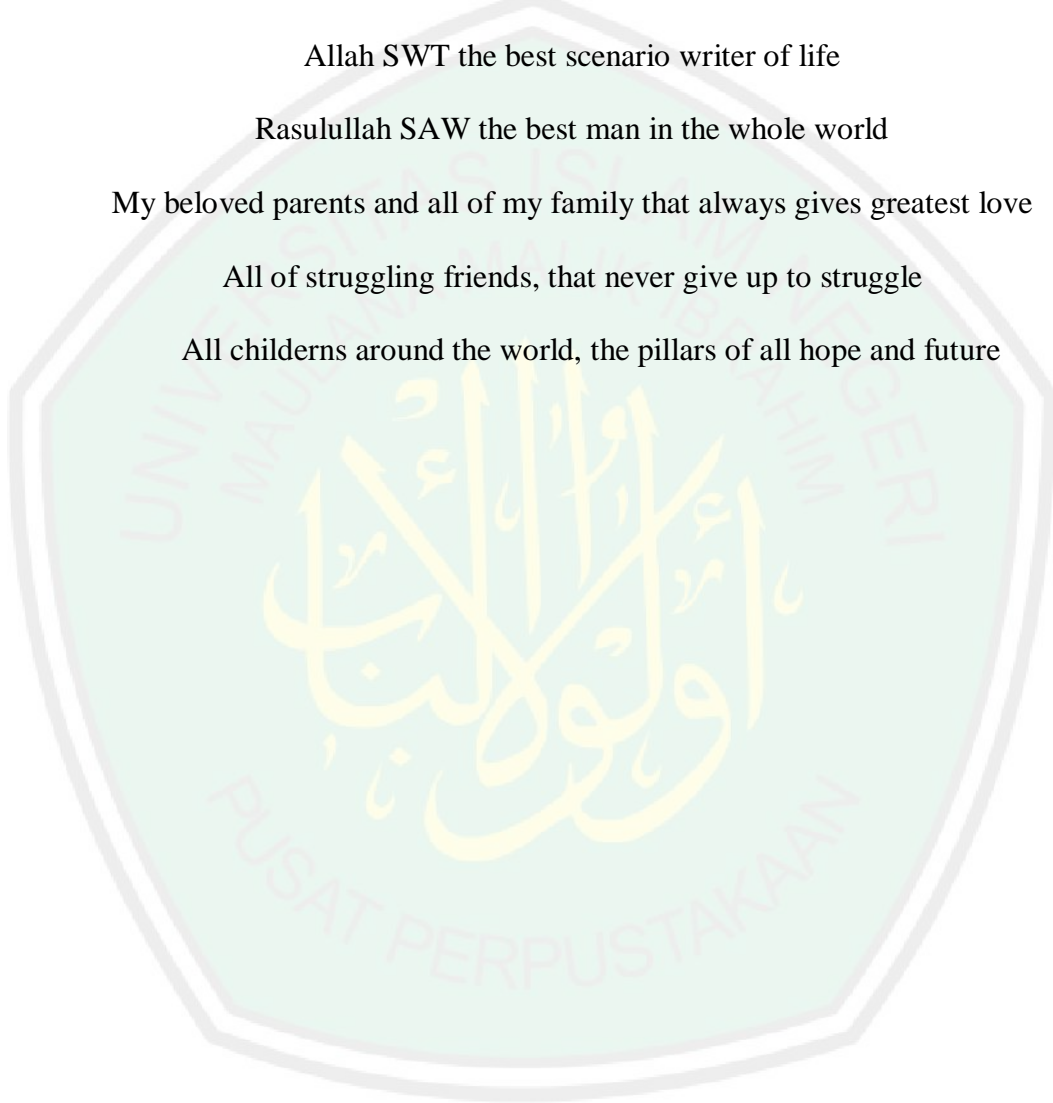
Allah SWT the best scenario writer of life

Rasulullah SAW the best man in the whole world

My beloved parents and all of my family that always gives greatest love

All of struggling friends, that never give up to struggle

All childrens around the world, the pillars of all hope and future



MOTTO

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

(Muhammad SAW)

Politics without principles, Education without character, science without humanity, and commerce without morality are not only useless but also positively dangerous

(Sathya Sai Baba)

H. Mokhammad Yahya, MA, Ph. D
Lecturer Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University, Malang

OFFICE MEMO OF ADVISOR

Subject : Dhenik Munfarida

Attachment : 4 (Four) Exemplares

Malang, May 22nd 2017

To Whom It May Concern,
Dean Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University Malang

Assalamu 'alaikum Wr. Wb

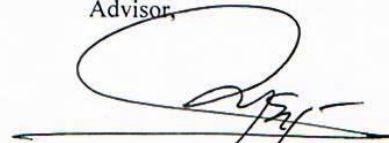
This office memo declares that Skripsi originally owned by:

Name : Dhenik Munfarida
NIM : 13140039
Study Program : Islamic Primary Teacher Education Department (PGMI)
Title of Skripsi : EDUCATING AND NURTURING ISLAMIC
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is considered **acceptable** to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

Wassalamu 'alaikum Wr. Wb

Advisor,



H. Mokhammad Yahya, MA, Ph.D

NIP: 197406142008011016

CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis is originally written by Dhenik Munfarida, student of Islamic Primary Teacher Education Department (PGMI) as the requirement for degree of Sarjana Pendidikan Guru Madrasah Ibtidaiyah (S.Pd), Faculty of Education and Teacher Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 18th 2017

Author



Dhenik Munfarida

NIM. 13140039

PREFACE

Bismillahirrahmanirrahim

All praise and thanks to Allah SWT, God who gives blessings and grace. Over his aid author able to complete this thesis with the title “Educating and Nurturing Islamic Character at SDIT Insantama of Malang”. Sounding prayer to Muhammad SAW, great revolutionary throughout the history of life. The messenger which brought people from darkness to lightness. Hopefully on the day of judgment we are given help by him.

This thesis is proposed to fulfill the requirement to finish the study and the degree of *Sarjana Pendidikan* of Faculty of Education and Teacher Training. In other hand this thesis is also as a simple contribution of the author to world of education.

The author would like to say thankfull to all parties who was involved over the process of the writing either direct or indirect:

1. Dr. H. Nur Ali, M. PdI, as the Dean of Faculty of Education and Teacher Training.
2. Dr. H. Muhammad Walid, MA, as the Head Department of Islamic Primary Teacher Education Program.
3. Mr. H. Mokhammad Yahya, MA, Ph. D, as the supervisor that give a lot of learning and guidance.
4. My beloved parents, H. Slamet Mulyono and Hj. Siti Shofiyah, my sisters, Mbak Nurul, Mb Rin, Mbak Us and all of my family that always give the greatest love and support.
5. The family of ICP PGMI 2013, that give me opportunity to be part of wonderfull class.
6. The big family of KSR-PMI Unit UIN Maulana Malik Ibrahim Malang, the first family I met in Malang.
7. The big family of HMI Komisariat Tarbiyah UIN Maulana Malik Ibrahim Malang, that give the warm of family in this city.

8. The big family of Kohati Cabang Malang and also HMI Cabang Malang, that teach about responsibility and struggle.
9. The big family of “LTPLM” and whole of teacher who always give moral learning with sincerity.
10. The whole part of SDIT Insantama Malang, especially Ustad Andika Bayusih, S. Pd and Ustadzah Marhamatul Khairiyah, S. Pd, who help me in the reasearch process.
11. The whole parties that can’t be mentioned one by one that always give support and help in finishing this thesis.

This thesis isn’t perfect yet, so the criticism and suggestion that improvement is hoped. The hope is this thesis can be usefull for all of reader and especially for writer itself. Amin.

Malang, May18th 2017

Writer

TRANSLITERATION GUIDE OF ARABIC LATIN

Transliteration guide of Arabic Latin in this thesis using the Transliteration Guide based on the joint decision of the Minister of Religious Affairs and the Minister of Education and Culture RI no. 158 1987 and no. 0543 b/U/1987 which in general can be described as follows:

A. Alphabets

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	h	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vowels

Vowel (a) Length = â

Vowel (i) Length = î

Vowel (u) Length = û

C. Diphtong Vowels

أُو = aw

اِي = ay

أُو = û

إِي = î

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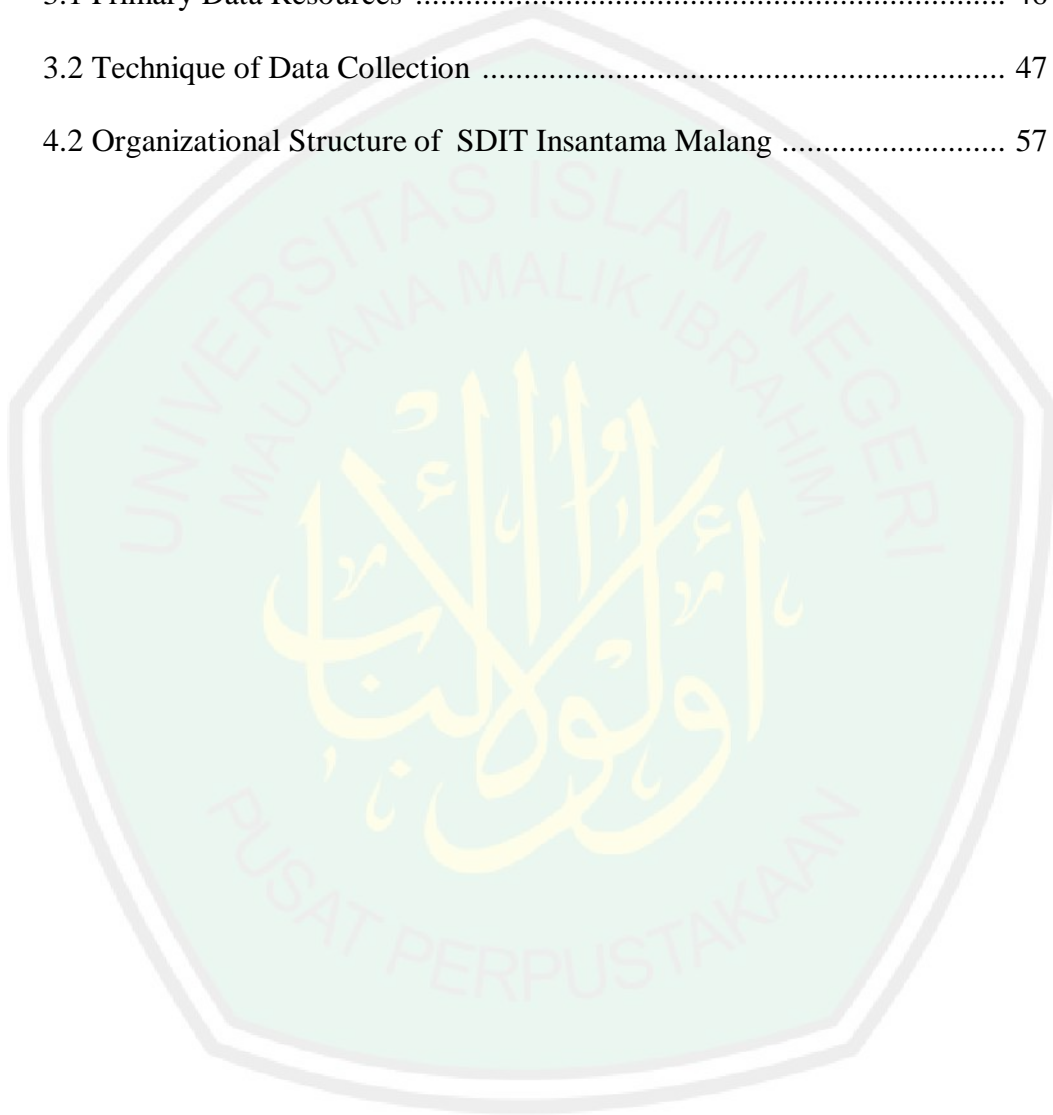


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ABSTRAK

Munfarida, Dhenik. 2017. *Pendidikan dan Pelatihan Karakter Islami di SDIT Insantama Malang*. Skripsi. Pendidikan Guru Madrasah Ibtidaiyah, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: H. Mokhammad Yahya, MA, Ph.D

Kata Kunci: *Sekolah Islam Terpadu, Pendidikan Karakter*

SIT atau Sekolah Islam terpadu merupakan sebuah model sekolah yang mengintegrasikan pendidikan umum dengan pendidikan agama dalam sebuah jalinan kurikulum. Model pendidikan ini merupakan solusi alternatif bagi orang tua yang menginginkan porsi pendidikan yang lebihimbang bagi putra-putrinya. Namun di sisi lain konsep pendidikan yang digunakan oleh sekolah yang tergabung dalam JSIT (Jaringan Sekolah Islam Terpadu) masih menuai pro kontra di masyarakat. Hal ini disebabkan karena konsep pendidikan yang digunakan bukan berasal dari nilai-nilai asli bangsa Indonesia, namun diadopsi dari gerakan pembaharuan Islam di Timur Tengah.

Tujuan penelitian ini adalah untuk: (1) menjelaskan model pendidikan karakter di SDIT Insantama Malang, (2) mendeskripsikan proses pendidikan karakter di SDIT Insantama Malang, (3) menjelaskan faktor pendukung dan penghambat proses pendidikan karakter di SDIT Insantama Malang.

Untuk mencapai tujuan tersebut digunakan pendekatan penelitian kualitatif dengan jenis penelitian studi kasus. Peneliti bertindak sebagai instrumen utama penelitian. Teknik pengumpulan data yang digunakan adalah wawancara, observasi dan dokumentasi. Data dianalisis dalam tiga tahapan, yaitu: mereduksi data yang tidak relevan, memaparkan data dan menarik kesimpulan. Uji keabsahan data dilakukan dengan dua teknik, yaitu: triangulasi dan membercheck.

Hasil penelitian menunjukkan bahwa: (1) model pendidikan karakter di SDIT Insantama Malang adalah pendidikan karakter berbasis nilai religius yaitu pendidikan karakter yang berdasarkan Al-Quran dan Sunnah, pendidikan di karakter di SDIT Insantama Malang mengacu pada dua hal, yaitu: pola pikir dan pola sikap, (2) proses pendidikan karakter di SDIT Insantama Malang dilakukan dengan berbagai macam strategi, antara lain: terintegrasi dalam mata pelajaran, terintegrasi melalui kegiatan pembiasaan, terintegrasi dalam kegiatan ekstrakurikuler serta terintegrasi dalam kegiatan insidental, (3) faktor pendukung proses pendidikan karakter di SDIT Insantama Malang adalah: kerjasama dengan orang tua, sumber daya manusia yang memadai, sedangkan faktor penghambat proses pendidikan karakter di SDIT Insantama Malang meliputi: orang tua yang bekerja di luar kota, kelelahan peserta didik dan kemampuan peserta didik yang sangat beragam.

ABSTRACT

Munfarida, Dhenik. 2017. *Educating and Nurturing Islamic Character at SDIT Insantama of Malang*. Thesis. Islamic Primary Teacher Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: H. Mokhammad Yahya, MA, Ph.D

Key Words: *Islamic Integrated School, Character Education*

SIT or Integrated Islamic school is a school model that integrate general education with religious education in a curriculum. This education model is an alternative solution for parents who want a more balance education for their childrens. But on the other side the education concept which is held by the school joined in the JSIT (Integrated Islamic Schools Network) still have pro contra in community. This is because the education concept was held by JSIT not come from the values of nationality, but adopted from the reform movement of Islam in the Middle East.

The purpose of this research is: (1) to explain character education model at SDIT Insantama Malang, (2)to describe character education process at SDIT Insantama Malang, (3) to explain supporting and inhibiting factors in character education process at SDIT Insantama Malang.

To reach that purposes are used qualitative research approach with case study research type. The researcher as the main instrument of research. Data collection technique that is used is interview, observation and documentation. Data has been analyzed in three stages: reduce irrelevant data, displaying data and draw conclusions. Data validity was done with the two techniques, namely: triangulation and membercheck.

The result of research showed that: (1) character education model at SDIT Insantama Malang is character education based on religious values which is character education based on Al-Quran and Sunnah, character education at SDIT Insantama Malang refers to two things, namely: mindset and attitude patterns, (2) character education process at SDIT Insantama Malang done with various strategy, among others: integration in the lessons, integration through practicing activities, integration through extracurricular integration in incidental activities, (3) supporting factors in character education process at SDIT Insantama Malang is: collaboration with the parents, qualified human resources, while inhibiting factors in character education process at SDIT Insantama Malang is: parents who live outside the city, fatigue of students and various ability of students.

ملخص

مفردا، دينيك. ٢٠١٧. التعليم والتدريب في الطابع الإسلامي في المدرسة النموذجية Insantama مالانج. Skripsi. التعليم المتعلم المدرسة الابتدائية. كلية علوم التربية والتعليم. الجامعة الحكومية الإسلامية مالانج. مشريف الحج محمد يحيى الماجستير Ph. D

المدرسة النموذجية هي المدرسة التي يندمج بين التعليم العام والتعليم الديني في منهج الدراسة. وهي المدرسة النموذجية الحلّ البديل الآباء الذين يريدون معادلة في التعليم لأبنائهم. وفي ناحية أخرى، هذه المدرسة الذي ينطبق على المدرسة التي يلتحق في ارتباط المدارس النموذجية يكتسب تأبيدا وتعارضاً في المجتمع لأنّ تصوّر التعليم الذي يستعمل فيها لا يشتقّ من ناحية قبيلة اندونسي، ولكن متبّع من حركات تحديث الإسلامي في الشرق الأوسط

غاية هذه التعليم أي (١). ليوضح تصوّر التعليم الطبيعي في المدرسة النموذجية Insantama مالانج (٢). ليفسر طريقة التعليم في المدرسة النموذجية Insantama مالانج (٣). ليوضح عوامل العماد والعراقيل في طريقة التعليم في المدرسة النموذجية Insantama مالانج

ليجترح تلك الغاية يستعمل باحث مقارنة نوعي بدراسة حالة. وكانت جمع البيانات المستخدمة هي المقابلة، وملاحظة، وتوثيق. وقد تمّ تحليل البيانات على ثلاث مراحل، أي : تفريق البيانات اللاتي لاصلة لها بالمجموع، قدم البيانات واستخلاص النتائج، إختبار البيانات ارتكبت مع اثنين triangulasi و membercheck

ظهرت النتائج مايلي : (١). نموذج التعليم في المدرسة النموذجية Insantama مالانج هي تعليم الطبيعي القائمة على قيمّ الديني. وبشير التعليم الطبيعي في المدرسة النموذجية Insantama مالانج أنه على أساس القرآن والسنة لأمرين: العقلية والنفسية. (٢). أداء عملية التعليم الطبيعي في المدرسة النموذجية Insantama مالانج مع مجموعة متنوعة من استراتيجيات، مثل : المتكاملة في الموضوعات، المتكاملة من خلال التعود، والمتكاملة في الأنشطة المنهجية، وكذلك متكاملة في الأنشطة العرض. (٣). العوامل الدائمة لعملية التعليم في المدرسة النموذجية Insantama مالانج، أي: التعاون مع الآباء والأمهات، الموارد البشرية الكافية، مع الحدّ من عوامل في العملية التعليمية وتشمل الشخصيات في المدرسة النموذجية Insantama مالانج، يعني: الآباء الذين يعملون خارج المدينة والمتعلمين استفدت وقدرة المتعلمين متنوعة

CHAPTER I

INTRODUCTION

A. Background

The world of education in Indonesia has experienced dichotomy of knowledge since the beginning of the establishment of formal education. This dichotomy has occurred because there is a distinction between the general and religious education. In the colonial period, general education which was held by the colonialists only allocated for the noble people and those who have money. While the common people could not have education in the formal schools.

Pesantren is the genuine concept of education Indonesia initiated by kyai and Muslim scholars. At the beginning, Pesantren was established to provide education especially in the field of religious studies. This type of education can be accessed by anyone from all social status and economic classes. Because of this condition there is a lot of poor people who cannot access the formal education, diverting their interests to choose to study at pesantren.

When Indonesia get their independence, the power to regulate education is lied to the Indonesian government. Then the government has made formal education system that consists of three levels namely: elementary education, Junior, and high school. Over the time educational policies have appeared to color the world of education in Indonesia. Nowadays all of the Indonesian people can access the formal education without any differentiation again.

But the problem of educational dichotomy still remain in Indonesia. Many people still consider formal education and religious education as two different things. This is compounded by the lack of hours for religious studies in formal (public) schools. So that it strengthens the impression that the religious education is something that is separated from the general education.

Based on this condition many parents in Indonesia have chosen to put their children in two different institutions at the same time. In the morning, the children go to a formal school to get general lessons, after that they should go to the *madrasah* (Islamic school) that teach Islamic studies or commonly known as *madrasah diniyah* or TPQ (Quranic Studies Centre).

This reality has created hot debate in the society. In one hand, parents want their children get the best education but on the other hand the models of education that teach separately between general education and religious education are believed to have many weaknesses. To mention one of those weaknesses is that the existence of this distinction has made children think that general science and the science of religion are two different things and cannot be incorporated. While ideally all knowledge are related and integrated with one another. In the concept of integration religious science is the basic or foundation for a person to think and act. Religion functions as the spirit for the development of the general sciences. There is no distinction between the science of religion with general science. A person must have and apply both sciences in his or her life.

In addition to that the education model that distinguishes between the general and religious education is less effective for learners. Many parents who

then chose not to send their children in religious schools (madrasah diniyah) because they felt that the public/ formal school has consumed much time for their kids. Therefore if they have to send their kids to madrasah for religious studies after they have consumed much of their time in the public school, the parents considered it is not appropriate and unhelaty for their kids. The existence of this educational dichotomy also causes the emergence of different perception and attitude in education. Formal (public) school or SD is considered by some people more important and more prestigious than schools Islamic school or madrasah diniyah. The non-religious sciences are considered more beneficial from religious sciences. This causes the children who school in the madrasah and pesantren are considered as traditional and moving away from development of modern life.

In fact when there is a distinction between the general (non-religious)and religious education, it is almost certainly causing multidimensional crisis that are rooted in our lives. Then many people began to think that there is something wrong in our education system. It is also can be assumed that there will be a correlation between public education that is not balanced with religious education or moral education with moral degradation among the young generation.

This problematic situationhas created concerned among some Indonesian groups to come up with a new education model. The educational model that integrate between general knowledge with the science of religion in a balanced portion. This type of education preferred to combinethe cognitive aspect of learning with other aspects of learning namely affective and psychomotoric aspects of learning.

This concept of education is then manifested in the form of Integrated Islamic Schools (SIT). Its elementary education level is known with the name SDIT (Integrated Islamic Primary School). This school has the concept of integration that is trying to integrate the lessons at public schools generally with the lessons of religion in an interwoven curriculum. SDIT also emphasizes the integrity in its teaching methods and the active involvement of parents and communities to build character and competition of the learners. With the concept of integrated education, SDIT become a new alternative for parents who will put their children on the basic level/ primary education. With the concept of integration, SDIT become a new trend in the world of education. This portion of the lesson that balance between the general and religious lessons make many parents who are interested to send their children at SDIT felt more comfortable compared with at public school(SD). Moreover, many parents think that primary school is very crucial in child development phase. At this stage the personality or character of children are formed, therefore the right choice of the right school is absolutely important to be opted by parents.

Many parents who assess the concept of education offered by the SDIT are able to answer the concern of many people about the poor morals of the young generation. The provision of religious sciences that is given at SDIT has been considered sufficient as the foundation for the character or personality of a child. In addition to the existence of integration between general lessons with religious studies at SDIT, parents also considered SDIT to be more effective than if they

must send their children to the two institutions separately, although the consequences are time learning at school is relatively longer.

Although there is always disagreement with the existence of SDIT. Some people assume that the existence of SDIT thus causing differentiation in terms of social class in the world of education, knowing that school fee at SDIT is relatively more expensive compared to schools in general, so that mostly those who are interested at SDIT is among the middle or upper class in the society. In addition some people still question whether the concept that was being carried by SDIT that is united in SIT is in accordance with Indonesian context, knowing that SIT itself is not the original product of Indonesia. The reform movement of Islam that occurred in the Middle East in 1970s has big enough impact in Indonesia. One of the reform movement is the movement of the Muslim Brotherhood in Egypt that is able to spread their movement to various countries including Indonesia.

The reform movement has various aspect including a reform in education. Some people consider that the concept of SIT is one of the concept of Islamic renewal from one of the reform movement of Islam in the Middle East. So some people have considered that SIT have political interests in addition to hold the interests in education. And also because their educational concept is not originally derived from the original values of Indonesia, many people are still questioning the relevance and fitness of SDIT within the Indonesian context.

Even though there are pros and cons, in fact SDIT still get a special place in the hearts of the community. The number of SDIT from year to year recorded has

increased. According to Jaringan Sekolah Islam Terpadu (JSIT) Jawa Timur until now the number of SDIT listed in East Java has reached 89 schools.¹ Malang which is famous as the city of education also is not excepted from the trend of SDIT. Although there have been many schools that stand in Malang, but SDIT in Malang is also mushrooming. That could be one of the reasons why the number of SDIT from year to year is steadily increasing.

One of SDIT in Malang is SDIT Insantama Malang. This school is one of the schools that try to implement the concept of Islamic education which is based on the Quran and Sunnah. In its implementation, this school combines the general lessons and the lessons of religion to become a single teaching curriculum in school. The school has located in Jalan Kaliurang No. 133 Malang has jargon "School of the Champion and Leader". From the jargon it is clear that this school has a mission to prepare students to become candidates for the leader in the future. With the existing learning system, this school is trying to form the characters of the learners in terms of cognitive, affective and psychomotoric empowerment. This school also has many development programs that support the mission of the school. SDIT Insantama has special program that wasn't exist in other school, like Insantama Market Day, Student Creativity Day and etc. SDIT Insantama is also one of the schools that have joined with the JSIT system. JSIT as the umbrella organization of all Integrated Islamic schools in Indonesia also has its own curriculum that was the result of the integration or combination of general

¹ The Website JSIT East Java, <http://jsitjatim.com/index.php/infosekolah>, accessed on November 21 2016 at 9:28

lessons with religious studies, including character education. This is the concept that is used by all members of the JSIT in Indonesia.

Character education itself is not a new discourse in Indonesia. For instance, Ki Hajar Dewantara has stated that education is an effort to grow the outstanding traits (characters), mind (*intellect*) and the body of the person.² But, character education turned into a trend when in 2010, national education minister launched a program called character education. This policy does not remove all social deviations that have been occurred, especially among the young generation which are possibly experiencing moral degradation.

Character education in Indonesia is the education which is based on the values of the noble notions. But in the concept of Integrated Islamic Schools, character education is based on the values of Islam that is derived from the reform movement of Islam in the Middle East. These values were adopted and applied in all schools that are united under the system of JSIT throughout Indonesia.

This condition then raises the question that deserves to be examined in more depth. The question is whether the concept of character education is applied by SDIT in line with the Indonesian context, considering that the concept that is brought is not derived from Indonesia. In addition, the level of basic education is the most important thing is the formation characters of learners. This is a very interesting for the author to know more in what and how is the character education at SDIT. Because of it the author tooks the title of the research "Educating and Nurturing Islamic Character at SDIT Insantama of Malang".

² Muchlas Samani mentioned and Hariyanto, *Konsep dan model Pendidikan Karakter* (Bandung: PT Remaja Rosdakarya, 2014), p.30 vii

B. The Statement of Problem

Based on the above research context, so the statement of problem of this research is:

1. What is the model/ type of character education that has been developed at SDIT Insantama Malang?
2. How is the process of character education at SDIT Insantama Malang?
3. What are the supporting and inhibiting factors in the implementation process of character education at SDIT Insantama Malang?

C. The Objective of the Research

Based on the statement of the problem above, the objectives of this research are:

1. To explain the model of the character education that has been developed at SDIT Insantama Malang.
2. To describe the character education process at SDIT Insantama Malang.
3. To explain the supporting and inhibiting factors in character education process at SDIT Insantama Malang.

D. The Significance of the Research

The Benefits will be taken from this research is divided into two kinds, namely theoretical benefits and practical benefits. Now the theoretical benefits are the benefits for the development of pure science. Theoretical benefits of this research is to add scholarly treasure about education especially on the scope of the character education students in the schools. While the practical benefits are the

benefits can be felt directly by the parties involved in this research. Practical benefits of this research is divided into several different, among others:

1. For the authors, this research can be used as empirical experience in applying the knowledge they have learned in college.
2. For the course, the results of this research are expected to be used as a reference for directions to be developed in further research. Besides this research can be used as a reference for directions to provide solutions for the development of schools in partnership with the course.
3. For Faculty, research results are expected not only to add a library collection in FITK, but also can be developed and used as a reference for further research, especially research in the field of basic education.
4. For schools, research results can be used as material for evaluation and reflection on the schools to make up the development programs that better again in the future.

E. Research Originality

Before performing the research process, researchers conduct studies of previous research related to the topics that will be examined. This study is intended to ensure that the topics that will be examined has never been examined previously. From the results of the study has not been found the research on the topic which is exactly the same as, but there are several research related to the discussion about the formation of characters in schools, namely:

1. Undergraduate theses of Desy Anindya Rosyida

Desy Anindya Rosyida bachelor theses (2012) student of Islamic Primary Teacher Education Program, Science and Teaching Faculty, Islamic State University of Maulana Malik Ibrahim Malang entitled "The implementation of character Education students through religious activities at MI Roudlotun Nasyiin Purwokerto Srengat Blitar." The Purpose of this research is to know how the implementation of character education students through religious activities at MI Roudlotun Nasyiin Purwokerto Srengat Blitar. In this research the researcher describe the religious activities at MI Roudlotun Nasyiin in forming the characters of students are read a short letter of Quran before learn, praying dluha on hours breaks, praying dhuhur, and hold temporary pesantren.

Related to the research there are parallels with the research that will be done, that is same regarding the establishment of the characters students in schools. The research that will be done at SDIT Insantama Malang will also provides an overview of the formation of the character of students who performed through education characters. The research done by Desy Aninda Rosyida saw the formation of the character through religious activities, while on this research will provide all the efforts of the school as a whole in all its aspects to form characters learners through education character is done in schools.

2. Undergraduate thesis of Resti Fauzia

Resti Fauzia bachelor theses (2015) student of Islamic Primary Teacher Education Program, Science and Teaching Faculty, Islamic State University of Maulana Malik Ibrahim Malang entitled "The Formation of characters students through school Culture in SDIT Yaa Bunayya Pujon". The purpose of this research is to know how the formation of characters students through school culture at SDIT Yaa Bunayya Pujon. In the research the researcher describes the culture of schools in SDIT Yaa Bunayya which formed the character of the students is self-development activities that have routinely/structured such as praying together, lunch together, tahsin Al-Quran, morning ceremony, dzikir Jamai, iftisah dirosah and guidance counseling and non routine self-development activities.

Related to the research there are parallels with the research that will be done is same regarding the establishment of the characters students in schools. The difference is on the research done by Ridha Resti Fauzia describes the formation of character through the culture of the school. While in this research will be more broadly, this research will be drawing that the formation of characters not only through the culture of school but through various aspects that exist in school and integrated in the character education in schools.

F. Definition of the Term

The definition of this term is the definition given by researchers to the main variables in the context of the research carried out, so that there is a common

perception between researchers with a reader. Some of the variables that need to be given the definition among others:

The character is the nature of the personality, moral strength inherent in the individual who became the basis of the works or the behavior of a person either consciously or unconsciously which became the identity of an individual to distinguish it with the other individuals. The character is a human potential since birth, but can be changed or modified during the process of human life itself. In the context of this research the characters referred to honourable characteristic that try built by the school through various efforts, so that becomes the habit of the individual/ students and become the distinguished identity for students who are consciously or unconsciously become the basis of all behavior's student

G. Structure of the Thesis

In this study, researchers share research report to six chapter. The first chapter is introduction. In this chapter researchers explain the background research, focus of the research, purpose of the research, the benefits, originality research, the definition of the term and systemic of discussion. Outline the first chapter is introduction to the process of the research that will be done by researchers.

The second chapter is the study of the library which contains the basis of the theory and the framework of thinking. Chapter two is a provision in the beginning researchers that a theoretical studies to perform analysis of the research data.

The third chapter of the research method, which contains approaches and types of research, the presence of the researcher and research location, data and

data sources, technique of collecting data, analysis and research procedures. In general chapter three explains the preparation of researchers to take data in the field including analysis will be done after the collected data. Chapter three this is the method or tools that will be used for researchers analyzing data research results.

Chapter four namely exposure data and the results of research, on this chapter researchers displays data the results of research in the field has been done by the researchers. Chapter four this is the result of what the researchers in the previous chapter.

Chapter five is a discussion, on this chapter researchers perform data analysis that has been shown in chapter four. Analysis will be done by compare findings research in field with the theory that is used to analyze. Analysis is done to answer the focus of the problem and interpret the results of research findings.

Chapter six is the cover which contains the conclusion and suggestions. The conclusion is the answer from the focus of the problems that have fixed. Suggestions intended for the parties related to the research carried out by the research.

CHAPTER II

REVIEW OF RELATED LITERATURE

There are several topics that need to be explain further in this thesis as the fondation of analysis of this thesis. Those topics include Integration of Knowledge and Religion, Education and Its Function, and Character Education.

A. Integration of Knowledge and Religion

As we know that in Islam there is no contradiction (dichotomy) between science and religion. In Islam all knowledge must be learned both for man as well as woman. Dichotomy exactly appears from the West, especially Europe. Contradiction between religion and knowledge that culminated in the execution of Galileo Galilei cause the Westerner against religion, this insident cause Westerner removes religion from all his life line, including in knowledge. At the same time Muslims undergoing obstinancy think, because there are disintegration of the internal Islam. It is make Muslims are increasingly totally isolated from the knowledge and being contented with remoteness rather intellectual property. While the West to dynamically experienced rapid progress along with the progress of their tecnology and knowledge. When the West began to bother Islam, people began to realize their weakness in intellectual and politics under the authority of the secular nation. The time is called with the colonization.³

³ M. Zainuddin, Paradigma Pendidikan Terpadu Menyiapkan Generasi Ulul Albab, (Malang: UIN Malang Press, 2008), page 25

In behaving this colonization Muslim intellectuals divided into two group. The first group chose to follow the pattern of the West to build the educational discourse, because even though usurped Western civilization considered bringing progress to the life of people. While the second group try to distance themselves from all that comes from the West. They consider education carried by the West aims to destroy the traditional cultural heritage. This is the root of dichotomy in education that is sweeping the Muslim countries including Indonesia.⁴

To solve the problem of dichotomy, Muslim intellectuals try to seek alternative solutions. This is shown by the emergence of various new ideas, including Islamization of science that's initiated by Ismail Raji al-Faruqi, Naquib al-Attas and Sayyid Hussein Nasr.⁵ The idea of Islamization on science first emerged in 1977 when the conference of Muslim education in Makkah. In the conference Naquib al-Attas and Ismail Faruqi said his ideas about the Islamization of knowledge. According to Naquib the greatest challenge facing the Muslim is the challenge of knowledge, not the form of ignorance, spread the knowledge to the whole world by Western civilization. According to Naquib way that must be done first is with purify Western science from the elements that are contrary to the teachings of Islam and then

⁴ Ikhrom, *Dikotomi Sistem Pendidikan Islam* in Ismail SM (ed) *Paradigma Pendidikan Islam* (Yogyakarta: Pustaka Belajar, 2001), page 109

⁵ M. Zainuddin., *op. cit.* page 27

formulate and integrate the essential elements of Islam and key concepts to produce the composition that summarizes the core knowledge.⁶

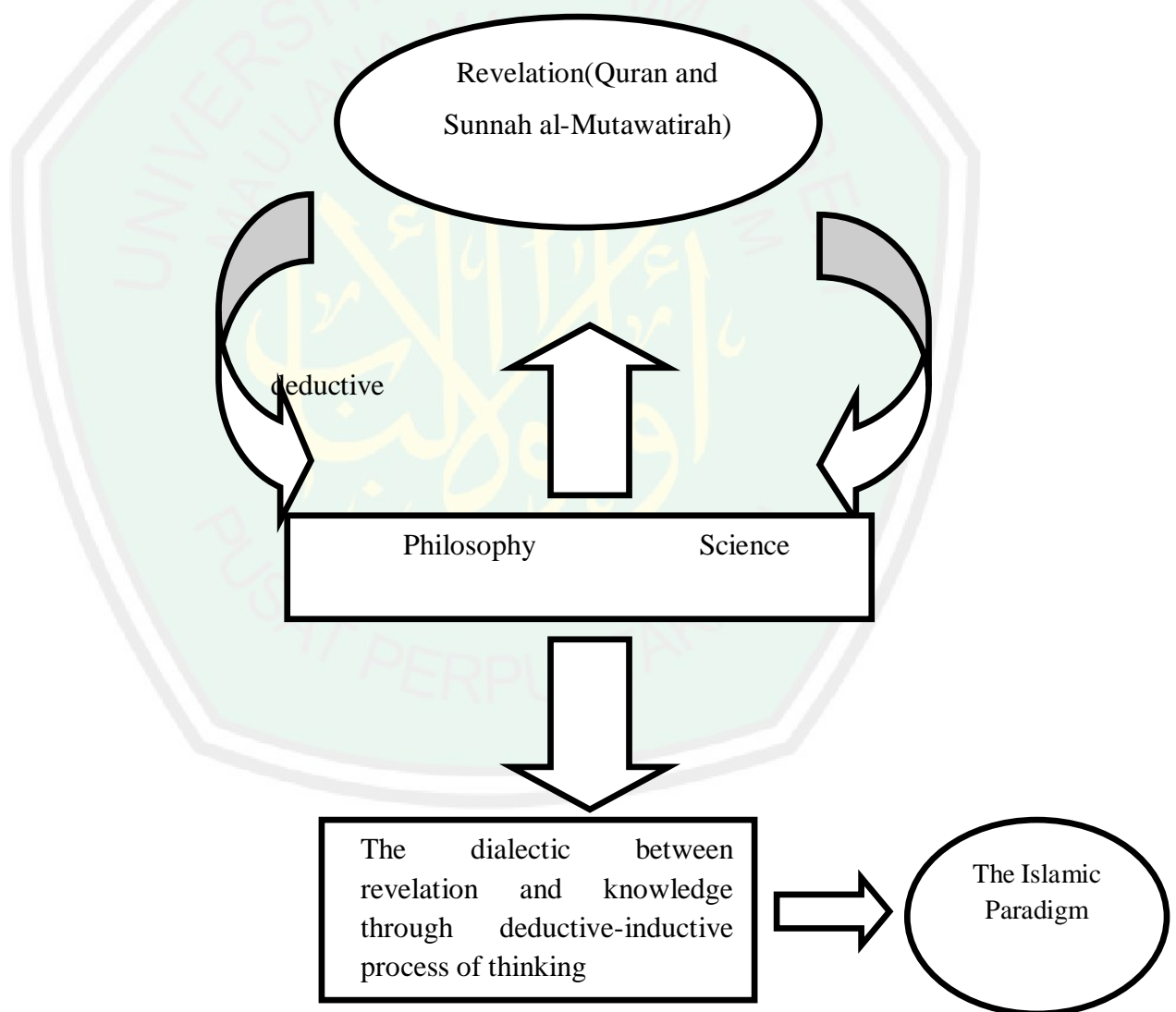
Indonesia as one of the largest Muslim population in the world interested with integration efforts between science and religion. In Indonesia the concept of integration is known with integrated education. This concept combines between revelation (Quran and Sunnah) with philosophy (ratio). Revelation is an absolute truth that must be believed and not refuted. Al-Quran as kauniyah verse that's deductive provide scientific information to the people about the phenomenon of the universe (kauniyah verse) that's inductive. Meanwhile the philosophy and science as the products of the human mind must reveal the truth of revelation continuously until the truth unfolds and spread to the community.⁷

The assesment of revelation continuously will give birth to a theory and at the same time the theory of science must be essentially from revelation. Revelation contains scientific information (history, law, ethics and so on) that absolutely true. Therefore, task scientists must do his justification (not justified) through study and research. Thus the scientists expected to provided scientific information through two- verse him namely Al-Quran as kauniyah verse and the law of the of universe as a kauniyah verse. So, there is occurs the dialectic between science and religion. The philosophy as rational-speculative thinking method has task for doing reflection constantly about the creation of the universe. While the science as rational-empiric thinking

⁶ Sayyid M Naquib, Islam dan Sekulerisme, in M. Zainuddin, Paradigma Pendidikan Terpadu Menyiapkan Generasi Ulul Albab (Malang: UIN Malang Press. 2008), page 69

⁷ M. Zainuddin, *op. cit.*, page 42-43

method has task for looking the evidence of truth from kauliyah verse. The problem it is reflection which has not yet been able to found its empirical evidence approached through philosophy, while the problem can be verified empirically approached through science. The chart below describes the Integration paradigm of science with religion:⁸



Picture 2.1 Chart of Integration Paradigm of Science and Religion

⁸ *Ibid.* Page 43-44

Integrated Islamic schools is one form of integration application of science with religion. In the application of the Integrated Islamic schools meaning as school that is implement education with integrating general education and religious education in a curriculum. Not only that, the word integrated in Integrated Islamic Schools also has meaning as integrity of learning methods that can optimize cognitive, affective and psychomotoric of learners. In addition integrated also means integrating aqliyah, ruhiyah and jasadiyah which in its implementation combines active engagement learning tenvironment, namely school, the house and the community.⁹ From various explanations can be drawn the conclusion that the meaning of integrated in Integrated Islamic schools is school that conduct an education by integrating general education and religion in a curriculum, combines a variety of methods to maximize all potential of students and involve an active learning environment to build character and competition of students.

B. Education and Its Function

1. The Definition of Education

In the definition of the most extensive education is life.¹⁰ Education is all the learning experience that took place in all the environment and throughout his life. Education as vacations life situations that affect the growth of the individual.

⁹ The Website JSIT Indonesia, <https://jsit-indonesia.com/sample-page/makna-terpadu-pada-sit/>, accessed on December 20 2016 at 18:48

¹⁰ Redhja Mudyahardjo, *Pengantar Pendidikan Sebuah Studi Awal tentang Dasar-Dasar Pendidikan pada Umumnya dan Pendidikan di Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2006), page 3

In a more narrow definition, education is defined as a conscious effort done by the family, community and government through the activities of the guidance, teaching and or exercise that took place in the school and outside the school throughout the life, to prepare students to be able to play a role in various environment in a timely manner in the future. Education is the programmed learning experiences in the form of formal education, non-formal and informal at school and outside the school, which lasts a lifetime that aims to optimum consideration of the abilities of the individual, so that in the latter days can play the role of living in a timely manner.¹¹

In the Law of National Education System number 20 year 2003 mentioned that "Education is conscious and planned effort to realize the learning environment and the learning atmosphere in order for learners to actively develop their potential to have spiritual strength religious restraint, personality, intelligence, moral and necessary skills to himself, community, nation and state."¹²

In the book of Planning for Teaching Prof. Rechey provide the definition that the term education concerning the broad function of the maintenance and improvement of the life of a public especially bring citizens carry the new citizen (young generation) for doing their obligation and responsibility in society.¹³ So education is a process that is wider than

¹¹ *Ibid.*, page 11

¹² The Law on National Education System No. 20 2003 Article 1 paragraph 1

¹³ The team of lecturers FIP of IKIP Malang, *Pengantar Dasar-Dasar Kependidikan*, (Surabaya: Usaha Nasional, 1988), page 4

the process that took place in schools. While Ki Hajar Dewantara as the father of education in Indonesia explained that education is efforts to grow the outstanding traits (characters), mind (*intellect*) and the body of children.

From the various definitions, we can draw the conclusion that education is the all activity and human efforts to increase the potential (intelligence, skills and attitudes) that exist on each individual so that the potential can be developed and have benefit for the life of the individual in the future as well as the benefits for the community where the individual life. Education is not limited to a specific time and space, but continue process for a lifetime.

2. The Function of Education

The main goal of education is the man conducted many aspects and his nature is very complex. Education has a very wide function, remember that dimension of education is not limited. Some functions such as :

a. Education as a Cultural Transformation Process¹⁴

As a cultural transformation process of education means as an activity for the inheritance of the culture from one generation to other generation. Cultural values are processing of transformation from the older generation to the younger generations. There are three forms of transformation namely: The values that are still appropriate forwarded, the values that are less appropriate repaired or adjusted

¹⁴ Umar Tirtarahardja and S. L. La Sulo, *Pengantar Pendidikan*, (Jakarta: Rineka Cipta, 2008), page 33

with epochs, and the values that are considered does not match removed or replaced.

b. Education as a Process of Personal Formation¹⁵

As the process of the formation of personal, education is defined as a systematic and systemic activity focused to personality formation learners. Personal formation process includes two goals, there are personal formation for those who have not grown up by those who are adults, and for adult with their own effort.

For individuals who have not yet adults and he need to get guidance, exercises and experience through dealings with their surroundings, especially education environment. For individuals who are adults, personal formation is the development of themselves so that their quality of the personality increasing simultaneously with increasing challenges in the life that always changed.

c. Education as a Process of Preparing Citizens¹⁶

Education as preparing citizen is defined as planned activity that is planned preparing learners in order to become a good citizens. The term good here is relative depending on the national goals of each nation because each nation has a philosophy of life that is different. For us, as Indonesian citizens good citizens interpreted as individuals who are aware of the rights and obligations as citizens.

¹⁵ *Ibid.*, page 34

¹⁶ *Ibid.*, page 35

C. Character Education

1. The Definition of Character

Character is a term that has gained the attention of the public. Especially when deemed more social deviations that occurred at this time. But there is still so much to be confused what is the hole meaning of characters. Rutland explained that character comes from the latin word that means "carved". A life as a block of granite which carefully carved or beaten in vain that will eventually become the best creation or debris damaged. The character is a combination of virtues and values that carved in the living stone, which will reveal the actual value. There is no cosmetic improvements, there is no order of the decoration can make a stone that is not useful to an art that lasts. Only characters that can do it.¹⁷

In the great dictionary Indonesia language characters narrowly defined as the attributes of the psyche, morals or Outstanding traits that distinguish one from the other, behavior. Figure.¹⁸ A man who has character means a person who has the characters, have personality. Meanwhile in psychology dictionary said that characters are personality reviewed from the starting point of the ethical and moral, for example honesty someone, usually has nothing to do with the characteristics of the relative remains.¹⁹

Characters more clearly refers to a series of the attitudes and behavior, motivation and skills. Characters include the attitude as the desire to do the

¹⁷ Mark Rutland, *Karakter itu Penting Translation Ly Yen*, (Jakarta: Light Publishing, 2009), page 1

¹⁸ Kamisa, *Kamus Lengkap Bahasa Indonesia*, (Surabaya: Kartika, 1997), page 281

¹⁹ Dali Gulo, *Kamus Psikologi*, (Bandung: Tonis, 1982), page 29

best intellectual capacity as critical thinking and moral reasons such as the behavior of honest and responsible defend moral principles in the situation is full of injustice, interpersonal skills and emotional which allows one to effectively interact in various conditions and commitment to contribute to their community.²⁰

Hermawan Kertajaya proposed that the character is characteristic owned by an object or individual. The characteristic is genuine and deeply rooted in that encourage how one act, behave, peering out and respond to something. This characteristic is also remembered by the other about the individual and decided people's behaviour (like or dislike) to that individual. Characters allows individuals to achieve sustainable growth because characters provide consistency, integrity and energy. People who have strength character will have momentum to achieve their goal. In other side, people with weak character will be slower to move and could not interest others to work together with him.²¹

From some of the understanding can be stated that the character is the quality or strength of mental or moral, Outstanding traits of an individual who is a special personality who became the pusher and the prime mover in all the activities of his life and become the characteristic of an individual that distinguish it with other individuals.

²⁰Ngainun Naim, *Character Building Optimalisasi Peran Pendidikan dalam Pengembangan Ilmu dan Pembentukan Karakter Bangsa*, (Jogjakarta: Ar-Ruzz Media, 2012), page 55

²¹ Hermawan Kertajaya, *Grow with character: The Model of Marketing*, (Jakarta: PT Gramedia Pustaka Utama, 2010), page 3

2. The Elements of Character

There are some elements of the human dimension of psychological and sociological developments related to the formation of the character of man. The elements sometimes also shows how the character of a man. This elements includes attitude, emotion, willingness, trust and the concept of self. The explanation of each element is²² :

a. The Attitude

The attitude usually considered as a part of the character of a person or even a reflection of the character of a man. This is not absolutely true, but in certain things, attitude of a person toward something shows how the character of this person .

The attitude is predisposing to do or not to do a certain behavior, so the attitude is not only the image of the internal condition of pure psychological from the individual, but the attitude is awareness process of that individual nature. This means that this process occurs by subjective and unique to each individual. The uniqueness of this can occur due to the individual differences which is derived from the values and norms that want to maintained and managed by each of the individual. ²³

²² Fatchul Mu'in, *Pendidikan Karakter, Konstruksi Teoritik dan Praktik* , (Jogjakarta: Ar-Ruzz Media, 2011), page 168

²³ *Ibid.*, page 169

According to Oskamp attitudes influenced by evaluative process is done by the individual. Some of the factors that influence the evaluative process is:²⁴

- 1) Genetic factors and physiological, as noted that the attitude is studied, however each individual carried specific characteristics determine the direction of the development of this attitude. On the other hand the factor of physiology plays an important role in the establishment of the attitude through physiological condition. For example, during the young man have a negative attitude toward drugs, but because suffered they must consume certain drugs routinely.
- 2) Personal experience, other factors that determine the formation of the attitude is personal experience that experienced by the individual. Personal experience that experienced directly will provide the influence is more powerful than indirectly experience. There are two aspects that specifically provides a very strong influence in the formation of the attitude of the individual. First, traumatic events that dramatically change the life of the individual, for example of an accident that makes a person loses the members of his body. The second rising the object repeatedly, in example two people who have the

²⁴ *Ibid.*, page 169-171

intensity of the meeting which often will be more likely the growing sense of love between both of them.

- 3) The influence from parents also had a great impact in shaping the attitude of the children. The attitude of the parents become a role model for his children. For example, the old football player, will tend to give birth to children who also love to play soccer.
- 4) Peer group or community groups, these factors also affect the formation of the attitude of the individual. An individual will tend to want to apply the same with the group of friends peer or his community. For example, a naughty children who go to school and make friends with the good boys will probably turned into better children.
- 5) The Mass Media, there is no doubt the mass media has a large enough influence in building the attitude of the individual or community. The Mass Media forms image about a thing and then received by the individual and infiltration into itself. For example, advertising in the mass media that use the high model, white and slim make the perception of the individual that beautiful is high, white and slim. This is the perception that will change the attitude of the individual.

b. Emotion

Emotion is a symptom of the dynamic in the situation felt man comes with its effect on awareness, behavior and also a physiological process.²⁵ For example when we respond to something that involves emotion, we also know the meaning of what we face (awareness). When we are angry and tense, our heart chair watching and will beat faster (physiological). We will immediately react to what upon us (behavior).

The emotions are generally always negative connotations, remembering those who often emotional or too unfeeling people tend to seem as the weak, peevish and unstable psychologys situation. But actually the emotions far away from the negative things like that. In general the emotions that exist on humans include: anger (violent, raging, offended, beaver, hostile and others), sorrow (bitter, miserable, melancholy, pity themselves, lonely and others), fear (worry, nervous, worry, misgiving, not calm and others), pleasure (happy, happy, lightweight, satisfied fun and others), Love (acceptance, friendship, trust, kindness and others), surprised (astonishment, was stunned), annoyed (despised, Spoiled, nausea, hate) and shame (regret, disgrace, impatient).

c. Belief

²⁵ *Ibid.*, page 171

Belief is the cognitive components of person from sociopsychological factor. The trust that something is true or false on the basis of the evidence, suggestion authority, experience, and intuition is very important to build character of the person.²⁶ Belief gives the perspective on human beings in respect of the reality and it provides the basis for a human being to take their election and determine the decision.

The belief is formed by the knowledge. But sometimes belief also formed by the needs and interests. Rich people believe that stability is a good thing because he had an interest in maintaining the squalor. Other things that also build trust is openness (transparency).

d. Habbit and Willingness

The habit is sociopsychological component of conative factor.²⁷ The habit are aspects of human behavior that stay in itself, progress automatically, not planned. The habit is the result of things that are repeated in a long time or as a typical reaction is repeated several times. Each individual has different habits in response to given stimulus. The habit of giving behaviour pattern it can predictable.

While willingness is the condition that reflects the character of a man. There are people who have a strong willingness to overcome the habit, but there are also people who have a weak willingness. Many people believe that the willingness has great power, because people

²⁶ *Ibid.*, page 176

²⁷ *Ibid.*, page 178

with a strong willingness tend to be able to get what he wants. But sometimes a great willingness that is unrealistic and not in accordance with the actions that are done thus makes a person failed to achieve what he want.

e. Self-Conception

One of the other important matters related to development of characters is self conception. Self-conception is the perception of an individual against himself, so that he could respect himself and treat himself in accordance with how he saw himself.

The process of self-conception is a totality process both conscious and unconscious, about how the characters and ourselves formed. Self-conception is how I must build themselves, what I want and how I put myself in life. Self conception is a process prevent preference flows in life.²⁸ With have good self-conception someone will know who he was and what his purpose in life and all the behavior is a manifestation of the efforts of a person to achieve the purpose of his life. Self-conception is very important for anyone who cares for the development of the characters.

3. The Definition of Character Education

Character education is not a new discourse in education. Since initiated by the Education Minister Muhammad Nuh on 2010, this word have a high response from all circles. Moreover with he feels imbalance of education

²⁸ Ibid., page 179

is seen from the behavior of graduates from formal education today, such as corruption, free sex among teenagers, drugs and etc. All felt stronger when the country is in crisis and persistent not depart from the crisis experienced.

The term education characters itself still rarely defined clearly. This is cause misreading of the meaning of the character education in community. Some error or inaccuracy about the meaning of the character education in society such as for example, education characters narrowly defined as religious lessons and civics,²⁹ it becomes the responsibility of the religion and civics teachers, character education is the subject of education Outstanding traits, education character education is the responsibility of the family not schools, character education means adding new subjects in KTSP. Various inaccuratemeanings is still coloring some thought of our society, causing confusion and mistake in character education application itself.

Character education according to Ratna Megawati is an effort to educate children in order to take a decision with wise and put it into practice in their daily life, so that they can provide a positive contribution to their surroundings.³⁰ In other definitions mentioned that character education is a process of transformation of the values of life to be grown in individual personality so it became one in the behavior in the life of a man.

²⁹ Dharma Kesuma dkk, *Pendidikan Karakter Kajian Teori dan Praktik di Sekolah*, (Bandung: PT Remaja Rosdakarya, 2013), page 5

³⁰ Ratna Megawati, *Pendidikan Karakter, Solusi yang Tepat untuk Membangun Bangsa*, (Bogor: Indonesia Heritage Foundation, 2004), page 95

In this definition, there are three important points: transformation process values, grew in personality and become one in behavior.³¹

Meanwhile in the context of the study P3 character education is defined as learning that lead to strengthening and development of the behavior of children as a whole is based on a specific value that referred by school, this definition conucted meaning³² :

- a. Character education is an integrated education with learning that occurs in all subjects.
- b. Directed at strengthening and development of the behavior of children as a whole. The assumption childern is the human organism that has potential to be strengthened and developed.
- c. Strengthening and development of the behavior based on value that referred by school (institutions).

4. Stages of Character Education

Character education can be classified in 5 stages as follows ³³:

- a. Manners (5-6 years)

In this phase children educated Outstanding traits, especially related with values of the characters follows: honest, true and false, good and evil, and also allowed and forbidden. Education of Honesty is the value of the character that must be embedded in children as early as possible because the value of honesty is the key in life.

³¹ Mohammad Fakry Gaffar in Dharma Kesuma

³² Dharma Kesuma, *op. cit.*, page 6

³³Furqon Hidayatulloh, *Pendidikan Karakter: Membangun Peradaban Bangsa* (Surakarta: Yuma Pusaka, 2010), page 32-36

Education of honesty must be integrated in the family, community and school. If education honesty this can be done effectively means we have built a strong foundation to establishment of a nation.

In this phase the children also must be educated about the character of right and wrong and also good and bad character. Moreover children educated or introduced what can be done and what can't be done. The target is the children has the ability to know which is correct and wrong, which one good and bad.

b. Self-Responsibility (7-8 years)

In a hadith said:

"Send your children running the prayer if they are older seven years old. And if they have ten years old, then smite them if they did not want to perform the Prayer. And separate the bed."

The command to children age seven years began to run the prayer shows that children begin educated for responsible. Especially educated responsible on themselves. Children begin asked to build himself, children begin educated to fill their needs and obligation itself.

Matters related to the needs of the self is to be implemented at the age. The implication is various activities such as eat itself, bath, dressed in their own and others can was undertaken by the children at the age. At this age children also began to be educated to conduct and discipline, because the implementation of the prayer requires children to orderly, obedience and discipline.

Educate praying also means to build their own future. As a consequence means children were educated to determine the choice of the future, determine the ideals and at the same time embedded belief system. This means that the ideals that will be achieved if based on strong belief and willingness. This belief will achieved if it is based on the business really done continuously, orderly and discipline.

c. Care (9-10 years)

After the children are educated about the responsibility of themselves, then the children are educated to start concerned on others. Especially with peer friends where each day they whispered interact. Appreciate others (respect the older and show mercy to the younger), respect the rights of others, working together among friends, help the others, and other activities related to the concerned on other people must start taught at this stage.

On the other hand as a consequence of working together activities and sharing is an education about the importance of responsible on the other. Therefore the values of leadership began to grow at this age. As example is when the prophet began to trusted herding goats in the Makah.

In terms of the age of the pastoral nature that was done by the Prophet when it was before the Prophet 12-year-old, approximately around the age 9-11 years. This is reinforced by the statement "Next after the Prophet 12 years old, Prophet joined his uncle Abu Talib to

trade into the land of Sham".³⁴ Therefore, at this age right if the children involved with the values of concern and responsibility on others, and also aspects of the leadership.

d. The Independence (11-12 years)

Various experiences that have passed through the childer in previous stages more finalise characters children so will bring on independence. This independence is marked with the readiness to accept the risk as a consequence does not comply with the rules.

This independence also means that the children have been able to not only know right and wrong but the children have been able to distinguish which one right and which one is wrong. The children also have been able to distinguish between good and bad.

In the phase of independence means that the children have been able to apply to the things which commanded or become obligations, and the things that are prohibited. In addition the children also have to understand the consequences of each command or ban.

e. Heterogenic (13 years to the above)

This stage is the stage where childern viewed is ready to enter the condition of the life of the community. Childern is expected was ready to interact in communities with sufficient experiences that passed before. At least there are two important values that must be owned even though there are still the beginning or not perfect, namely: the

³⁴ Moenawar Cholil, *Kelengkapan Tarich Nabi Muhammad SAW Jilid I*, (Jakarta: Penerbit Bulan Bintang, 1964), page 100

integrity and the ability to adapt. If the stages of the character education this can be done well, then on the next age level it is just make perfect and develop only.

5. Character education Values

There are eighteen education value character that must be embedded into each of the young generation. That values come is summarized from the noble values of the nation that stems from the life of the people of Indonesia itself. Eighteen education value of the character is:³⁵

- a. Religious, the attitudes and behavior that comply in carrying out the teachings of religion portrayed tolerant toward the implementation of the worship of other religions, and live in harmony with other religions.
- b. Honest behavior that is based on efforts to make himself as someone who always can be trusted in the words, action and work.
- c. Tolerance, attitude and action to appreciate differences in religion, tribe, ethnic opinions, attitudes and actions of others that is different from himself.
- d. Discipline, action that shows the orderly behavior and comply with various rules and regulations.
- e. Hard work, behavior that shows a serious effort in overcoming obstacles and learning tasks, and complete tasks with the best.

³⁵ Ngainun Naim, *op. cit.*, page 123

- f. Creative, think and do something to produce the way or new results from something that has been owned.
- g. Independence, the attitudes and behavior that is not easily depending on others in completing tasks.
- h. Democratic, think, act, and acting which assess the same rights and obligations himself and others.
- i. Curiosity, attitude and actions that are always trying to learn more in depth and extended from the things that he learned, seen and heard.
- j. The spirit of nationalism, think, act, and environmentally sound that puts the interests of the nation and state in the interests of themselves and the group.
- k. Love the Nation, think, act, and do that show faithfulness, awareness and high appreciation to language, physical environment, social, cultural, economic and political nations.
- l. Appreciate The achievements, attitude and actions that encourage himself to produce something useful for the community and acknowledge and respect the success of other people.
- m. Friendly/ Communicative, actions that show a sense of love to talk, walked, and work together with other people.
- n. Love Peace, attitude, words and actions that cause other people feel happy and secure over the presence of himself.

- o. Fond of Reading, Habit provides the time to read various reading material that provides good for himself.
- p. Concerned for the Environment, attitudes and actions that are always trying to prevent damage to the natural environment in the surrounding and develop efforts to repair the damage of nature that have occurred.
- q. Social Care, attitude and actions that always want to give help to other people and people in need.
- r. The responsibility, attitudes and behavior of a person to carry out the tasks and obligations that should he do with themselves, community environment (nature, social and cultural), the state and the God.

D. Character Education Models

According to Yahya Khan there are four models of character education that can be applied in the process of education, among others: ³⁶

1. Character education based on religious values that is character education are based on the truth of revelation (moral conversion).
2. Character education based on culture value in the form of outstanding traits, Pancasila, literature appreciation, ideal figures of history and the leaders of nations.
3. Character education based on environment (environment conversion).

³⁶ Yahya Khan as mentioned by M. Mahbubi, *Pendidikan Karakter: Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta: Pustaka Ilmu Yogyakarta, 2012). page 48-49

4. Character education based on self potential namely personal attitude, the results of awareness empowerment process of self potential is directed to improve the quality of education (humanist conversion).

While according to Masnur Muslich there are three design of character education programming that is effective and intact.³⁷ First, school based. This design is based on teacher's relation as educators and student as learners. What is meant by relationships teachers learning is not help, but dialog with many of the directions for the class community consists of teachers and students who has interact with materials media.

Second, based on school culture. This design is trying to build school culture that is capable to forming student characters with the help of school routine so that the value is formed in student itself. For example to instill honesty is not only give moral message, but also with rules and sanctions for perpetrators of dishonesty. Third, community based. In educating process, school community is not fighting alone. The family, society and state also have a moral responsibility to integrate character education outside the school.

E. Character education Strategy

Character education in schools can be done with various strategies, one of which is with the integration. Character education learning strategies can be seen in the four forms of integration, namely:³⁸

³⁷ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011) page 160-161

³⁸ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah*, (Yogyakarta: Ar-Ruzz Media, 2012). page 47-51

1. Integration in the Lessons

The implementation of character education is integrated on syllabus and indicators that refer to competencies standard and basic competencies that are located in curriculum. Some examples of integration of character education in the lessons there are in the table below:

Table 2.1 Integration of Character Education in the Lessons

Subject	Character Education
Religious Education	Character education can be done with: <ol style="list-style-type: none"> 1. Shakes hands with kiss the hands of teachers to raise respect and tawadhu' to teachers. 2. Instill discipline attitude and thanks through prayer on time. 3. Instill sincere value and the sacrifice through help orphans and poor people.
Bahasa Indonesia	Dialog: First, try to make a dialog continue dynamically (can be interspersed with positive humor) because both parties involved directly in the talks. Second, attempting to make learners interested in participating in conversation so that can help in making decisions. Third, during the dialog teacher lead learners to keep politeness in speaking and appreciate the opinion of the others. Tell: Some important things that need to be addressed in tells method among others, first can raise emotions learners through an expressive delivery, second the stories conveyed by language that can be understood by learners, third story that is selected should the story of the daily lives of children.
Civic Education	<ol style="list-style-type: none"> 1. The role of the game can be help learners to recognize self emotions and others. By playing a sociodrama learners can expressing

	<p>their emotions and behavior that was spared.</p> <p>2. Learn cross-cultural archipelago to instill tolerance and mutual respect.</p>
Mathematics	<p>Character education can be done with:</p> <ol style="list-style-type: none"> 1. Instill carefulness to applicable rules working in the operation of the count. 2. Instill attitude of appreciate the opinion of another that uses different ways in performing tasks. 3. Learn to confidence by performing tasks according to the ability of each.
Science	<p>Character education can be done with:</p> <ol style="list-style-type: none"> 1. Instill carefulness and systematization in doing experiments. 2. The construction of responsibility through the return tools used for the experiment to place in a neat, clean and secure. 3. The construction of honesty through the creation of a report accordance with the result of experiment.
Social Studies	<p>Character education can be done with:</p> <ol style="list-style-type: none"> 1. Instill honesty in socialization with friends. 2. Instill helped attitudes each other in the goodness among their peers. 3. The construction of tolerance in the discussion about the materials of social sciences.

2. Integration through Thematic Learning

Thematic learning is approachment in learning that combines some basic competencies and indicators from several subjects to packed in one unity. Thematic learning can be developed through:

- a. Competence Mapping to obtain comprehensive illustration and intact all the competency standard, basic competency, and

indicators from various subjects that are integrated in the chosen theme.

- b. Identification and analysis for each competency standard, basic competency and indicators that are suitable for each theme so that all competency standard, basic competency and indicators are divided.
 - c. Specify the theme network to connect the basic competency and indicators with the theme that will be appear the link between theme, basic competency and indicators from each lessons and the time allocation.
 - d. On syllabus, on this thematic syllabus inserted education character that will be taught to learners.
 - e. Preparation plan of implementation learning of character education.
3. Integration through Practicing

Practicing to develop characters can be done in the following way:

- a. Say salam when starting teaching and learning process.
- b. Pray before starting the work to instill a sense of gratitude to God.
- c. Practicing to give opportunity to others to complete spoke before providing comments or answer.
- d. Practicing raise the hand when asked, answer, commented or argue and talk only after appointed or please.
- e. Practicing to greet shake hands when meet with teacher.

- f. Implement the prayer in schools.
- g. The bar lined up before the students entered the classroom.
- h. Common prayer and others

4. Integration through Extracurricular Activities

In addition through learning in class and practicing, characters education in school also can be done through extracurricular activities. Some examples of extracurricular activities that can play in the character education among others:

a. Scouts

Through scouting activities, learners is expected to be trained and built to develop their self and improve almost all characters. For example train discipline, honest, appreciate time, tolerance, orderly, full attention, responsibility, forgivingness, care, accurate and others. Scouting became these activities to trained students for independent and responsible.

b. Red Cross

This activity can grow their sense to each other when there are victims of an accident on the road or because the guilt is a calamity. In addition, also train social skills and social life to each other.

c. Sports

Sports teaches sportivitas values in playing. Win or lose not become the main purpose, but hard work and high morale and also togetherness can be formed through this activity.

d. Tour

Tour is learning outside the classroom to see reality as enrichment material to learners in learning through visiting certain place.

e. Outbond

Outbond is the outside activity with emphasized physical activity that is full of challenges and adventure. For example flying fox, bamboo rattles, dragline bridges, bamboo path, spider web and others.

CHAPTER III

RESEARCH METHOD

A. The Approach and Type of Research

This research used qualitative approach, this research try to understand the research object as is in accordance with the natural conditions in the field without engineering and modification of researchers. In this study researchers try to understand the characters education SDIT Insantama as holistic accordance with the real conditions and describe in the form of words or writing. It is as noted by Moleong that qualitative research is the research intended to understand the phenomenon of what experienced by subject of research as holisticwith describe in the form of words and language on a specific context that natural processes using various scientific methods.³⁹

The type of this research is a case study research. Studies carried out in this research focuses on the efforts made by the subject of the research (SDIT Insantama) in character education that developed. The study was done on the unity of the system in the school related to the character education efforts. Nana Syaodih Sukmadinata explained that the case study is a research done on a unity of the system. This unity can be program, activities, events, or a group of individuals who are bound by the place of time or certain ties. In short the case study is a research that is directed to collect data, took the meaning, gain an

³⁹ Lexy J. Moleong, *Metodologi Penelitian kualitatif*, (Bandung: PT Remaja Rosdakarya, 2012), page. 6

understanding of the case.⁴⁰ With this study the researcher hoped to be able to collect data in a holistic approach and deep understanding about the formation of characters on the subject of research and then analyze and drawing right conclusion. So researchers can obtain a profound understanding and to be able to unravel the meaning of research on the subject.

B. The Presence of Researcher

In this research researchers act as an instrument as well as the research data collector. The researcher serves as the main instrument research, although researchers continue to use other supporting instruments such as the guidelines of observation and interview guidelines. But because researchers act as the main instrument, so absolutely researchers always present in the process of research. Researchers involve directly into the field to conduct the observation and interview to principal and the other related parties like teachers, parents and employees. This is as noted by Nasution, in qualitative research paradigm the presence of a researcher in the field absolutely necessary because the researcher is the primary instrument in research. The researcher in qualitative research give priority to their self in observing, asked, track and doing abstraction.⁴¹

In this research the presence of researchers is as the full observer. Researchers are not directly involved in the activities of the school activities that become the subject of research, but always present in the process because of the role of the researcher as the primary instrument research.

⁴⁰ S. Faisal, *Penelitian Kualitatif Dasar-Dasar dan Aplikasi*, (Malang, YA3) page 20

⁴¹ S. Nasution, *Metode Penelitian* (Bandung: JEMMARS, 1988), page 56

C. Research Site

This research done at SDIT Insantama Malang that located in West Kaliurang Street number.133 Malang. The location was chosen because it is considered interesting and relevant with the title taken by the researchers. Considered interesting because this school carry a separate concept related to character education in schools.

D. Data Sources

The data is a collection of numbers, the fact, the phenomenon or other circumstances which is the result of observation and interview. While the data sources is the subject of where the data obtained. According to Lofland and Lofland main data source in qualitative research is the words and actions of the rest is additional data such as documents and others.⁴²

In research data that is taken is divided into two namely primary data and secondary data. The primary data or key data is the data obtained from the results of the interview and observation of the words (transcript of interview) or field note observation that will being narrated in the report. While the secondary data is the data to support that obtained from the documents that have been in school.

Now the data and data sources in this research is:

1. The Primary Data

Table 3.1 Primary Data Resources

No	Data	Data Source
1	The results of the interview with the head of SDIT Insantama Malang.	Interview with the head of SDIT Insantama Malang.

⁴² Lexy J. Moleong, op. cit., page 157

2	The results of the interview with teachers at SDIT Insantama Malang.	Interview with the teachers (approximately 3-5 teachers) at SDIT Insantama Malang.
3	The results of the interview with the students in SDIT Insantama Malang.	Interview with the students (approximately 10-15 students) in SDIT Insantama Malang.
4	The results of the interview with the parents of students in SDIT Insantama Malang.	Interview with parents of students (approximately 3-5 parents) in SDIT Insantama Malang.

2. The Secondary Data

Secondary Data in this research obtained from study document of archives school, such as the book of the curriculum and other supporting archives that can complement the research data.

E. Technique of Collecting Data

In this research the data collected refer to focus of research that has been decided, in order to answer the questions of research specifically and in-depth. Techniques of collecting data or how to collect data research also does not remove from the focus of the research was elected. Data collection technique that is done in this research as follows:

Table 3.2 Technique of Data Collection

No	Formulation of the Problem	Technique of Data Collection
1	What is the character model that has been developed at SDIT Insantama Malang?	To answer the formulation of this problem researchers using interview. Depth interview done to the headmaster of school to dig as

		<p>much information as possible about the character that developed in SDIT. The instrument use in this technique is interview guidelines</p>
2	<p>How is the character education process at SDIT Insantama Malang?</p>	<p>To answer this question researchers using two data collection technique namely observation and interview.</p> <p>The observation will be doing during the activities in school . In observation researchers will observe and record the things that happened during the activity. Then the results of these observations will be analyzed in the next process. The instrument that is used is observation guidelines as a fieldnote.</p> <p>In addition researchers also interviewed several parties, among others:</p> <ol style="list-style-type: none"> a. Teachers and principals, interviews with teachers and principals done to know exactly how the education process characters in SDIT Insantama Malang. b. Parents, interview done to parents done to explore the information regarding how the response of parents to character education process by the school. And how changes in children with the existence of the character education.

		c. Student, interview to student to know how the response of the student about process is done in schools. The instrument use in this technique is interview guidelines
3	What are supporting and inhibiting factors in character education process at SDIT Insantama Malang?	To answer this question researchers using two techniques is an interview and observation. Interview done to principals and teachers to know the factors that support and inhibit the efforts of schools in education characters. In addition researchers also make observation to observe directly the factors that support and inhibit during activities. The instruments use in this technique is interview guideline and field note.

In addition the other data collection techniques which is also done in this research is the documentation. The documentation is done with study documents on several document or school archive that supports data research was collected. Document study done on note the results of student learning, the script of the curriculum used in schools, special note teachers and other documents that are able to support the data research.

F. Data Analysis

Data analysis is the most important phase in research, because at this stage the result of data research will be analyzed to obtain an answer from question of

the research that has been assigned. In doing data analysis researchers using analysis Miles and Huberman model.⁴³ Data Analysis is done in three stages:

1. Data Reduction

In the field research data obtained the amount will very much. Longer researchers into the field so the amount of data will be more complex and complicated. Researchers should record all data the results of research in the field in detail and carefully.

Not all of data required in research. Because there were many, then the possibility of data will extend from the focus of the problems that want to examined. On the stage of this reduction researchers summarizes, choose main matter, focussed to important things and then find the pattern. This data reduction is also done to delete data that is not in accordance with the focus of the problems examined.

2. Displaying Data

After doing a data reduction, on the next stage researchers will do the displaying of data. Displaying data is done based on the focus of the problems determined. The data will be presented in the form of a *flow chart* that comes with a brief description. This presentation of data aims to make it easier for researchers to understand what is happening and plan the next step based on that understanding.

⁴³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Penerbit Alfabeta, 2011), page 246

3. Drawing Conclusion

The last stage in the process of analysis of this data is the withdrawal of the conclusion. After doing a reduction and displaying data so researchers can draw conclusions based on the data that has been obtained. The conclusion is drawn can be the answer from the focus of the problems that have been determined.

G. Validity of Result

In qualitative research because the main instrument research is that man (researchers itself) and main data is the words that flowed from the individuals (subjective), it needs to be done checking the validity of data. Checking is done to ensure that the data obtained is the real data that really describes the phenomenon of research.

In this research is to check the validity of the data with technique of triangulation. Triangulation is a check data from various data sources in various ways and time.⁴⁴ In this research triangulation is done namely:

1. Triangulation of Sources

Triangulation source done by checking the data that has been obtained from different sources. This is aimed to test the credibility of the data that has been obtained. In this research triangulation source will be done to the school principal, teachers and parents. The data obtained from the three source then analyzed to draw a conclusion. From the conclusion that has

⁴⁴ Sugiyono, op. cit., page 273

taken the next researcher asked the agreement (member check) with three sources.

2. Triangulation of Techniques

Triangulation techniques is test credibility data obtained by checking the data to the same source with a different technique. Triangulation techniques performed by checking the data that has been obtained from the results of the interview, then checked by observation or documentation. When in the third technique found the different data, then researchers need to clarify to data resources that has related to ensure data which was right.

3. Membercheck

Membercheck is the process of checking data obtained by the researchers to informant. The purpose of member check is to know how far the data obtained accordance with what is provided by informant. When data is found agreed by the informant means that the data is valid and more credible. But when data is found researchers with various interpretation is not agreed by the informant, researchers need to have discussions with the informant. When there is a big contradiction, researchers must change the findings accordance with what is given by informant. So, the aim of membercheck in order to the information obtained and will be used in the report writing accordance with what is meant by informant.⁴⁵

Membercheck done after a period of data collection is complete or after getting a research findings or conclusion. Membercheck can be done

⁴⁵ *Ibid.*, page 276

individually or through group discussion forum. In this research membercheck done by researchers individually. The stages will be done by researcher is, researchers come to informant and convey the results of research findings and informant is asked to detect the findings of perhaps some of the data is added, reduced or rejected by informant. After data agreed the informant is asked to sign that more authentic. It also as evidence that the researcher has been doing membercheck.



CHAPTER IV

DATA EXPOSURE AND RESULT OF THE RESEARCH

A. Data Exposure

1. Description of the Research

a. The Background of the Establishment of SDIT Insantama Malang

SDIT Insantama Malang is one of the primary schools based on Islam that is located on West Kaliurang street 133 number Malang. SDIT Insantama Malang is a branch of SDIT Insantama Bogor that has stood since 2000 and has 14 branches, one in Malang. This school is classified as a new school, establish in 2015 this school now have 3 of generation with the number of students around 40 students. SDIT Insantama Malang has a very special jargon , that is "Schools the Champions and Leaders". SDIT Insantama sees that basic education is the construction phase, where children will be built and prepared to accept the legal consequences syara' when they have reached puberty. Primary school phase is important phase, because in this phase the values of the faith and the creed embedded in children. Primary school phase is also the preparation phase to the next phase of the junior and senior high school students, which is forming of cadres phase potential leaders. The establishment of the SDIT Insantama Malang initiated by 9 people who have a concern for education, they came from various

backgrounds profession. There are two important points that is to be reason on the establishment of SDIT Insantama Malang:

- 1) Concerns about the condition of education in Malang City. Malang as a city of education has many favorite school, including primary schools. Various elementary schools from the state school, public and private madrasah based around in Malang. However the schools are perceived to be less than optimal in terms of the formation of characters or syahsiyah or personality that is based on Islam. For Insantama education key in the base level is the formation of characters and preparing learners to receive all the legal consequences syara' when they have reached puberty.
- 2) From this concern arises out of a desire to contribute in basic education especially in Malang. The manifestation of the desire of contribute realized with built SDIT Insantama Malang officially in 2015.

b. The Vision, Mission and Purpose of Education of SDIT Insantama Malang

1) The Vision

Realize SDIT Insantama as education institution that is of high quality and superior in Indonesia.

2) The Mission

Implement Basic Education based on Islam that combines aspects of the formation of the Islamic personality, the basics of mastering tsaqofah Islam, Science and Technology in the cultural atmosphere of religious education and supported by the role of the parents and the community.

3) The Goals

- a) Educated muslim children so that be the society which smart, active, and has Islamic personality.
- b) The actualization of a integrated primary education institutions that meet the criteria of *good organization*
- c) The actualization of integrative education environment between the affective aspects, cognition, and psychomotoric in the atmosphere of Islamic education.
- d) Rise the role of the community optimally in the build of children.

Based on the vision, mission and goals, SDIT Insantama Malang has 7 characters required the warranty for each student at SDIT Insantama Malang, 7 characters are among others:

- a) Students who sholih, have fear of Allah SWT reflected on:
 - (1) Straight belief, love Allah and the Messenger
 - (2) Diligence to serve properly in accordance with the provisions of the shari'a

- (3) Have the moral standards
- (4) Have a strong Islamic personality
- b) Students have good development of *multiple intellegences*
- c) Students are able to read and write the language Al-Quran and memorize at least 2 chapter Al-Quran and short of hadith
- d) Students who are independent and skilled
- e) Students who love for knowledge and have the spirit of learning
- f) Students have knowledge of life and understand how a good learning
- g) Students have the nature and the soul of the leadership

c. The Organizational Structure of SDIT Insantama Malang

Table 4.1 Organizational Structure of SDIT Insantama Malang

No	The Name	The Task
1	Andika Bayusih A. S.Pd	The School Principal The accompanying teachers of grade 1
2	Masyudi Rahman, S.Pd.I	The accompanying teachers of grade 3
3	Daring Walid R., S.Pd	The accompanying teachers of grade 2
4	Marhamatul Khairiyah, S.Pd	The main teacher of a Grade 1
5	Ariani, S.Pd	The main teacher of a Grade 2
6	Lutfiatun Nadifah, S.Si	The main teacher of a Grade 3
7	Fery Anggriawan	The administrator

d. Strategic Policy

Educational Implementation on Insantama directed to be able to meet the vision and mission that is specified embodied in the term leading schools. To reach that goals, scholl implement strategic policy to ensure the holding of prerequisites to be leading school, namely :

- 1) Neat system
- 2) Qualified Teachers
- 3) Dedicated employees
- 4) Adequate facilities
- 5) Sufficient funds
- 6) Support for the Latest Relations

e. Strategic Steps

Insantama Cendekia Foundation is committed to studied six strategic steps to prerequisites outlined can become a reality, namely :

- 1) The availability of independent building
- 2) Holding the teaching and learning process and the construction of the students fluently and quality.
- 3) Organize the administration of education, students, personnel, infrastructure, finance in standard modern ISO 9000.
- 4) Organize the ministry students in total without compromise.
- 5) The achievement of the number of students who continue to grow and continuous.

- 6) The formation of a Brand Image SIT Insantama as leading schools.

2. The Curriculum of SDIT Insantama Malang

As a school, SDIT Insantama have different characteristic with the others elementary school of a kind. Take identity as SDIT (Integrated Islamic Primary School) SDIT Insantama has a different concept with other schools in redefining integrated. For SDIT Insantama integrated covers four things, namely:

- a. Integrated of the curriculum Islamic personality, tsaqofah Islam and Life Science.
- b. Integrated of school education, families and communities
- c. Integrated of School, Islamic boarding schools and mosques.
- d. Integrated of of Cognitive, affective and psychomotoric aspects

SDIT Insantama using the curriculum based on the Islam belief, where all school activities oriented on strengthening the belief of Islam. In the implementation there are three kinds of the curriculum used by SDIT Insantama, namely:

- a. The Curriculum of Al-Quran

On the curriculum Al-Quran, the method used is qiraati method. Where all students are required to follow the learning Al-Quran in accordance with qiraati standard, starting from volume 1, 2, 3, 4, 5, chapter 27, ghorib and tajwid. When finished the students will be tested by the school and then if graduated tested at school students will be

tested by the coordinator of qiraati at the level of subdistrict, after graduated at sub-district level the students will again be tested by examiners of qiraati in level of district or city, if graduated students will get declarations.

b. Academic Curriculum

Namely academic curriculum, learning that is conducted in accordance with the administration of Educational Ministry. The curriculum used accordance with the curriculum of Educational Ministry, where based on the curriculum 2013 learning process in base level using the integrative thematic model. Integrative thematic Model itself has been used by the central Insantama since 2000. In implementation academic learning at SDIT Insantama Malang using standards set by Educational Ministry, but the books that used is the books of the mold itself that has been adjusted with the purpose of the vision and mission of the school.

In addition in applying the curriculum from Educational Ministry, for the first Insantama perform some approaches, among others: addition, revision, substitution and fictation. This is done so that the learning remains in the corridor of the main goals, vision and mision of the school, that is strengthening the belief of Islam. Learning in class is done by two of the teachers. One of the teachers as the main teachers and other teachers as the accompanying teachers to help main teacher conditioning class.

c. The Curriculum of Leadership and Incidental

This curriculum applied in various forms, both in learning activities or incidental activities, for example the system Amir-Amirah (Chairman of class) that sequentially every day. Each student both men and women have the opportunity to lead and led, from where the leadership character students begin formed. Where each student was given the opportunity to be able to lead their friends and responsible for his leadership. Besides this curriculum also implement in such incidental activities schools. The activities can be activity of each semester, each year both every few months. Several incidental activities is among others: HKS (Student Creativity Day) held three times in each year, mabit held once in every year, IMD (Insantama *Market Day*) conducted each semester and also Visiting that aims to support the learning in class.

3. Learning Activities at SDIT Insantama Malang

SDIT Insantama Malang is a *full day* school. Learning started on 07.30 and ends at 14.30 for grade 1 and 2 and at 15.30 for grade 3. The first learning started 07.30, namely Al-Quran learning. Students who have not taken wudhu are instructed to immediately take wudhu and follow Al-Quran learning with Qiraati method. This is as revealed by the school principal “Students come to school at half eight, then they do Al-Quran learning. Students who don’t have yet wudhu , must be taken wudhu first, and then

follow Al-Quran learning. They were Al-Quran learning with Qiraati method in each class accordance with their achievement”

The original version is :

Anak-anak masuk setengah delapan, kemudin mereka melaksanakan pembelajaran Al-Quran. Siswa yang belum berwudlu, mengambil air wudlu terlebih dahulu baru kemudian mengikuti pembelajaran Al Quran. Mereka melakukan pembelajaran al-Quran menggunakan metode Qiraati di kelas Qiraati masing-masing sesuai dengan capaian jilid masing-masing⁴⁶

Classification class in Al-Quran learning done in accordance with the achievements of students, not adjusted with classes the students. Each one of the teachers are responsible for one class qiraati. Classification class according to the volumes of qiraati learning method. When a student has passed the volume 1, then students continue to the volume 2 and he will move to the teacher who responsible in volumes 2, so on, until the students pass all volumes and take the test or imtihan. Al-Quran learning lasted for less than one hour and fifteen minutes. The Model used is an individual classical. This is as revealed by the principal:

Learning Al-Quran it for one hour and fifteen minutes, the model is usedis classical individual. So the first time there is a flip chart, students read Al-Quran together, at the beginningrepetation, each volume has target of repeating and their repeating is short letters in chapter 30 thoyibah sentences, daily prayers, readings prayer. After that is classical individual method, use flip chart, then read one by one in front of teacher. After read one by one in front of teacher, atnine and one quarter childrens who has cancelled their wudhu, must take wudhu again, and students who still has wudhu make a line in front of each class directly

⁴⁶ Result from interview to principal at 13 April 2017

The original version is:

Pembelajaran Al-Quran itu selama satu jam lima belas menit, modelnya adalah klasikal individual. Jadi pertama kali ada flip chart anak-anak membaca klasikal bersama-sama, awalnya murajaah setiap jilid ada target hafalan murajaah masing-masing dan murajaahnya adalah ayat surat-surat pendek di juz 30, kalimat-kalimat thoyibah, doa-doa harian, bacaan shalat. Baru setelah itu klasikal, pakai flip chart, baru setoran individu. Setoran individu per halaman, baru jam 9 kurang seperempat anak-anak yang wudhunya batal wudhu lagi, yang tidak langsung baris di depan kelas masing-masing⁴⁷

At 08.45 Al-Quran learning finished, students marched in front of the each class led by amir or amirah that day. Amir or amirah has duty to lead the ranks, check the tidy of his friends, led the prayer and nasyid. After all students are ready, then students go into the class and do praying dhuha in their classrooms. Praying Dhuha led by the head of the class that day. If the head of the class on that day is the woman or amirah then praying dhuha led by the boy. During the prayer progress vice amir or vice chairman of the class has duty to monitor the implementation of the friends praying. Vice amir go around while carrying the note book to record the activities during the prayer, for example any movement or reading of his friend in the prayer are less perfect. After praying dhuha is completed, vice amir praying alone. During the implementation of the praying dhuha teachers go around to correct the movement and reading of praying. Praying dhuha for grade 1, 2 and 3 conducted *jahr* (the reading in praying read loudly), this is done as learning and to know the reading of students. After praying students conduct *dzikir* and pray, is also led by Amir.

⁴⁷ Result from interview to principal at 13 April 2017

After praying dhuha finished, students will implement BSI (Bina Syahsiyah Islam). BSI is one form of students characters done by the teacher. On the hour of BSI students are taught the materials associated with the formation of syahsiyah or Islamic personality. The Materials of BSI on each class is different accordance with the levels of each. This is the description from the principal:

Each class is different, clearly we usually make a schedule, Monday and Tuesday is Al-Quran, usually about interpretation or asbabun nuzul, interpretation and wisdom from the short letters in chapter thirty and election verses. Wednesday and Thursday, hadith, short hadith or election hadith. Friday about sirah, sometime sirah of prophet, sirah of sahabat or story about Muslim intellectuals who inspired

The original version is:

Setiap kelas berbeda-beda, yang jelas biasanya kita jadwal, Senin Selasa itu Al-Quran, biasanya tentang tafsir atau asbabun nuzul, tafsir kemudian hikmah dari surat-surat pendek juz tiga puluh dan ayat-ayat pilihan. Rabu Kamis, hadis, hadis pendek, hadis-hadis pilihan. Jumat tentang sirah, adakalanya sirah rasul, adakalanya kisah tentang para sahabat, adakalanya kisah tentang para ulama' dan intelektual muslim yang menginspirasi.⁴⁸

BSI finished at 9.40, after that the students are given time 20 minutes to snack. On this snack hours students are given the opportunity to eat the food brought from home. Before eat Amir leads pray before meal, after this the students are responsible for ensuring that the food that will be eaten is have halal certificate from MUI. The children also pay attention to the composition of the food brought, after verifying that the food is halal and thoyib students then eat the food. This is as expressed by the principal:

⁴⁸ Result from interview to principal at 13 April 2017

So the student has snack's time, snack's time is students eat snack, amir in this time leads praying before meal and then the children eat, students who bring more share their food, before eating, student has responsibility to checking their food is halal or not, has MUI label or not and also they are checking the composition of their food, it was entrenched in children. If the students that food is halal they eat it. Halal and thoyib, it the food contain MSG we remind. We instill, we work together with the parents that snack which bring to school is made from the parent, although it only boiled banana, or boiled cassava or etc, it is better if it is made by parent. Except for the parents who are busy or etc, they permit to buy, or follow catering in schools. There are some students who follow catering in schools. At that time is so many embedded character education to children, characters about how to keep cleanliness, after eating snacks what must loosing, where is the rubbish must be loosing, amir must be control it

The original version is:

Jadi anak-anak snack, snack itu anak-anak makan snack, amir saat itu memimpin doa sebelum makan, kemudian anak-anak makan, yang membawa lebih berbagi, sebelum makan anak-anak bertanggung jawab untuk mengecek, makanan yang dibawa itu halal atau tidak, anak-anak mengecek komposisinya apa, ada label Halal MUI atau tidak, itu tertanam kuat di anak-anak. Kalau anak-anak yakin itu halal baru dimakan. Halal thoyib, yang ada MSG nya kita ingatkan. Kita tanamkan, kita bekerja sama dengan orang tua bekal itu adalah buatan dari orang tua, meskipun itu hanya pisang rebus, atau ketela rebus atau apa, itu lebih mengena bagi anak-anak kalau itu buatan orang tua. Kecuali bagi orang tua yang sibuk atau sebagainya, boleh dibelikan, atau ikut catering di sekolah. Ada beberapa anak yang ikut catering di sekolah. Nah di saat banyak juga pendidikan karakter yang ditanamkan kepada anak-anak, karakter tentang bagaimana menjaga kebersihan, setelah makan snack itu yang dibuang apa, sampah dibuang dimana, amir bertugas untuk mengontrol⁴⁹

At 10.00 thematic learning started. The learning is according to 2013 curriculum but with adaptations which have been made, besides the book is used is the book of the mold itself is different with the book from Educational ministry package. The following is a exposure result of observation in the classroom learning activities:

⁴⁹Result from interview to principal at 13 April 2017

At 10.00 heard the announcement of the classes. The students then look rushing into the class. Not long time, teacher came into the classroom. The students then take the table outside the classroom and arranging it. All students both boy and girl took desk, no students who ask for help friends or teachers to take the table. The teachers help syudents to arrange the position of the students so that more comfortable and visible from the front. The teacher then say a greeting to start learning, some students sitting in the back row is not answered the greeting and still playing with his friends. Teachers give warning to the students to pay attention to the teacher. After said greeting and say “how are you?” to the students teacher ask students to sing nasyeed together. When sang nasyid some students still playing and not singing nasyid. After singing nasyid, lessons started. That day the students are learning in mathematics and the material is about shapes. The teacher started the lesson apperception. Apperception perform by providing the questions to the students about the forms of objects around them. The students who sit in the rear which was still enjoying play itself started gve stention to the teacher and listens to the questions from teachers. After apperception activities, learning continued with an explanation from the teacher. Then the teacher asked students to draw shapes that has been explained. In the midst of learning a student took his bag in the back by climbing the table, then the students reminded his friend because it is not respectful. The students then down and continue his task. Most of the students are able to do their tasks independently. But there are some

students who still need guidance of teachers to work the tasks. When all the students are working on the task, a male student who has completed go forward to deliver the task. The students wearing the magnet in his ear resemble earrings. The teacher then immediately dismiss the magnet and store it, teachers also give warning to the students not to repeat the deed again, because that deed included in the male action adorned resembles the woman, where it can resulted in the curse of Allah.

Students who have completed drawing, prompted teachers to walk around the school environment and looking for the objects that is square, triangle and circle, then wrote the name of their belongings and draw it. The students also perform the task. Most of the children out of the classroom and done the duties. While in the class is still three students who have not completed drawing tasks, teachers guide that three students to immediately solve the task. After drawing, that three students continue the task of finding the objects is square, triangle and circle in the class with the guidance of teachers.

After about fifteen minutes the students start coming back to the class. After all students back teachers reviewed the results of the work of students. Then the teachers continue the lesson with subtraction and sums materials. Teachers gave the task to the students to work 10 questions about subtraction and sums. While the other students are working on the task, three students in the rear playing hide the book one of the students. It makes the students crying. The teacher then warned the students to immediately

return the book and do the tasks, teachers also change the sitting position of students. When working a task the other students accidentally poured the drink to his friend bench, students is then directly requested permission to teachers to take the cloth. After getting permission from the teacher to student directly down, take the cloth and clean water spillage on the bench of his friend.

Students who have completed the task allowed teachers to rest and out of the classroom first. One of the students who have completed the task, forward in front of the class to collect duties to teachers and then he out of the classroom. The girls more quiet in working tasks. Meanwhile in the back row three boy student is not working on the tasks and drawing in his book. While at the forefront a student not so understand how addition and subtraction sums stately, so he need the guidance from teachers. One by one the students started to gather his work and out of the classroom for the preparation of the praying dzuhur together. At 12.00 still remaining 12 students who have not completed their work. The teachers also asked them to collect their work, although not complete. The teacher then asked the students to hurried down and preparing to praying dzuhur together.⁵⁰

Praying dzuhur done together with all the students and teachers in the school hall. Praying dzuhur prayer led by the teachers and the students served as the muezzin, lead *dzikir* and pray. The following is the explanation of principal:

⁵⁰ Result from observation at 20 April 2017

At eleven and forty usually the students have finished, preparations to take wudhu, who want to urinate go to bathroom first, then they prepare praying dzuhur. We do praying duhur together, with all of students. The leader is teacher, we schedule it, every day is change. While azan, iqamah, lead dzikir is children. We prepare to lead dzikir, leading prayer usually use mic, use sound, it also to train the brave of children to lead

The original version is:

Jam dua belas kurang seperempat biasanya anak-anak sudah selesai, persiapan untuk ambil air wudhu, yang ingin buang air kecil ke kamar mandi dulu, baru kemudian persiapan sholat dzuhur. Kalau sholat dzuhur kita lakukan secara berjamaah, bersama semua siswa. Imamnya ustad-ustad asatidz kita jadwal, jadi setiap hari berbeda-beda. Sedangkan yang adzan, iqamah, memimpin dzikir kemudian doa adalah anak-anak. Kita siapkan untuk memimpin dzikir, memimpin doa biasanya pakai mic, pakai sound, itu juga untuk melatih keberanian anak-anak memimpin.⁵¹

After finished praying, *dzikir* and pray, then the students lunch and rest until around 13.30. At lunch teachers ensure students eat and drink well. This is because the school is full day school requires a lot of energy so that it must be ensured that the nutritioin of children adequately fulfilled.

At 13.30 students back into the class and continue the lessons until at 14.30 for grade 1 and grade 2, and 15.00 for third grade. After this students prepare to praying asar together and go home. For students in grade 1 and 2 that have not been picked up at 14.30 may follow praying asar together in schools.

Generally the learning activities at SDIT Insantama Malang progress as described above. The activity is a daily routine activities at SDIT Insantama Malang. However there are 2 special day that is different from the days

⁵¹ Result from interview to principal at 13 April 2017

usually, namely Wednesday and Friday. Wednesday is the time for expression. The expression is a kind of extracurricular activities of the school. The expression is divided into 2, basic expression and choice expression. Basic expression is the expression that have to be mastered by all students. For grade 1, 2 and 3 all students are required to follow the basic expression. When the students in grade 4, students were given to choose the expression appropriate with their want. The following is the explanation of principal:

Especially in Wednesday there was a different schedule, Wednesday is expression time, so if other schools maybe the name extracurricular, we name it expression. Our expression divided into two, there is a basic expression that must be mastered by each student and election expression. For class one, two, three all required. So every Wednesday starting from after praying dhuha until praying zhuhur children during one semester we divided to three time three expression. There is for farming , cooking and also swimming

The original version is:

Khusus di hari Rabu itu ada jadwal yang berbeda, hari Rabu itu ada program namanya ekspresi, jadi kalau sekolah lain namanya ekstrakurikuler, kita namanya ekspresi. Ekspresi kita bagi jadi dua, ada ekspresi dasar yang harus dikuasai oleh anak wajib sifatnya dan yang pilihan. Untuk kelas satu, dua, tiga itu semuanya wajib. Jadi setiap hari rabu mulai dari setelah jam sholat dhuha itu sampai dhuhur anak-anak selama satu semester kita bagi jadi tiga waktu tiga ekspresi. Ada jadwal untuk farming bercocok tanam, cooking memasak dan juga swimming berenang.⁵²

On Friday, there is activity that is also different from the days usually.

On Friday the boys is required to attend praying Friday, while the girls

⁵² Result from interview to principal at 13 April 2017

remain in the school and follow fiqh nisa' which led by a female teacher.

The following is a description of principal related to the activities on Friday:

That difference again is Friday, Friday, why we go home evening? Because there is praying Friday for ikhwan or male, at eleven o'clock the learning is stopping, male students or ikhwan prepare to praying Friday. Amir that day is responsible for preparing, start from checking all members already urinate, already take wudlu, make a line in front of school, praying before go out and then praying for journey, go to mosque, checking in the mosque must be neatly and no chat. After praying Friday finished students not directly returned, we create small groups, and do evaluation. Evaluation is about how is praying Jumat today, what the contents of khutbah, it is explored, there is wisdom conveyed in evaluation, and then back to school, amir also responsible here. While how is the female or akhwat? The female is here, to do fiqh nisa learning. In here children make a line, grouping according eating group, so for Friday there is program name eating together. Eating Together that cook is parents, alternately. So the menu is complete rice, side dish, vegetables, fruit. In each group there was students from grade 1, 2, 3 and also teachers. One group consist of 5 people, use a tray, for teach about togetherness. And each of them have the duty. So Amir divided tasks, there is students who took the rice, took the fruit, washing dishes or tray, swept after eating. Then after lunch, students entered class, to do learning

The original version is:

Yang membedakan lagi hari Jumat, hari Jumat itu, kenapa pulang sore? Karena ada shalat jumat bagi ikhwan bagi yang laki-laki, jadi anak-anak jam sebelas pembelajaran berhenti, yang laki-laki yang ikhwan persiapan shalat jumat. Amir hari itu bertanggung jawab menyiapkan, mulai dari mengecek semua anggotanya sudah buang air kecil, sudah wudhu, baris di depan, doa sebelum keluar rumah, kemudian doa perjalanan, ke masjid, mengontrol ketika di masjid harus rapi tidak ada yang ngobrol. Setiap setelah sholat Jumat selesai tidak langsung pulang, kita buat kelompok-kelompok kecil begitu, evaluasi. Evaluasi sholat jumatnya bagaimana, apa isi khutbahnya tadi, disampaikan, *diexplore*, ada hikmah yang disampaikan disitu, baru pulang, juga amir yang bertanggung jawab disini. Sedangkan yang akhwat yang putri bagaimana? Yang putri disini, ada fiqh nisa fiqh wanita, pembelajaran fiqh wanita. Setelah sampai disini anak-anak berbaris, kumpul sesuai kelompok makannya, jadi untuk hari Jumat itu ada program namanya makan bersama. Makan bersama itu yang masak orang tua, bergantian. Jadi ya lengkap ada nasi, lauk, sayur, buah. Di masing-masing kelompok makan itu ada kelas satu, kelas dua, kelas tiga, ada guru. Satu

kelompok 5 orang, pakai nampan makannya, untuk kebersamaan anak-anak. Dan masing-masing punya amanah masing-masing. Jadi Amir membagi tugas, ada yang mengambil nasi, ada yang mengambil buah, ada yang mencuci nampan, ada yang menyapu bersih misalkan ada yang tercecce. Baru kemudian setelah makan siang, masuk kelas, pembelajaran.⁵³

Learning activity in the SDIT Insantama lasted for five days from Monday to Friday. The students received two days of holiday time on Saturday and Sunday. The holidays that much longer than the other schools is intended to give students have time with the parents and the family. Because on the fact of the education in the base level is the main responsibility of the parents, so that parents should play a major role in the education of his son. This is as expressed by the head of the school:

So at Insantama no parents who come to Insantama says "Mr, Mrs, this I bring my son to be schooled please taught and educated. But we educate together, there is a portion. For elementary school age the main portion to educate children was actually in the parents, so that we are working together, so that we have connected books. The agenda book of Winner, shall be filled by children, by teachers and also by the parents. There is must be filled every day, each month or monthly evaluation

The original version is:

Jadi Insantama tidak ada orang tua yang datang ke Insantama bilang "Ustad Ustadzah, ini anak saya, tolong dibina dan dididik. Tapi kita membina bersama, mendidik bersama, ada porsi. Anak usia SD itu sebenarnya, porsi utamanya di orang tua, sehingga kita ada kerja sama, sehingga nanti kita ada yang namanya buku penghubung. Buku agenda sang Juara, itu harus diisi oleh anak, oleh guru dan juga oleh orang tua. Ada yang diisi tiap hari, ada yang diisi tiap bulan, evaluasi bulanan."⁵⁴

⁵³ Result from interview to principal at 13 April 2017

⁵⁴ Result from interview to principal at 13 April 2017

4. Character Education at SDIT Insantama Malang

SDIT Insantama Malang has own concept related to character education or often called syahsiyah or personality. The main purpose of character education at SDIT Insantama Malang is to form a personal who has Islamic personality. In the concept of the remarks, someone said has Islamic persinality or has syajsiyah Islam viewed from two things, namely mindset and attitude. This as revealed by the principal:

Childern has Islamic personality or has syahsiyah Islam is seen from two things. From mindset and attitude patterns, mindset in examples children to think that he is weak, that isDzatmore than himself, who created himself, who make rules for himself, Allah, children know their God, children think why he must be praying, discover how to communicate with God is by praying. Children know Al-Quran, children know the messenger, children know the other holy book eccept Al-Quran and so on. It is based on mindset

The original version is:

Yang dimaksud dengan anak yang berkarakter Islam atau berkepribadian Islam atau bersyahsiyah Islam itu dilihat dari dua hal. Dilihat dari pola pikir dan pola sikap, pola pikir misalkan anak mampu berpikir bahwa dia itulemah, bahwa ada Dzat yang tak terbatas yang menguasai dirinya, yang menciptakan dirinya, yang membuat aturan untuk dirinya, yakni Allah, yaitu adalah anak-anak mengenal Tuhannya siapa, anak berpikir kenapa dia harus sholat, ternyata bahwa cara berkomunikasi dengan Allah itu adalah dengan sholat. Anak mengenal namanya Al-Quran, anak mengenal para rasul para anbiya' para rasul, anak mengenal kitab suci selain Al-Quran dan seterusnya. Itu didasarkan pada alur berpikir⁵⁵

After mindset, the second is attitude. What is meant by attitude is how the attitude or behavior that is indicated by a person reflects what has been believed. If a person has consciousness to pray, then on the pattern of his

⁵⁵ Result from interview to principal at 13 April 2017

attitude he shows seriousness when praying. As the explanation of the principal:

The second is from attitude patterns. So in syahsiyah besides mindset is the pattern of the attitude. Whether behavioral pattern is in accordance with the standards of Islam? So if earlier there is consciousness to praying, in attitude patterns is how his praying, how his fasting, how his *birrul walidain*, how the attitude of closing her genital, how his attitude sholat and so on

The original version is:

Yang kedua adalah dari sisi pola sikap. Jadi dalam syahsiyah itu selain pola pikir adalah pola sikap. Apakah pola sikapnya sudah sesuai dengan standart Islam? Jadi kalau tadi ada kesadaran untuk shalat, kalau yang pola sikapnya adalah bagaimana shlaatnya, bagaimana puasa dia, bagaimana *birrul walidainnya*, bagaimana sikap menutup auratnya, bagaimana sikap khusyu' dalam sholatnya dan seterusnya⁵⁶

SDIT Insantama has clear objectives in character education which is formed the students who has Islamic personality, this means that all the attitudes and behavior in accordance with Quran and Sunnah. In this thing SDIT Insantama sees that Islamic character education or syahsiyah Islam include two things namely mindset and attitude. So all the efforts made by the school in relation with character education is the effort to form the mindset and attitude of students in accordance with the sharia of Islam.

5. The Implementation of Character Education at SDIT Insantama Malang

a. Character Education Planning at SDIT Insantama Malang

As a branch, SDIT Insantama Malang have same standard of planning, process and evaluation of learning system with the center

⁵⁶ Result from interview to principal at 13 April 2017

school in Bogor. However does not mean that the SDIT Insantama Malang just follow what already exists in center school. The learning process is planning and evaluation held regularly every Saturday. As explained by the principal:

Every Saturday teacher make evaluation, there is a meeting of teachers every Saturday. Teachers meeting in one mont held four times, the first week is evaluation for one month and second and third week is preparation of learning, the last week is preparation for next month, the model is like it

The original version is:

Setiap sabtu guru evaluasi, ada rapat guru setiap hari Sabtu. Rapat guru itu ada empat kali dlam sebulan, minggu pertama itu evaluasi berkaitan dengan evaluasi selama 1bulan, dan minggu ke dua dan tiga berkaitan dengan persiapan pembelajaran, minggu ke empat itu berkaitan dengan persiapan bulan berikutnya, modelnya semacam itu.⁵⁷

Character education at SDIT Insantama Malang is done through a variety of ways, among others: integrated in the learning process in the classroom, expression, and incidental activities such as IMD (Insantama Market Day), HKS and etc. Each activity has own planning system created by each of the teachers. The following is a description of the principal related with the planning process at SDIT Insantama Malang:

So for lesson planning, starting from the preparation of academic calendar, effective weekend , syllabus, Plan of Learning Activities or RPP, itscreate own. We still continue to develop it. Because it is impossible if RPP not developed, with the development of time, information and also news, we must update. About content, the contains still with improvisations. So Insantama RPP like a story, a teacher is hoped can tell from A-Z, from children come in the morning until returned, ideally is like that, it is still in the process of improving. So teachers create their own RPP then we evaluation

⁵⁷ Result from interview to principal at 13 April 2017

each month, gather his RPP, and from year to year, it is already two years we still developing it. Because we start evaluation of the method, learning approach, learning methods, learning strategies, if there is less right then we will evaluation. We always developed it

The original version is:

Jadi untuk perencanaan pembelajarannya, mulai dari penyusunan kalender akademik, pekan efektif, silabus, RPP, itu kita buat sendiri. Kami masih terus mencoba mengembangkan. Karena tidak mungkin terus begitu saja, dengan berkembangnya waktu, informasi kemudian juga berita-berita yang baru, kita harus update terus. Tentang konten, muatannya tetap dengan improvisasi-improvisasi. Jadi RPP Insantama itu seperti orang bercerita, jadi guru itu harapannya bisa bercerita dari A-Z, dari anak-anak datang pagi sampai pulang, idealnya begitu, itu yang masih dalam proses memperbaiki. Jadi guru membuat sendiri RPP nya kemudia kita evaluasi tiap bulannya, mengumpulkan RPP nya, dan dari tahun ke tahun, ini kan sudah 2 tahun, dari tahun ke tahun ada perbaikan. Karena kita evaluasi mulai dari metode, pendekatan pembelajaran metode pembelajaran, strategi pembelajaran, kalau ada yang kurang tepat maka kita kan evaluasi. Selalu berkembang kalau itu⁵⁸

The same thing was also expressed by ustadzah Maya:

We still follow in Bogor, in Bogor actually already adjusted with Diknas. But usually RPP the step is written generally. So at Insantama its RPP like a story. So it is detail, what immediately done in class. So if teacher cann't go to class because *udzur syar'i* like sick or permissions that requires, so that teacher who replace with reading the RPP already know the activitie of learning, until the details of what must be done. And we are still in the learning to create RPP like that

The original version is:

Kita tetap ikut yang di Bogor, di Bogor itu pun sebenarnya sudah disesuaikan dengan Diknas. Tapi kalau RPP pada umumnya itu kegiatannya ditulis secara umum. Nah kalau Insantama itu RPP nya seperti cerita. Jadi detail, apa aja yang dilakukan dalam kelas. Jadi nanti ketika guru yang bersangkutan ini tidak masuk karena *udzur syar'i* karena sakit tiba-tiba atau izin yang mengharuskan beliau tidak bisa masuk, guru yang meggantikan ini dengan membaca

⁵⁸ Result from interview to principal at 13 April 2017

RPP nya sudah tahu gambarannya, sampai detailnya apa yang harus dilakukan. Dan kami pun sampai sekarang masih dalam masa belajar untuk membuat RPP yang seperti itu. Karena RPP nya berupa cerita lah gambarannya⁵⁹

Not only learning activity in the classroom but also expression has own planning. As the explanation of principal “We schedule every semester, usually five or six meeting each expression. And each the expression has target and lesson plans themselves”

The original version is “Kita jadwal setiap semesternya ada biasanya lima atau enam pertemuan masing-masing ekspresi. Dan masing-masing ekspresi itu juga ada target dan rencana pembelajaran sendiri”⁶⁰

b. The Process of Implementation of Character Education at SDIT Insantama Malang

The character education process at SDIT Insantama Malang implemented in every activity of students, both in the classroom and outside the classroom. This is in line with the explanation of principal “So each step by step daily activity or each frame by frame the activities of students contain character education”

The original version is “Jadi rata-rata setiap *step by step* harian itu atau setiap *frame by frame* aktivitas harian anak-anak itu ada pendidikan karakternya”⁶¹

⁵⁹ Result from interview to teacher at 18 April 2017

⁶⁰ Result from interview to principal at 13 April 2017

⁶¹ Result from interview to principal at 13 April 2017

Not only at the school but also character education process is done at home with collaboration with parents. The school and the parents have each portion in educating children. Therefore parents should always synergized and support programs in the schools so that the process of education can be held maximally and achieve the expected. The implementation of character education at SDIT Insantama Malang among others:

1) Parenting

Parenting is activities to unite the understanding and vision of the school with the parents, so that schools and parents have the same purpose and understanding in educating children. This is needed because the process of education, especially characters education, not only done in school but also in the home, so that the parents and the school must be synergized together to achieve a common goal. This is as the remarks from principal of the school:

The first is the time of great parenting, it is time to unite the frequency of understanding of the parents with the school, education portion between parents and schools. That was very support. So the awareness of parents to participate in education is the main points

The original version is:

Yang pertama adalah waktu parenting akbar tadi, itulah waktu untuk menyatukan frekuensi, pemahaman antara orang tua dengan sekolah, porsi pendidikan antara orang tua dan sekolah. Itu hal yang sangat mendukung. Jadi kesadaran orang tua untuk ikut serta dalam pendidikan itu adalah poin yang utama.⁶²

⁶² Result from interview to principal at 13 April 2017

Parenting activities were divided into two, namely great parenting and private parenting. Great Parenting done one in every year, and required followed by all parents. At this moment the school build commitment with the parents and also make same perception about the portion of school education and house. The following is the explanation of the principal related to great parenting:

Great Parenting usually held every generation. So to connect between school education with the house, we build commitment with parents. Parents must follow, mother, father all required to participate in *parenting* program of schools from morning until evening. We held this year in January. We usually rent a place outside so that can be comfortable for one day full from the morning at 8 am until 4 pm or almost maghrib

The original version is:

Parenting akbar itu biasanya kita adakan tiap angkatan. Jadi untuk menggayuhsambungkan antara pendidikan sekolah dengan rumah, kita membangun komitmen dengan orang tua. Orang tua wajib mengikuti semuanya, bapak ibu, ayah bunda semuanya wajib untuk ikut program *parenting* sekolah dari pagi sampai sore. Kita laksanakan, tahun ini pada bulan Januari. Kita biasanya sewa tempat di luar, agar bisa nyaman untuk 1 hari full, dari pagi jam 8 sampai jam 4 sore atau hampir maghrib⁶³

In addition great parenting there is also private parenting done every after UTS (Middle Test). This private Parenting aims to monitoring the development of the students. In addition private parenting also aimed to compare development data for children at school and at home. As explained by the head of the school:

⁶³ Result from interview to principal at 13 April 2017

That private parenting we schedule each after Middle Test, for monitoring the development of students, matching data between child development in schools and house that was not yet appear through wa, through agenda books and etc. Then if the parents want whenever, any day, that was promise first and does not interfere with learning, we serve it.

The original version is:

Parenting privat itu kita jadwal setiap setelah UTS, untuk memonitoring perkembangan anak, mencocokkan data perkembangan anak antara di sekolah dengan di rumah, data yang belum muncul mealui wa, buku agenda dan sebagainya, bisa dipastikan melalui tatap muka begini. Selanjutnya kalau orang tua menginginkan kapanpun, hari apapun yang penting janjian di waktu yang tidak mengganggu pembelajaran anak, kita layani⁶⁴

Moreover through parenting activities, communication with parents also built through *whatsApp* group. Where in the group there is the teacher and parents. In this group both teachers and parents can communicate the development of children. In addition there is also the agenda book the Winner of that must be filled by the parents every day. Through the agenda book that parents can monitor the development of children during in schools and teacher also monitoring the development if students in the home.

2) The Learning Process and the Interaction in School

In the learning process in class the values of characters also embedded in the students at SDIT Insantama Malang. One of these is the leadership character that formed through the amir or amirah

⁶⁴ Result from interview to principal at 13 April 2017

daily system. Through this system the students are trained to lead and take responsibility, as expressed by the head of the school:

And every day the leader of the class is alternately. The term we have amir amirah. We create the schedule is published in classroom, so to schedule amir amirah cycled every day. So each day the children have the opportunity to lead and led. This is also one examples of character educationthat we instill to the children in the aspect of the leadership

The original version is:

Dan setiap hari ada ketua kelasnya bergantian. Istilah kita ada amir amirah. Setiap hari itu kita buat jadwal sudah dipampang di kelas, jadi untuk jadwal amir amirahnya berganti setiap hari. Jadi setiap harinya anak-anak mempunyai kesempatan untuk memimpin dan dipimpin. Ini juga salah satu contoh pendidikan karakter yang kita tanamkan ke anak-anak dalam segi kepemimpinan.⁶⁵

The main purpose of education at SDIT Insantama is to prepare the students receive *taklif*, so that when they have reached puberty they were ready to receive all the law syara' as a consequence of the faith. All the activities both inside and outside the classroom oriented to strengthening the belief of Islam. This is as remarks from ustazah Maya:

Curriculum in Insantama based on the belief of Islam, means that all of it focus on the belief of Islam. So, oriented on strengthening the belief of student, especially they are in golden age, so that they have a strong foundation. So the hope when they reached puberty, they are ready to take on taklif

The original version is:

Insantama ini kan kurikulumnya berbasis akidah Islam, berarti gimana caranya semuanya itu beorientasi pada akidah Islam. Jadi, berorientasi pada penguatan akidahnya anak-anak

⁶⁵ Result from interview to principal at 13 April 2017

Apalagi mereka berusia dasar kan, yang usia dasar itu waktu yang *golden age* nya mereka, sehingga mereka punya pondasi yang kuat. Jadi harapannya ketika mereka baligh, mereka sudah bukan, mereka ketika sudah baligh itu mereka sudah siap untuk mengemban taklif⁶⁶

Besides this the characteristic of learning in SDIT Insantama Malang is *talaqqi fikriyah* or direct the mindset of students with give example or their ideals in accordance with their age and classes of students. In this way the values or the characters of Islam was embedded in children. In addition, in learning process students are always given the understanding to take pride in their identity as a Muslim. This is as revealed by ustadzah Maya:

The first we understand them they must be proud of their Muslim identity and materials about the belief of pride with their identity as Muslims not only in grade one. So if they enter grade two the materials still continues, later if they grade three. Including about praying, obligation as a Muslim, so does not only enough in class one only, later in grade two. Material about belief is always has *repetition* and not only in the classroom, not only when the thematic learning, but when BSI also. So the materials that had we mention in the thematic, when in BSI also empowered. And we also provide an example to their children. Because however the closest to them that become visually of them. Ask them to praying together, but they never see us praying together, that is impossible. So we aren't only ask them, but we show them the action, we give example for them

The original version is:

Yang pertama itu mereka kita pahami mereka harus bangga dengan identitas mereka sebagai muslim dan materi tentang akidah kebanggaan dengan identitas mereka sebagai muslim tidak hanya dikelas satu. Jadi kalau yang kelas 1 nanti kalau mereka masuk kelas 2 itu masih ada materi itu berlanjut, nanti kalau mereka kelas 3 masih tetap ada lagi. Selalu ada

⁶⁶ Result from interview to teacher at 18 April 2017

pengualangan materi tentang akidah hanya ketika pembelajaran tematis, tapi ketika BSI juga. Jadi materi-materi yang sempat kita sampaikan di tematis ini, ketika di kelas ketika BSI pun dikuatkan. Dan kita pun memberikan contoh kepada anak-anak. Karena bagaimanapun orang yang terdekat dengan mereka kan yang menjadi visualnya mereka itu kan. Menyuruh mereka sholat berjamaah, tapi mereka tidak pernah melihat kita berjamaah, kan berat. Jadi tidak hanya sekedar omongan saja yang disampaikan ke mereka tapi juga tindakannya kita kita tunjukkan ke anak-anak, kita memberikan contoh.⁶⁷

In addition learning at SDIT Insantama Malang the relationship between teachers and students are very near, even as there is no distance. This is because the teachers at SDIT Insantama Malang is a representation of the parents in the school. So with this relationship, it is hoped that students can open to teachers, with that teachers are able to optimally monitoring the development of the students. One of the other characteristic of SDIT Insantama Malang is a model of teaching in the classroom using team teaching, where there are always two teachers, one female teacher and one male teacher, where the teacher is liked as the parents of students in schools. This is as described by principal:

And at Insantama whatever how many the students in one class there are two teachers, one male teacher and one female teacher. Because in elementary school age we condition teachers is a replacement for their parents in schools. So if in house they learn with parent at school they also learn with their teacher as the replacement of their parent. So that the children do not lack the soul of fatherly, motherhood from teachers

⁶⁷ Result from interview to teacher at 18 April 2017

The original version is:

Dan di Insantama itu berapapun siswanya satu kelas ada dua guru, 1 guru ikhwan 1 guru akhwat, 1 ibu guru 1 bapak guru. Karena untuk usia SD itu kita mengkondisikan bapak ibu guru itu adalah pengganti orang tua mereka di sekolah. Jadi kalau di rumah mereka belajar dengan bapak ibu mereka di sekolah mereka juga belajar dengan bapak ibu guru mereka. Sehingga anak-anak itu tidak kekurangan jiwa kebabakan, keibuan dari bapak ibu guru.⁶⁸

Insantama greatly appreciate the performance of the students.

Even SDIT Insantama Malang have jargon "The School of Champion and Leader". There are no students who did not champion in this school, both winners in the academic and other areas. The following is an explanation of the principal:

So why our tage line is schools of the champion, our student each year would be get awards, or certificate. Because not only HKS, in student daily activity we also give award, for example in swimming expression, we make competitions, student who be the champion also get the prize . So one characteristic of Insantama is appreciate the achievements of children

The original version is:

Jadi kenapa tage line nya Sekolah Para Juara, siswa kita setiap tahun pasti dapat piala dapat penghargaan. Karena tidak hanya kegiatan HKS, kegiatan harian anak-anak juga kita apresiasi, misalnya ekspresi swimming, hari ini kita lomba, anak-anak yang juara juga kita kasih hadiah . Jadi salah satu ciri khas Insantama adalah menghargai prestasi anak-anak.⁶⁹

In the class the girls or commonly called akhwat mixed with a the boys or ikhwan. There isn't separation between ikhwan and akhwat in learning in the class. Although based on the t

⁶⁸ Result from interview principal at 13 April 2017

⁶⁹ Result from interview principal at 13 April 2017

observations made by researcher, interaction between ikhwan and akhwat is very minimum. In the class ikhwan sit in groups with other boys, nor akhwat. Interaction between ikhwan and akhwat is very rarely during the lesson. Below is a representation of the result of observation done by the researcher:

Observation done on Thursday, 20 April 2017 at 10.00-12.00 in class 1. The lessons is mathematics with the material shapes. Teacher asked students to walk around the school and looking for the objects that is square, triangle and circle. Then the students go down to the bottom floor by groups and individuals. At that time there are some boys work on the task in the household, so that there is no way to pass. When a girl will go down to do her task, she seems reluctant to pass the stairs. The she report to the teachers that she did not dare to pass. Because the teachers at that time being guide the other students the teacher ask the girl to pass through itself and say "excusme". But the students are still appears in doubt, at that time the researcher was standing near the stairs, finally the researcher requesting the boys to give way and the girl can pass.⁷⁰

Similar thing also appear when the snack hour or rest. During the rest ikhwan having fun playing with the group of ikhwan,

⁷⁰ Result from Observation at 20 April 2017

akhwat any so. There is no seems interaction between ikhwan and akhwat. The following is a description of the principal:

In one class contain with boys and girls, they aren't separated, until grade six they aren't separated, in junior high school they are separated. Insantama not separated but in fact separate. This what is the mean? The students separately base on their consciousness. In the class boys in right or left and vice versa. When playing is also like that. There school model that since the beginning separated boys and girls without given the understanding. So we want students know Islam was set up that the interaction of men and women that the law was originally separate. But in especially things allowed to meet, like in education, health, selling and so on. So the children know when they must make interaction between boys and girls, and when they must separated

The original version is:

Satu kelas kita ada laki-laki ada perempuan kelasnya tidak dipisah, sampai kelas enam pun tidak dipisah, baru SMP dipisah. Insantama tidak dipisah tapi faktanya terpisah. Artinya apa faktanya terpisah itu? Anak-anak terpisah atas dasar kesadaran. Ketika di kelas bisa kanan kiri atau depan belakang. Ketika bermain pun juga demikian, ikhwan dengan ikhwan laki-laki dengan laki-laki, perempuan dengan perempuan. Ada model sekolah yang sejak awal dipisah tanpa kemudia diberikan pemahaman. Jadi kita ingin anak-anak tahu Islam itu mengatur bahwa interaksi anantara laki-laki dan perempuan itu hukum asalnya terpisah. Namun dalam hal-hal tertentu diperbolehkan untuk bertemu, misalkan dalam pendidikan, kesehatan dan sebagainya dalam jual beli dan seterusnya. Sehingga anak-anak itu tahu kapan berinteraksi dengan lawan jenis kapan tidak perlu berinteraksi dengan lawan jenis.⁷¹

The understanding that given to the students that on the fact the man and woman are separate makes the students understand how to interact with others. This is deliberately conditioned since

⁷¹ Result from interview principal at 13 April 2017

small so that when it has reached puberty students have to understand and apply it in life.

Apart from the interaction, there is a unique habit at SDIT Insantama Malang. If in other schools calls between students is me and you at SDIT Insantama Malang students are conditioned to use the word "ana " and "antum". This is shown when researcher make observations in the field. The students even in palyig time call his friend with the word "antum", relying when called teachers or other people. According to ustadzah Maya as a teacher at SDIT Insantama Malang, students deliberately conditioned to know some vocabulary in Arabic. In addition to introduce students with Arabic the use of the word "ana" "antum" is also aims to neutralise the bad language that brought students from their environment. The following is submitted by ustadzah Maya:

So we make they familiar with Arabic, like *afwan*, *jazakillah*, *syukran* and *ana antum*. To reduce bad language they get from their environmet, we try to practicing them with arabic. And *alhamdulillah* finally the parents also, their parents usually use I and you when talking with them finally use ana antum too. So let them also wasn't stranger with Arabic. And in grade threethey starting learn Arabic language

The original version is:

Jadi kita buat sedikit banyak mereka familiar dengan bahasa arab, misalnya *afwan*, *jazakillah*, *syukran* terus yang utama itu ana antum. Selain itu untuk mengurangi pengaruh bahasa yang kurang baik dari lingkungan mereka, kita biasakan mereka berbahasa arab. Dan *alhamdulillah* akhirnya orang tuanya juga, orang tua mereka pun yang dulunya kamu, aku ketika berbahasa dengan mereka akhirnya pakai ana antum. Jadi biar

mereka juga gak asing dengan bahasa arab. Nanti kelas tiga kan sudah ada pelajaran bahasa arabnya.⁷²

3) BSI (Bina Syahsiyah Islam)

Bina Syahsiyah Islam was undertaken every day after praying dhuha. BSI is a means of strengthening the belief of Islam in students. The Materials BSI conveyed by the each teachers. The Materials BSI is different each day according to the schedule that has been made. The following is explanatin of principal related BSI:

So after praying dluha, dzikir, praying, BSI. What is the material? Each class different, we make schedule, Monday and Tuesday is Al-Quran, usually about interpretation or asbabun nuzul, interpretation and wisdom from short letters in chapter 30 and election verses. Wednesday and Thursday, hadith, short hadith election hadiths. Friday about Sirah, Sirah about prophet, *shahabat* or Muslim intellectuals who inspired

The original version is:

Nah setelah sholat, dzikir, doa, BSI. Nah materinya apa? Setiap kelas berbeda-beda, Yang jelas biasanya kita jadwal, Senin Selasa itu Al-Quran, biasanya tentang tafsir atau asbabun nuzul, tafsir kemudian hikmah dari surat-surat pendek juz 30 dan ayat-ayat pilihan. Rabu Kamis, hadis, hadis pendek, hadis-hadis pilihan. Jumat tentang sirah, adakalanya sirah rasul, adakalanya kisah tentang para sahabat, adakalanya kisah tentang para ulama' dan intelektual muslim yang menginspirasi⁷³

4) Fiqih Nisa

Fiqih nisa is learning fiqh specifically for girls or akhwat. Fiqh Nisa' done every Friday when the boys praying dhuha. The

⁷²Result from interview to teacher at 18 April 2017

⁷³ Result from interview to principal at 13 April 2017

material fiqh nisa given by female teacher. Fiqh nisa specifically discuss matters related to women, including about *aurat*.

5) The Expressions

The expression is a extracurricular activities at SDIT Insantama Malang. The expression held every Wednesday. The event was held to support students life skills. The expression is divided into two, there is base expression and choise expression. Base expression mus be mastered by all students at SDIT Insantama Malang, expression is required for the class one, two and three. There are three kinds of base expression, namely: cooking, swimming and farming. All the expression to be led by the teachers at SDIT Insantama Malang itself. Each expression has its own planning and target, as explained by the principal:

In example grade one, students cooking the target is student know the tools of cooking, can turn off and turn on the stove, wash dishes, for example. The cooking start from make drink, like tea, boiling water, ginger, make ronde, students make traditional food, like gethuk, sawut etc. Swimming also like that, we have arget our students can swim all styles. The first style we teach to children is a frog style, if they mastered itwe continue in another style, like free style and etc. We teach from basic, starting from the children in class oneentering to the water, then breathe in the water, after dare to breathe in water dare to glide, and then learn the style of swimming

The original version is:

Misalkan sederhananya kalau kelas satu, anak-anak *cooking* targetnya anak-anak mengenal alat masak, bisa mematikan dan menyalakan kompor, bisa mencuci piring, misalnya. Masaknya mulai membuat minuman, seperti teh, merebus air, jahe, membuat ronde kalau kemaren itu, anak-anak membuat masakan-masakan tradisional, membuat getuk, sawut dan

lainnya. Termasuk swimming juga begitu, untuk anak-anak Insantama kita targetkan bisa berenang semua gaya. Gaya pertama yang kita ajarkan ke anak-anak adalah gaya katak, kalau gaya katak sudah bisa nanti gaya bebas gaya punggung dan sebagainya. Mulai dasar, mulai anak-anak kelas satuberani masuk air dulu, kemudian berani bernafas di dalam air, setelah berani bernafas di air berani meluncur, baru mengatur gaya.⁷⁴

The expression of cooking and farming conducted in schools with the guidance of teachers. While for swimming, because it is need swimming pool, then it held outside the school. The following is the explanation of the principal:

For all outdoor activities, include swimming we have SOP. Start from the security, transport. Especially for swimming the, we must extra safety. The first we would select a closed swimming pool, swimming pool which we rent that there is no other people enter. Because we have not had a swimming pool, we rent a while. In Malang there are some renting swimming pool that can be rented for schools, we usually rent from the morning until zhuhur. Because usually effective swimming starting a half nineor at eight to before zhuhur. Usually we use in Tidar, in Tidar there was a swimming pool that one package with the mosque, so that we make a substitutionary sacrifice. The girls usually do thematic learning or qiraati accordance with the schedule, the boys swim first, after thye boys swim the girli go to swimming.

The original version is:

Untuk semua kegiatan outdoor, termasuk swimming kita punya SOP. Mulai dari keamanan, mulai dari transport. Apalagi kalau renang, renang itu keamanannya harus ekstra. Kita tentunya yang pertama pilih kolam renang yang tertutup, kolam renang yang kita sewa yang tidak ada orang lain yang masuk. Karena kita belum punya kolam renang, kita sewa sementara. Di Malang ada beberapa persewaan tepat kolam renang yang bisa disewa untuk sekolah, yang biasanya kita sewa itu dari pagi sampai dzuhur. Karena biasanya swimming itu efektif dimulai jam setengah sembilan atau jam 8 sampai sebelum dzuhur. Biasanya kita pakai di Tidar, di Tidar itu ada kolam renang

⁷⁴ Result from interview to principal at 13 April 2017

yang satu paket dengan masjid, sehingga kita buat gantian. Yang akhwat yang perempuan biasanya belajar tematis atau belajar qiraati sesuai jadwal hari itu, yang ikhwan renang dulu, selesai ikhwan gantian yang akhwat⁷⁵

When students at grade fourth they have choice to choose expression in school in accordance with their talent and interest.

Some choice expression at SDIT Insantama Malang among others:

- a) Scouts
- b) Self-defence (*Tifan*)
- c) Machine and Renewable Energy Club, learn to know about energy and machine work to help the life. Conditioned by Dr. Sukarni, M.T (bio-energy experts and lecturer at the State University of Malang).
- d) Robotic club, play and learn to become *an engineer* who became friends for robot. Conditioned by Dr. Joseph Wibisono, Ph.D (lecturer of Brawijaya University).
- e) Science Club (chemistry and physics), learning and playing to understand kaunyah versesrelated to the phenomenon of chemistry and physics, to increase faith in Allah SWT. Conditioned by Dr. Joseph Wibisono, Ph.D (lecturer ofBrawijaya University).
- f) Writer & Journalist Club, remixing and pour the idea in the form of a quality writings, so that bare clear and

⁷⁵ Result from interview to principal at 13 April 2017

exciting papers writing. Conditioned by Dr. Sucipto (lecturer of Brawijaya University).

- g) Tahfidz and Dai Club, learn to memorize the verses of the holy Quran and communicating the message with the lectures that weighing and character. Conditioned by Ustadz Muhammad Arifin, M.Ag (dai and national trainer).
- h) Doctor Club, learn to be doctors who treat the sick and at the same time learn to always healthy living. Conditioned by dr. Nurul Muzayana and dr.Marintik Ilahi, Sp.KJ (psychiatrist and psychologist).

6) Incidental Activities

In addition through learning in the class, character education at SDIT Insantama Malang also succeeded in incidental activities. Incidental activities are activities that support the learning process at school. Besides that this activity is also supporting character education in schools. Besides this activity also implementation from leadership and incidental curriculum, as explained by the principal:

In addition Al-Quran curriculum, academic curriculum, this third is leadership and incidental curriculum. So we have the activities to support it, incidental activities. So it can be read in our vision, mission we have seven characters students of Insantama. That seven characters we applied it in education programs, one of them is incidental activities

The original version is:

Selain kurikulum Al-Quran, kurikulum akademik, yang ketiga ini, terakhir ada kurikulum kepemimpinan dan insidental. Jadi kita punya kegiatan-kegiatan untuk menunjang itu, kegiatan-kegiatan insidental. Jadi bisa dibaca di visi misi, kita punya tujuh karakter siswa Insantama. Nah tujuh karakter itu kita ejawantahkan dalam program-program pendidikan salah satunya kegiatan insidental.⁷⁶

Several incidental activities at SDIT Insantama Malang is:

a) PETA (Pekan Ta'aruf/ Ta'aruf Week)

Ta'aruf week is a time of orientation for new students at SDIT Insantama Malang. This activity aimed to introduce new students with the school environment, the hope is new students can more quickly adapt to the school environment. Ta'aruf week at SDIT Insantama Malang held different from other schools. On this activity the teachers at SDIT Insantama Malang adorned with a specific theme to welcome the new students. The following is a description of the principal:

So if in other schools there are MOS we have PETA. Taaruf week is welcoming new students, the welcoming is various, each year different. There are times when all of teachers or some teachers use costume warriors of Islam, like Sunan Kalijaga. There are international like Muhammad Al-Fatih, then greeted with *hadrah*, then student kirab, we kirab round school. The first day of entering students was so like that. In kirab student was holding *hadrah*, is holding the Insantama flag, we print it, brought posters, brought the banner. The students also while knowing the environment. It is also one of the ways we introduce students to the environment

⁷⁶ Result from interview to principal at 13 April 2017

The original version is:

Jadi kalau di sekolah lain ada MOS kita ada PETA. Pekan Ta'aruf itu anak-anak datang kita sambut dan penyambutan kita macam-macam, tiap tahunnya beda. Ada kalanya semua guru atau beberapa guru berdandan pakai kostum pahlawan Islam, ada yang jadi Sunan Kalijaga. Ada yang internasional misalkan Muhammad Al Fatih, kemudian disambut dengan hadrah dan seterusnya. Anak-anak kirab, kita kirab keliling ke sekitar ini. Hari pertama masuk siswa itu begitu. Jadi anak-anak kirab itu ada yang memegang hadarah ada yang memegang bendera Insantama yang kita print, ada yang membawa poster, ada yang membawa banner. Anak-anak sambil mengenal lingkungan. Itu juga salah satu cara kita untuk mengenalkan anak pada lingkungan⁷⁷

b) Student Creativity Day (HKS)

HKS or student creativity day is a race activities held three times in each year. HKS is the means to explore the talent and potential of students at SDIT Insantama Malang. Each HKS has own theme. Below is an explanation of the principal:

So HKS is a program, we assume Multiple Integrated Intellegent. We are referring that the Muslim scholars he not only experts *'ulumuddin* but also medical, expert in science and so on. Then the children we sure have like that, to become the multi-talent, multiple intelligence, it needs medium, one only through HKS. The HKS held three times in a year, the beginning of first semester, the last of first semester and the middle of second semester. HKS one to train geospatial intelligence, formed like adventure games so the children will pass through some pos, break a password, looking for treasure and so on, it is to train geospatial intellegent of student. HKS two was the theme related to mathematics science and sport Olympics. Like running, futsal, badminton, shot, bike racing. The olympic is science, mathematics and social science. HKS three relates to the art and MTQ, like acting, read poetry, nasyid, pantomim, drawing, painting, drama and etc. MTQ

⁷⁷ Result from interview to principal at 13 April 2017

s, start like tahfid, tartil ,calligraphy and the other are related with MTQ

The original version is:

Jadi HKS itu adalah program, kita menganut *Multiple Integrated Intelligent*, Kecerdasan Multi yang Terintegrasi. Kita mengacu bahwa para ulama dahulu, dia ahli 'ulumuddin tapi juga ahli kedokteran ahli ilmu sains dan sebagainya. Maka anak-anak kita pandang tentunya punya bakat untuk kesana, untuk menjadi orang yang multi talent, multi intelegent itu perlu digali, salah satunya lewat HKS. HKS itu satu tahun tiga kali, awal semester satu, akhir semester satu dan pertengahan semester dua. HKS satu itu untuk melatih kecerdasan geospasial, berbentuk game petualangan, jadi anak akan melewati beberapa pos, menaklukkan sandi dan sebagainya mencari harta karun dan seterusnya, yang jelas melatih kecerdasan geospasial. HKS dua itu temanya berkaitan dengan olimpiade Matematika dan Sains dan olahraga, olahraga mulai dari lari, futsal, bulu tangkis, memanah, balap sepeda. Kalau olimpiadanya IPA, matematika dan Ilmu Pengetahuan Umum. HKS 3 berkaitan dengan seni dan ke-MTQ, seni peran, membaca puisi, nasyid, pantomim, menggambar, mewarnai, drama dan sebagainya dan ke-MTQ an, mulai dari tahfid tartil kaligrafi dan seterusnya yang berkaitan dengan MTQ⁷⁸

c) Insantama Market Day (IMD)

The next incidental activity is IMD (Insantama Market Day). In this activity the students who had been in the higher classes is given task to sell. Not just sellers but also students must think about what is the product which will be sold as well as in design products that will be sold. Students need to collaborate with the parents in this case. The activities is also

⁷⁸ Result from interview to principal at 13 April 2017

intended to teach the students about the correct way of selling according to Islam. As explanation of the principal:

The students learn to selling. So the highest grade student we ask for sale. Selling is not just a sale. The children think about which products are sold, the name of the product what a unique design then design of their place to selling, they think with the parent. Then in the day they must registration in market qadhi. So there is teacher would be qadhi market. So we make like in the life of Islam. This market Qadhi responsible to see if there are errors in transaction. If there is a product that is not worthy to be sold but sold, whether there is error in selling process, will be prosecuted by qadhi market. IMD held one in a semester

The original version is:

Anak-anak belajar jual beli. Jadi anak-anak yang kelas tinggi biasanya kita minta untuk jualan. Jualan itu tidak sekedar jualan. Anak-anak memikirkan mulai dari produk apa yang dijual, nama produknya apa yang unik, kemudian desain lapak tempat jualannya, mereka berpikir dengan orang tua. Kemudian nanti ketika hari H mereka juga daftar ke qadhi pasar. Jadi ada ustad atau ustadzah yang jadi qadhi pasar. Jadi kita suasanakan dalam kehidupan Islam. Qadhi pasar ini bertugas untuk meihat jika ada kesalahan-kesalahan dalam transaksi. Apakah ada produk yang tidak layak dijual tapi dijual, apakah ada akad jual beli yang salah, itu akan ditindak oleh qadhi pasar. IMD itu satu semester satu kali.⁷⁹

d) Visiting

Visiting is the visit to the places that can be the source of student learning. Visiting activities done to support the learning in class. In the process of learning in the class needed the things that need to be visulization directly. In visiting these are the things that cann't visualization in class seen directly by

⁷⁹ Result from interview to principal at 13 April 2017

the students. In addition the activities of visiting also useful to add to the learning experience of students, with that knowledge will be inherent in the students themselves. The following are explanation of principal associated with the activities of visiting:

Visiting it is the activities that completed the activities in the classroom. There are activities in the class that takes a real visualiation, which cannot be visualization in schools. In examples studentsat last month, visiting to TPA (the last place to throw the rubbish) in Talang Agung, Kepanjen. In there the students learn about organic and inorganic rubbish, recycling rubbish, rubbish changed to renewable energy, changed into methane gas where the methane gascan be a replacement for LPG, can to cook people around the students learn it there. Then after that we visit Milkindo, Milkindo is education tour dairy cattle, aquaculture cows, rabbit and cat fish. So the children learn about cows, rabbit and cat fish. Start from give feed to cow, thean take the milk of cow, then give milk to the small cow, and so on

The original version is:

Visiting itu adalah kegiatan yang menyempurnakan kegiatan di dalam kelas. Ada kegiatan-kegiatan di dalam kelas yang butuh divisualisasikan secara nyata, yang tidak bisa divisualisasikan di sekolah. Misalkan anak-anak bulan kemarin, *visiting* ke TPA (Tempat Pembuangan Akhir) di Talang Agung, Kepanjen. Disana anak-anak belajar tentang sampah organik dan anorganik, mendaur ulang sampah, sampah diubah menjadi energi terbarukan, diubah menjadi gas metana dimana gas metana bisa menjadi pengganti gas LPG, bisa untuk masak warga di sekitar, anak belajar itu disana. Kemudian setelah itu mampir ke Milkindo, Milkindo itu adalah wisata edukasi sapi perah, budidaya sapi, kelinci sama ika, lele. Jadi anak-anak belajar tentang sapi, kelinci dan ikan lele. Mulai dari memberi makan kemudian pemerah susu sapi,

kemudian memberikan susu kepada sapi yang masih bayi, yang masih kecil dan seterusnya.⁸⁰

e) MABIT (Malam Bina Iman Taqwa)

Mabit is stay in school activity, this activity is done once every year. Each class has a different target depending on each class levels. The higher class the mabit will also increasingly and the activity is given also higher. The following is an explanation of the principal:

Mabit held one time in a year. Each class has different target in mabit. Example grade one. Mabit class 1 held in school, grade 2 also in schools, start grade 3 was in front of the school, make tents, class 4 in Islamic boarding school, class 5 in nature, class 6 villas, in the place of education and training. What is the difference? Mabit also setting the character of the students, things that we cannot *explore* each day can be known in mabit. In mabit students stay one at school for one day full, minimum. A simple example lessons of mabit istrainsudents to be independent, how can bath, prepare a clean clothes, tidy the bedroom and so on. In the class 1 mabit like that. In class 2 and 3 the material is different. And mabit in Insantama doesn't like mabit as usual. Mabit is very interesting in example, when the night students playing football fire and etc. At the morning the students do *da'wah* on the Street. The students around the center of Malang city. The students share flower, not only flower but also inviting to close the genital

The original version is:

Mabit itu satu tahun satu kali. Mabit itu masing-masing kelas itu dengan target berbeda. Misalkan kelas satu. Mabit kelas satu itu di sekolahan, kelas dua juga di sekolah, mulai kelas tiga itu di depan sekolah, mendirikan tenda, kelas empat di pondok pesantren, di luar, kelas lima di alam, baru kelas enam di vila, di tempat dikat. Apa perbedaannya? Mabit itu juga dalam menata karakter

⁸⁰ Result from interview to principal at 13 April 2017

anak, hal-hal yang tidak bisa kita *explore* setiap hari, bisa ketahuan di mabit. Karena satu hari satu malam minimal anak-anak di sekolah. Mabit itu contoh pelajaran sederhananya, meltih anak-anak untuk bisa mandiri, bagaimana bisa mandi sendiri, buang hajat sendiri, menyiapkan pakaian yang bersih, pakaian kotor ditaruh mana, alat mandi ditaruh mana, menata tempat tidur dan sebagainya. Itu dalam mabit kelas 1 seperti itu. Nanti kalau kelas dua, kelas tigamaterinya berbeda. Dan mabit anak-anak itu jangan dibayangkan mabit yang seperti orang dewasa ya. Mabitnya seru-seru, contoh kalau kelas 1 kemaren itu ada, kalau malam itu anak-anak ada sepak bola api dan macam-macam. Paginya anak-anak ada dakwah *on the Street*. Anak-anak keliling ke balaikota Malang. Anak-anak membagi bunga, tidak hanya bunga tapi bunga plus selebaran ajakan untuk menutup aurat.⁸¹

c. The Result of Character Education at SDIT Insantama Malang

Character education is a long process that the result could not be seen in a day or two. It needs methods and appropriate strategy to be able to form the individual character. Elementry school age is a right time to form the character of a person, because at this age children still in development age. SDIT Insantama Malang as an educational institution that aims to establish Islamic character on their students. In this case all the efforts is done by schools is in the context of develop Islamic personality or syahsiyah Islam in a personal students. Various methods are used for reach this purpose. Of course this process requires a long time. However, the changes in learners behavior starts seems to be observed even when they are still in grade 1. The following is a description of the principal:

⁸¹ Result from interview to principal at 13 April 2017

And character of children one of which can be seen from their praying, student of Insantama, except special children, special children that the student who need more learning, in normal learning student at grade 1 can praying well (*khusyu*). Anywhere, praying itself or praying together, in the house, in the school mosque and etc we can see the difference between the student of Insantama with another children in praying side. Then the next character is *amar ma'ruf nahi munkar*. Our children are very active to amar ma'ruf, what is the meaning? reminded his friend. There are some of parents who have not habituate to praying tahajud, because of their children do it, they follow too. Parents who have still not correct in reading Al-Quran heard his son, so willing to learn too. The effect felt in family. That effect we try to spread, not only in family but also in community, that is our hope

The original version is:

Dan karakter anak-anak salah satunya bisa dilihat dari segi sholatnya, anak-anak Insantama, kecuali anak-anak khusus, anak-anak khusus itu anak-anak yang membutuhkan pembelajaran lebih, kalau normal pembelajaran normal itu anak-anak selesai kelas 1 bisa shalat khusyu'. Dimanapun tempatnya, shalat sendiri maupun jamaah, di rumah, di sekolah, di masjid umum dan sebagainya kita bisa lihat bedanya anak Insantama dengan anak yang lain dari sisi shalatnya. Karakter yang selanjutnya adalah amar ma'ruf nahi munkar. Anak-anak kita sangat aktif untuk amar ma'ruf nahi munkar, maksudnya apa, mengingatkan temannya. Ada beberapa orang tua kita yang belum terbiasa shalat tahajud, anak-anak kita biasakan begitu kemudian orang tua mau tidak mau belajar shalat tahajud. Orang tua yang bacaan Al-Qurannya masih belum benar, mendengar anaknya sehingga mau belajar juga. Efeknya terasa di keluarga. Efek yang coba kita sebarkantidak hanya di keluarga namun juga di masyarakat harapan ke depannya begitu.⁸²

There is also the story of parents who mentioned how the behavior of their child changed since they are school at SDIT Insantama Malang.

Some of them like the description of ustadzah Maya:

One of them in grade dua. She is very tomboy, she don't like use skirt. But after entering here we give understanding how the clothes of woman. It can't be same the clothes between woman and man.

⁸² Result from interview to principal at 13 April 2017

Now she always use skirt, although she go to shop beside her house, she use stocking

The original version is:

Salah satunya sekarang kelas dua. Anaknya sangat tomboy, tidak suka pakai rok. Tapi setelah masuk ke Insantama kita beri pengertian bagaimana pakaian perempuan. Tidak boleh sama pakaian perempuan dan laki-laki. Sekarang dia selalu memakai rok, walaupun dia ke warung sebelah rumahnya dia selalu memakai kaos kaki⁸³

The example above just a few examples of how changes the behavior of the students at SDIT Insantama Malang. There are still many story associated with this change. Of course this happened not only because education in schools, but education in schools fondled big role in this matter. The method of learning with the advice and giving example is the main key in the success of characters education process. This is too applied at SDIT Insantama Malang.

d. Supporting Factors in Implementation of Character Education at SDIT Insantama Malang

1) Collaborate between School and Parents

For SDIT Insantama Malang parents is a major factor for the success of education process. This is because in basic education level the responsibility of education is on parents. Because of it parents must understand the portion of education in schools and home, besides that parents must also synergized with schools, so that the educational process takes place and the goals can be in

⁸³ Result from interview to teacher at 18 April 2017

harmony and mutual support. The parents become the main key character education in the home. However a child needs a role model for imitate. In schools this role played by teachers while in the house of this role must be played by the parents. So there must be synergy between the teachers or school with the parents. The following are the principal exposure:

For Insantama the main support is collaboration with parentt, click between parents and schools. There are such as new students "Idon't want to schools in Insantama, it is small schools" suppose he moved from a large school an elite schools, but the parents still want to stay in Insantama, it is okay. But if the parent not support we can't

The original version is:

Yang jelas bagi Insantama pendukungnya adalah, yang penting klik antara orang tua dengan sekolah. Ada misalkan siswa baru "Ana tidak mau sekolah di Insantama, sekolahnya kecil" misalkan dia dipindah dari sekolah yang besar dari sekolah yang elit, tapi orang tuanya kukuh pengen di Insantama itu masih bisa. Tapi kalau sudah nggak Insantama artinya sudah mau pindah itu kita tidak bisa⁸⁴

2) Qualified Human Resources

In addition parents factor, another factor that is important in the characters education process at SDIT Insantama Malang is the educators or teachers. To be able to support the characters education process in accordance with the purpose of schools, SDIT Insantama Malang need Human Resources who understand the unique culture of Insantama. Therefore SDIT Insantama Malang requires the teacher candidate to follow the process of intern teachers in Bogor for 3

⁸⁴ Result from interview to principal at 13 April 2017

months. The following is a description of the principal related to the process of intern teachers “So all of teachers must intern to the center. about 3 months in Bogor, because it must be in accordance with standard. So not only the facilities but also human resources is formed too”

The original version is “Jadi semua guru yang ada disini itu harus magang ke pusat. Jadi magang guru itu minimal 3 bulan. Semua guru yang disini itu harus magang ke Bogor, karena harus sesuai dengan standart. Jadi tidak hanya fasilitas saja yang diberikan namun juga SDM nya juga harus dibentuk “⁸⁵

Each year the recruitment of new teachers was carried out on the November until Desember, then test performed in December. In January the announcement of the test is already, so that in February candidates for new teachers are ready to follow the intern program to Bogor. The implementation of intern program conducted during three months starting from February until April. At the time of intern the candidate of teacher are required to learn all things related to learning both academically and outside that accordance with Insantama culture. The following is a description of ustadzah Maya as teachers diSDIT Insantama Malang “So that we are required to intern at the center, in Bogor we really participate directly involve the learning. There are

⁸⁵Result from interview to principal at 13 April 2017

opportunities for us to teach. We are asked to make equipment of learning, and then we teach it in the class”

The original version is “Kita semuanya diharuskan untuk magang di pusat di Bogor dan itu kita terlibat langsung di dalam pembelajaran. Ada kesempatan kita untuk mengajar. Kita diminta untuk membuat perangkat pembelajaran, lalu mengajarkannya di kelas “⁸⁶

At the time internship, teachers are also required to learn and mastering various expression required in schools, for example swimming, cooking and farming. This is because the expression guided also by the teacher, so that the teacher must be mastering first. After internship in Bogor during three months, teachers are required to attend qiraati training, so that the teacher also mastering qiraati learning methods and able to teach it to the students. The following is a description of principal:

At the beginning phase we do recruitment, the recruitment held once a year, we always recruitment teachers. Usually the recruitment we do November until December. On the end December we usually test, January is announcement, February, March, April we send to Bogor, April already back here, and then joined the qiraati program until June. Hope July the teacher is ready for running

The original version is:

Di fase awal kita rekrutmen, rekrutmen guru itu setahun sekali. Biasanya rekrutmen itu kita lakukan bulan November Desember. Bulan Desember akhir biasanya kita tes, bulan Januari pengumuman, bulan Februari, Maret, April kita kirim ke Bogor,

⁸⁶ Result from interview to teacher at 18 April 2017

April sudah balik sini, ikut program qiraati sampai Juni. Harapannya Juli masuk sudah ready untuk running.⁸⁷

This internship program is an efforts of school to establish reliable human resources and able to carry out a typical learning of Insantama. For Insantama the most important thing was prepared to create a good education is not only luxurious facilities, but that is more important than it is qualified human resources (teachers). As explained by the principal:

The second factor is the quality of human resources, Insantama was pioneered the school, anywhere, that was not with build a good building. Because for us there is no bad place for a good education. This does not mean that we aren't give attention in facilities, facilities for student still have standart.. To make a good education is start from teacher. Teachers for Insantama is a soul, because teacher will build, educate, and shape the students

The original version is

Faktor yang kedua adalah kualitas SDM, Insantama itu merintis sekolah, dimanapun berada cabangnya, itu tidak dengan membangun gedung yang bagus dulu. Karena bagi kita tidak ada tempat yang jelek untuk pendidikan yang baik. Fasilitas bukan berarti kita apa adanya. Fasilitas anak itu tetep, tetap standar. Kualitas untuk menjaga pendidikan yang baik itu di guru. Guru bagi Insantama dia adalah nyawa, karena beliauah yang akan membina, mendidik, mengkader anak.⁸⁸

e. Inhibiting Factors in Implementation of Character Education at SDIT Insantama Malang

In doing everything there is always a obstacle, but obstacles is not inhibiting to continue the process to reach destination. Thus the obstacles that makes a person able to innovate and create the new

⁸⁷ Result from interview to principal at 13 April 2017

⁸⁸ Result from interview to principal at 13 April 2017

solution. And also in the implementation of character education at SDIT Insantama Malang, as time some obstacles appear in implementation noble intentions to build a generation. But it did not discourage steps to continue to run the education system is based on belief of Islam. Some of the obstacle that inhibit the implementation of character education at SDIT Insantama among others:

1) Parents

In addition to be main supporting factor, parents can also be inhibiting the implementation of characters education at SDIT Insantama Malang. Some parents who work outside the city makes teachers difficulty in monitoring the development of the children in the home. In addition there are some students who came from a broken home family, this is a challenge for teachers. Because speaking abot education at the home of course teachers need provide more explanation related with single parents role. This is as expressed by principal:

The problem is one, parents. If the earlier parents are supporting factor but also obstacles. There are several students is broken home. Suppose that the parents just one, single parent, obstacles for us. Because we are talking about education at home, but at home they just meet one role,it is our challenge, obstacles to us. The second is the parents who work outside the city, that student is not with his parents every day, also obstacle for us

The original version is:

Kendalanya adalah satu, orang tua. Kalau tadi orang tua adalah faktor pendukung tapi juga kendala. Ada beberapa siswa kita yang broken home. Misalkan orang tuanya cuma satu, single

parent, itu kendala bagi kita. Karena kita bicara tentang pendidikan di rumah nati juga cuma satu perannya. Itu adalah kendala kita. Yang kedua adalah orang tua yang kerja di luar kota, yang anaknya di rumah tidak bersama orang tuanya setiap hari, itu juga kendala bagi kita.⁸⁹

2) Fatigue of Student

SDIT Insantama Malang is a full day school, so that requires the students to spend most of their time at schools. The students of SDIT Insantama come from various areas, sometimes it is far from school. This causes the students have fatigue when in schools. But this can be resolved with ladder. As revealed by the principal:

The factor is fatigue of students. Fatigue the students because a far way to come to school that far and so on. But we were able to anticipate with ladder. So new students at Insantama came in the first day at 7.30 am until the hour 11 am, the second day until the 11.30 am, third day until 12 am. It is like that until normal hours at 14.30 pm

The original version is:

Faktor kelelahan anak-anak. Kelelahan anak-anak dengan perjalanan yang jauh dan sebagainya. Tapi itu bisa kita antisipasi dengan penjenjangan. Jadi siswa baru kita, masuk Insantama itu masuk hari pertama jam setengah delapan sampai jam sebelas, hari kedua sampai jam setengah dua belas, hari ketiga sampai jam dua belas. Selanjutnya begitu ya sampai normal jam setengah tiga.⁹⁰

Even so the students remain very enthusiastic to participate in all the activities at the school. This is expressed by ustazah Maya:

Alhamdulillah, they are very enthusiastic. Although at the class they are playing, but they are very enthusiastic with the activity in the school. They are very like story, story about the prophet,

⁸⁹ Result from interview to principal at 13 April 2017

⁹⁰ Result from interview to principal at 13 April 2017

shahabat, they are very like it. Sometimes student in unhealthy condition, still come to school

The original version is:

Alhamdulillah, mereka sangat antusias. Meskipun di kelas main sendiri, tapi mereka sangat antusias dengan kegiatan di sekolah. Mereka sangat suka cerita, cerita tentang nabi, shahabat, mereka sangat suka. Kadang-kadang samapai yang masih sakit pun masuk sekolah⁹¹

3) Divide Focus in the Class

The students at SDIT Insantama consists of various characters and ability. This is because the school does not limit or determine certain conditions, like should be able to read, write or count, for prospective new students. For SDIT Insantama the most important is the commitment of the parents to the school. Therefore the ability of students in the classroom, especially in grade 1 is very diverse. There is a student who is master in reading, there is not yet to be read even know about the letter. Things like these need special attention from the teachers. Teachers must be versed to divide attention, so that is no students who are hurt. But this problem can be resolved by the existence of the accompanying teachers in class. The accompanying teachers duty is to provide special assistance to children who need, so the rhythm of learning in the classroom can be maintained. The following are expressed by ustadzah Maya:

⁹¹ Result from interview to teacher at 18 April 2017

It is not obstacle, but what its name, this is related to ability of students. There is student who can read fluently, but some student still can't do it. So the rhythm of us is different, and teacher must divided the attention, so every student get their right to learn. And it was one the important of team teaching in class

The original version is:

Sebenarnya ini bukan kendala, apa ya namanya, ini terkait dengan kemampuan siswa. Ada siswa yang sudah pandai membaca, bahkan sudah lancar, ada yang belum bisa. Sehingga rirne belajarnya mereka berbeda, dan guru harus pintar-pintar membagi perhatian di dalam kelas, sehingga semua tetap bisa belajar sesuai haknya. Dan itulah pentingnya team teaching di dalam kelas⁹²

B. The Result of the Research

1. Character Education Model at SDIT Insantama Malang

Character education at SDIT Insantama Malang is education which based on the belief of Islam. All the effort and the activities of the school is in order to strengthen the creed of Islam. For Insantama education is preparing children to receive taklif law when they have reached puberty. At the age of primary school children was introduced and familiarized with all determinate sharia of Islam, with so it is expected that when the students have reached puberty they were really ready to accept all the consequences of sharia. Including: the obligation of praying, fasting, close the genitals and etc.

For SDIT Insantama Malang characters education or personality or syahsiyah must be based on Islamic, means must be in accordance with Al-

⁹² Result from interview to teacher at 18 April 2017

Quran and Sunnah. Syahsiyah Islam for SDIT Insantama Syahsiyah Malang covers two things, namely: mindset and attitude. This means that the character education cover two things namely, formed mindset and attitude of students.

The Islamic mindset or *aqliyah Islamiyah* is a way of thinking or how someone decided something is always based on belief of Islam. Mindset like this need to be formed and the age of basic education is the most appropriate age to start forming character of a man. This is the moment that try taken by SDIT Insantama Malang. By getting students to know and understand the sharia of Islam since the basic age, it is hoped that students of SDIT Insantama Malang have Islamic way of thinking or *aqliyah Islamiyah*.

The second is the Islamic attitude or *nafsiyah Islamiyah*, a person not enough to just have the mindset of Islam, but he must also have a pattern of the attitude of Islam. This means that in his daily life he is able to run all his activity with based on Islam. A simple example is, when a person has been able to believe that praying is required, then in the pattern of his attitude the person running praying on the basis of the faith that he had. And also SDIT Insantama Malang, besides forming the mindset of students, the school also taught students to work obligations rites, like:praying dhuha, praying duhur together, read Al-Quran etc. This is a practice for students, so that when they have reached puberty they are able to do all its obligations as a Muslim based on faith and without compulsion.

2. Character Education Process at SDIT Insantama Malang

Character education at SDIT Insantama Malang carried out in every aspect of the activities of students in the school both in the classroom learning activities as well as other supporting activities. Each students activities always conducting with the values of the characters. The characters education process at SDIT Insanatama Malang among others:

a. A special Integrated

In redefining the word "integratd" SDIT Insantama Malang has different definition with other schools. For SDIT Insantama Malang integrated covers four aspects, namely:

- 1) Integrated of Islamic personality Curriculum, Tsaqofah Islam and Life Science
- 2) Integrated of school education, family and community
- 3) Integrated of School, Islamic boarding schools and mosques.
- 4) Integrated of Cognitive, affective and psychomotoric aspects

Four integrity is the characteristic of learning in SDIT Insantama Malang. With four integrity SDIT Insantama based educational process. For SDIT Insantama Malang, education, mainly in base level, is not only the responsibility of the school, but also the responsibility of the parents. Because of this is there is portion between school and parents. Parents should be able to synergy with schools so that between parents and the school have the same view.

b. Parenting

Parenting is meeting between the parents and schools. This activity aims to synergize the school program with the parents. So it is expected that there is active cooperation from the parents. There are two types of parenting, great parenting that done once in every year and private parenting is done every finished UTS.

c. Instill pride in each student with their Muslim identity

Instill pride in each student with their Muslim identity. Strengthening the belief and instill pride with their identity as Muslims done continuously and repeatedly starting from grade 1 to grade 6. The instill of the belief and pride is done when the activities of BSI (Bina Syahsiyah Islam) conducted every day and also include in the thematic learning is done. This can be done because the handbook thematic lessons at SDIT Insantama Malang different with other schools. Although the curriculum is used to keep the curriculum from Educational Ministry but some approaches was done in the curriculum, so that the material that is taught in accordance with the vision and mission of the school in strengthening the belief of Islam.

d. BSI

BSI (Bina Syahsiyah Islam), is a special learning related materials about Islam for strengthening the belief of Islam in order to form a Islamic personality, in accordance with the purpose of the school. BSI was done every day after praying dhuha guided by the teacher. The

materials are given as: interpretation verse, asbabun nuzul, hadith, Sirah nabawi or the story about muslim heroes who inspired.

e. Fiqih Nisa

Fiqih Nisa is a special learning activities for akhwat (female students) is done every Friday when the ikhwan (male student) are performing praying Friday. Fiqih nisa discuss matters related with woman, including genitals.

f. Daily Learning Process

Daily learning process, character education also included in the teaching and learning process in the classroom. The existence of amir amirah daily system train students to have leadership character. Besides teaching methods at SDIT Insantama Malang using talaqqi fikriyah or directed the way of thinking with provide examples and advice. With this method students become easier to understand and practice what is taught by the teacher. So it is expected that the values of Islam can instill strongly in students.

g. Expressions

Expression is an extracurricular activities to develop the life skills of student. Expression is divided into two, namely: base expression and choise expression. Base expression is an expression which must followed by students, this expression is required for students in grade 1, 2 and 3. This expression include three things, namely: cooking, swimming and farming. While the students in grade 4. 5 and 6 can

choose the various expression according to their talent and interest. The choise expression are available among others: scouts, self-defense, machine and renewable energy club, robotic club, science club, author and journalist club, tahfid and dai club, and doctor club.

h. Incidental Activities

In addition daily activities at SDIT Insantama Malang also have incidental activities that support the characters education process.

Incidental activities at SDIT Insantama Malang among others:

- 1) Peta (Ta'aruf Week), this activity is time of the introduction for new students. On this activity new students introduced with new school environment, the rules of the school and what is permitted and forbidden in schools. Peta also performed by kirab (walking together around the school) with new students and teachers with specific theme.
- 2) HKS (students creativity day), HKS is competition activitty held for internal of SDIT Insantama Malang. HKS held 3 times in each year. Another purpose of HKS is to contrasting various talent and interests of student. Each HKS has its own theme, HKS 1 related with geo-spatial intelligence of children, this activity is formed like adventure games where children have a mission to looking for treasure with codes instructions that has been prepared. On this HKS students will learn about reading the instructions, codes and etc related to geo-spatial intelligence of students. HKS 2 themed

Mathematics and Science Olympics and sports, sports competition is very vary, like running competition, futsal, badminton, shot and bike racing. While HKS 3 themed art and MTQ (Al-Quran competition).

- 3) IMD (Insantama Market Day), is a day of selling. In this activity students in higher class will be asked to sell a product, not only selling, but also they must think about the design of their product and the place for selling. In IMD activity there is also a teacher who became *qadhi* or judges or supervisors. Where the teacher monitoring the selling is done by the students, what is in accordance with the sharia or not. IMD held once in every semester.
- 4) Visiting, is outing class activity to support the learning activities in the classroom. Visiting aims to provide learning directly to the students about the things that can't be visualization directly in the classroom.
- 5) Mabit, this is stay in school activity or outside the school which is held once every year. Mabit aims to trains the independence of students, besides this Mabit also aim to see overall activities starting from waking up until sleeping again. With this activity teachers can know the development of students and also how the characters education at home or with the parents.

6) Practicing

There is some habituate in SDIT Insantama Malang. The first practicing praying dhuha, dhuhur and asar together. It is done to habituate student do praying together. The second practicing is the use of the word "ana antum", SDIT Insantama Malang habituate the students to use word "ana antum" as replacement for the word "I and you". This is done for practicing students to know and love Arabic, besides the using of word "ana antum" is also aimed to reduce the bad words received by the students from their environment.

3. Supporting and Inhibiting Factors in Implementation of Character Education at SDIT Insantama Malang

a. Supporting Factors

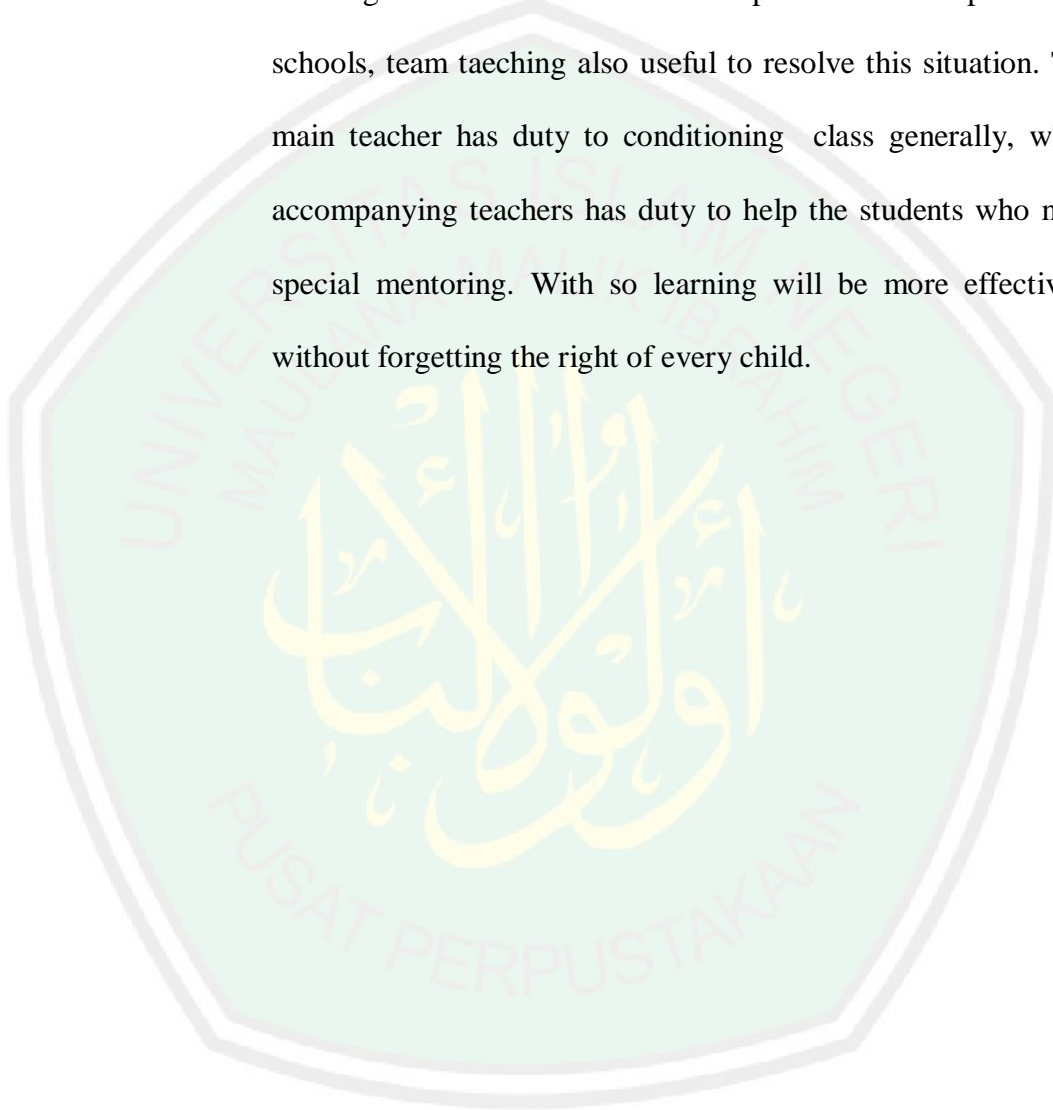
- 1) Collaboration with the parents, for SDIT Insantama Malang character education not only done at school but also at the home. Therefore the role of parents is very important and become main supporting factor to characters education process.
- 2) Qualified human resources , teachers is soul for education at SDIT Insantama Malang. The role of the teacher is so great in the education process is done. Because of these qualified human resources with Insantama's characteristic are needed. Therefore SDIT Insantama Malang require every candidate for new teachers to intern at Insantama center in Bogor, this aims to every teacher at SDIT Insantama Malang have a standart

competenced by Insantama, besides the teachers at SDIT Insantama Malang also must follow qiraati training.

b. Inhibiting Factors

- 1) Parents, beside as supporting factors the parents can be inhibiting factors of character education process. This it happens on the parents who work outside the city could not monitor the development of the children during at home. This is be a challenge for teachers. To solve this problem required effective communication between teachers and parents through various media such as whats App and so on. Because of it to esier communication between teachers and parents, schools make the parent whatsApp group which there are teachers and parents.
- 2) Fatigue of students, fatigue students factors sometimes also be inhibiting. The distance of student's home and school school which is relatively far and also fuul day school system make some student who may not habitual cana experiencing fatigue. To solve school make ladder or adjustment. In the first two weeks the new students at Insantama indirect full day school but periodically, starting from afternoon until normal hours.
- 3) The various of children ability, SDIT Insantama Malang does not apply special conditions for potential new students. So the input is very diverse, some students can read fluently, write and also count, but the other isn't. This is requires extra attention

from the teacher, so that each students still get his rights in accordance with their ability. That is the essence of team teaching in class. In addition as representation of parents in schools, team teaching also useful to resolve this situation. The main teacher has duty to conditioning class generally, while accompanying teachers has duty to help the students who need special mentoring. With so learning will be more effectively without forgetting the right of every child.



CHAPTER V

DISCUSSION

A. Character Education Model at SDIT Insantama Malang

SDIT Insantama Malang is one of the Integrated Islamic schools in Malang. In accordance with the name, the concept of education at SDIT Insantama Malang is Integrated Islamic education. The interpretation of Islamic education is, ideas, concept and also its application always based and held in the corridor of Islam.

Character education at SDIT Insantama Malang oriented on strengthening the belief of Islam, where the purpose of character education at SDIT Insantama Malang is to form the learners who has Islamic character. This means that SDIT Insantama Malang has mission to form generation who hold strong sharia of Islam and run well. This is accordance with the concept of education that is used, integrated Islamic education. Islamic values become a strong foundations, base of all ideas and concepts even exist in the education system application at SDIT Insantama Malang. Based on the characteristics of the existing character education at SDIT Insantama Malang researchers can draw a conclusion that character education model at SDIT Insantama Malang is characters education based on religious values. This is like described by Yahya Khan which refers to the four models of education character, namely: education characters based on religious values, education characters based on the value of culture, education characters based on the environment and education characters based on

potential.⁹³ Education characters based on religious values is education characters based on the truth of revelation. In this case SDIT Insanatama Malang using Al-Quran and Sunnah as being the basis of the character education.

The purpose of character education at SDIT Insantama Malang is to form the learners who have the personality of Islam or Islamic syahsiyah. Education in the base level is the right time for strengthening the belief of Islam. This means that the basic education is time of preparing and practicing learners to perform the terms of sharia. This meant that when the learners have reached puberty they have ready to accept all law of syara' as a consequence of the faith.

In the book of *Min Muqawwimat nafsiyah Islamiyah* mentioned that the personality of Islam or *Islamic syahsiyah* covers two things namely: mindset and attitude patterns.⁹⁴ Someone said has Islamic character or has syahsiyah Islam if he has the mindset and attitude patterns of Islam. Mindset or aqliyah is the way that used to think something, namely how to remove the decision of the law on something based on certain rules that believed by someone.⁹⁵ Islamic mindset or *aqliyah islamiyah* means when someone think about something or issued a decree, he basing its decision to belief of Islam.

While the attitude pattern or nafsiyah is the way that used someone to meet the demands of the *ghazirah* (instinc) and *hajat al-adawiyah* (physical needs), so the effort to fulfill the needs are based on the rule that believed.⁹⁶ Someone is said

⁹³ M. Mahbubi, *Pendidikan Karakter Implementasi Aswaja sebagai Nilai Pendidikan Karakter*, (Yogyakarta: Pustaka Ilmu Yogyakarta, 2012). page. 48-49

⁹⁴ Hizbut TahrirIndonesia, *Min Muqawwimat nafsiyah Islamiyah*, (Jakarta: Hizbut TahrirIndonesian, 2008). Page 9

⁹⁵ *Ibid.* 9

⁹⁶ *Ibid.* 10

has attitude pattern of Islam or *nafsiyah islamiyah* when to fulfill all the needs of his life he based on the belief of Islam.

Based on the results of research has been done, character education at Insantama Malang refers on two things, namely the formation of mindset and attitude patterns of learners. This is in accordance with the concept of the Islamic personality revealed by the Indonesian Hizbut Tahrir in the book of *Min Muqawwimat nafsiyah Islamiyah* . In the application process of character education at SDIT Insantama Malang oriented to form the mindset and attitude patterns of Islam on students. This is manifested in the various existing process in schools. In the case of establishment of mindset for example, learning method used at SDIT Insantama Malang is *talaqqi fikriyah* or directed student way of thinking. With this method the school tried to establish Islamic mindset or *aqliyah Islamiyah* in studentsthemselves. Not only through the teaching methods in the classroom, the formation of the Islamic mindset at SDIT Insantama Malang is also done through the activities of the construction of the tsaqofah Islam, which is manifested in the activities of the BSI (Bina Syahsiyah Islam).

In addition to this mindset, other aspects that become attention is the pattern of the attitude. At SDIT Insantama Malang the formation of the attitude pattern of Islam is done through some activities such as learning of Al-Quran . Besides that the pattern of the attitude of Islam also formed through some of refraction activities, such as praying dhuha together, praying dhuhur together and others. This is done so that the students habituate dohis obligations as a Muslim according to the sharia that's believed.

So for SDIT Insantama Malang character education is education which is based on the values of Islam that aims to establish the learners who has Islamic personality. In this case the personality of Islam or Islamic syahsiyah covers two things, namely mindset and attitude patterns. Then all the idea, concept until the application of character education at SDIT Insantama Malang based on the values of Islam and refers to the formation of the Islamic mindset or *aqliyah Islamiyah* and attitude pattern of Islam or *nafsiyah Islamiyah*.

B. Character Education Process at SDIT Insantama Malang

The characters education process at SDIT Insantama Malang carried out in various ways. Each frame activity of learners always integrated with the values of character, both classroom and outside activity. Agus Zaenul Fitri mentions that the character education in schools can be done with various strategies, the one is integration.⁹⁷ There are 4 forms of integration of character education in schools, among others: integration in the the lessons, integration through the thematic learning, integration through the practicing and integration through in extracurricular activities.⁹⁸ Based on research done by researchers at SDIT Insantama character education Malang done through several strategies among others:

1. Integration in the Lessons

The integration of character education in the lessons done with how to integrate the values of the character into on syllabus and indicators that refer

⁹⁷ Agus Zaenul Fitri, *Pendidikan Karakter Berbasis Nilai dan Etika di Sekolah*, (Yogyakarta: Ar-Ruzz Media, 2012). page47

⁹⁸ *Ibid.* 47-48

to the standard and basic competencies that are located in the curriculum.⁹⁹ Based on analysis by a researcher integration of character education in the lessons at SDIT Insantama Malang applied in learning Al-Quran, BSI and fiqh Nisa. Character education at SDIT Insantama Malang refers to two things namely mindset and attitude patterns. Character education that was applied in this first integration these is characters education in order to form the mindset of Islam or Aqliyah Islamiyah. By learning Al-Quran and BSI schools instill Islamic values in themselves learners. Al-Quran as a source of law of Islam must be the basis or guidance in taking the decision for the people of Islam, this also wants to instil in learners. By learning Al-Quran learners will understand the content of Al-Quran, so it is expected that learners will nased on Al-Quran in every decision making.

BSI (Bina Syahsiyah Islam) is the second integration. Through learning of BSI learners given the understanding of the materials related to Islam, like the hadith, *asbabun nuzul* and Sirah nabawi. Through this learning schools try to form the mindset of learners through the stories that taught, the hope is learners are able to take *ibrah* or wisdom from the stories given, so it gives the influence of when they will take a decision.

On fiqh nisa learning teachers prepare the students associated with matters related to women, including about genital and etc. Through this learning expected that the girls understand how to become a Muslimah who

⁹⁹ *Ibid.*, 47

really understand the essence of women in Islam. So it is expected that this will be a mindset that became the basis of decision making.

2. Integration through the Thematic Learning

In the classroom learning at SDIT Insantama Malang using thematic model integrative. But the books used is made by Insantama itself. So in it contains values of the characters that want to instill to the students. This integration is an effort to build the character of the students through this mindset. Because, as that has been presented before the character education at SDIT Insantama Malang refers to the two things that mindset and attitude patterns.

3. Integration through Practicing

At SDIT Insantama Malang there are some daily activities are practicing, like: praying dhuha together, praying dhuhur together, praying friday, check the halal label as well as the composition of the food before eat it, use polite language (using word "ana antum" able to reduce the bad language from the students environment) and pray before performing activities. The activities of practicing this is one form of character education in order to grow the Islamic attitude patterns of learners. The hope is students are habituate to perform the obligation of sharia, so it is expected that this is be the pattern of attitude of the students who stick in him all his life at a later time.

4. Integration through Extracurricular Activities

SDIT Insantama Malang has some extracurricular or commonly called the expression. There are two kinds of expression, namely the base expression required for grade 1, 2 and 3 that includes: cooking, farming and swimming as well as the choice expression for grade 4, 5 and 6. Activities of the expression is an example of the activities of the fulfillment of physical needs. Through the activities of this expression schools try to form the attitude pattern of students. Through this activity it is hoped that students are habituated to do activities which is the fulfillment of physical needs in accordance with the rules of Islam, the simple example, suppose: when cooking students must ensure that the cooked food meet the standard of Islam, halal and thoyib.

5. Character Education through Incidental Activities

Different with what is expressed by Agus Zaenul Fitri in his book mentions that the character education strategy in schools can be done by the four integration as has been presented, SDIT Insantama Malang has one additional strategy in characters education process, namely through incidental activities. Incidental activities is the activities held to support the learning activities and as a means of characters education. Several incidentaactivities lconducted character education values at SDIT Insantama Malang are:

a. Amir-Amirah Daily System

Amir-amirah or head of the class at SDIT Insantama Malang cycled every day. This is to provide the opportunity for all students to learn responsibility. Through the amir-amirah system students trained to have the characters of leadership, so that they will be able to become candidates for leader. This is in line with the tag line of SDIT Insantama Malang "Schools of champion and leader"

b. IMD (Insantama Market Day)

IMD is selling activities for the students at SDIT Insantama Malang. In this activity the students in higher class were given the task to sell products. This activity aimed to train the attitude of the responsibility of the students, because not just selling, students must also ensure that the products sold the interesting and worthy to be sold. Besides this activity also train the nature of honest on learners.

c. HKS (Student Day Creativity)

HKS is competition activities which is held three times in a year. Each HKS has a separate theme. HKS is one of character education activity that form the pattern of attitude of the students. In this activity many values of character education are embedded, among others: discipline, courageous, confident, appreciate the achievements, creative, hard work and also honest. Through the activities of the school HKS trying to instill good attitudes to the

students , the hoped that attitude internalised into the students themselves and be the students's pattern of attitude.

d. Mabit

Mabit activities were staying in schools. Through this activity students are conditioned to life independently and responsibility for himself. In the activity the students must do all the own needs, starting from waking up until the return of sleep. Through this mabit schools develop the attitude of independent and responsible in students it self.

e. Visiting

Visiting is the visit to the specific places while learning directly at the site. In the visiting students have to do the task of observation, interview and so on. The students also learn how the procedures to ask questions and interact with other people. This activity aimed to develop a courageous and responsible in the Students.

f. Peta

Peta is orientation activities for new students. This activity perform kirab around the environment of school, while costume with a specific theme and bring the tambourine. In this activity new students trained to dare and socialize with the environment. So it is hoped that students have a courageous and ethical. The other goals of PETA is to make the new students fell comfort and adapt with their new school.

g. Eating Together

The activities of eating together held every Friday after praying Friday for boys and fiqh nisa for girls. In this activity each member of the eating group have their respective duties and they should be responsible with the task. In addition to eat with this also teaches students about solidarity, tolerance and respect others.

C. Supporting and Inhibiting Factors in Character Education Process at SDIT Insantama Malang

1. Supporting Factors

Supporting factor is other things outside of the core process that has role in implementation of character education at SDIT Insantama Malang. The role of the supporting factor is very large, in relation to the successful of character education at SDIT Insantama Malang. Some of the supporting factors in character education process at SDIT Insantama Malang, among other:

a. Collaboration with the Parents

The parents is an important factor in characters education, especially in basic education level. Character Education not enough only done in schools but also at home. Parents must be synergized with schools with support each other to support the characters education process that was done by the school. This is also in accordance with the principles of integrity in number two, namely integrated of school education, family and the community. At SDIT Insantama Malang role

of parents is very great because of it school is creating a forum to synergize what is the purpose of schools with what became the desire of the parents.

The Forum is parenting, where in this forum parents with school make commitment to educate children. The parents and the school has each portion of in educating children. Parenting is divided into 2, namely: great parenting and private parenting. In addition parenting, communication between school and parents also was undertaken with the Agenda books of students must be filled by the parents every day and be collected to teacher. Through this book both parents and teachers can monitoring the development of children. In addition to simplify communication, schools also have whatsApp group with the parents. Through a group of parents can be more pro active asked teachers the development of his son and viceversa.

b. Qualified Human Resources

Other factors that also significantly affect the success of character education at SDIT Insantama is teachers. The teacher is the soul for the education at Insantama, therefore the role of the teachers is very great. To support the qualification of human resources SDIT Insantama Malang require candidates for new teachers to join the internship program at SDIT Insantama Bogor. In this activities the new teacher will learn all things start from a typical of Insantama learning process until the expression required that must be mastered. With this internship

process the teachers at SDIT Insantama Malang understand and are able to apply a typical learning of Insantama, so that it can be maximum in implementation of learning.

2. Inhibiting Factors

In every effort there is always things that inhibit, but it is not an obstacle. Contrary obstacles is a challenge to innovate and find new solutions. Some inhibiting factors in characters education process at SDIT Insantama Malang among others:

a. Parents who Live Outside the City

The factor of parents who live outside the city cause communication between parents and school was disrupted. In addition the character education children during in the home can not observed. This is a challenge for school.

But along with the progress of the school technology overcome this obstacle by making communication patterns that can be done anywhere, as with the existence of whatsApp group. So the parents are still able to monitor the development of children and viceversa.

b. Fatigue of Students

The students at SDIT Insantama Malang come from the various regions that the distance is quite far from the school. In addition the school is full day school. This makes the students who may not be habituate experiencing fatigue. But these issues can be resolved with the ladder for new students which aims as the adjustment of new

students. In addition although the full day students at SDIT Insantama Malang are very enthusiastic to participate in the activities at schools.

c. The Various Ability of Students

SDIT Insantama Malang does not specify a specific requirements for prospective new students. This cause student ability especially in class 1 is very diverse. This requires extra attention from teachers, teachers must be versed divided attention so that all students get the right to learn. But this problem can solved through team teaching system. Where the main teachers has duty to conditioning class generally and the accompanying teachers do mentoring to students who need extra attention. In this way, all students get school rights in accordance with their ability.

CHAPTER VI

CLOSING

A. Conclusion

1. The model of the character education at SDIT Insantama Malang is characters education based on religious values, namely education characters based on Al-Quran and Sunnah. Character education at SDIT Insantama Malang refers to two things: the formation of Islamic mindset or *aqliyah Islamiyah* and the pattern of attitude of Islam or *nafsiyah Islamiyah*. Character education at SDIT Insantama Malang oriented on strengthening the belief of Islam learners and preparing students to receive *taklif* when they have reached puberty.
2. The education process characters in SDIT Insantama Malang is done through various strategies, among others
 - a. The formation of this mindset or *aqliyah Islamiyah* through integration in subject that is integrated in the Al-Quran, BSI and fiqh nisa learning. Besides the formation of this mindset is also done through the thematic learning.
 - b. The formation of the pattern of attitudes through various strategies among others:
 - 1) Integrated through the practicing activities at schools which include: praying dhuha together, praying duhur together, praying Friday for boys, practicing check the halal

- 2) label and composition of the food before eaten, use polite language, pray before doing something.
 - 3) Integrated in extracurricular activities or known as expression, which is divided into two expression is required and choices. The expression must include: cooking, swimming and farming.
 - 4) Integrated through incidental activities such as: amir amirahDaily system, IMD (Insantama Market Day), HKS (Student Day Creativity), Mabit, Visiting, Peta (Ta'aruf Week), eating together on every Friday.
3. Supporting and Inhibiting Factors in Character Education Process at SDIT Insantama Malang:
- a. Supporting Factors
 - 1) Collaboration with the arents
 - 2) Qualified human resources
 - b. Inhibiting Factors
 - 1) Parents who live outside the city
 - 2) Fatigue of students
 - 3) The various ability of students

B. Recommendation

1. The learning content in schools is such a complete and adequate, but will be better if need with local content such as local arts, local culture and etc. So the students will become more familiar with their culture and love it, this also as an effort to grow nationalism.

2. The activities that are available is very good and support student learning, but will be more maximum if completed with adequate facilities and infrastructure. So the process of learning can be better.



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The logo is a shield-shaped emblem with a light green background and a white border. It features the text "UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM" in a circular arrangement at the top and "PUSAT PERPUSTAKAAN" at the bottom. In the center, there is a stylized yellow calligraphic design. The word "APPENDIXES" is written across the center in a large, bold, black serif font.

APPENDIXES

Appendix 1. Letter of Research Permission



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang
<http://fitk.uin-malang.ac.id>. email : fitk_uinmalang@yahoo.com

Nomor : Un.3.1/TL.00.1/663/2017 27 Maret 2017
Sifat : Penting
Lampiran : -
Hal : Izin Penelitian

Kepada
Yth. Kepala SDIT Insantama Malang
di
Malang

Assalamu'alaikum Wr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Dhenik Munfarida
NIM : 13140039
Jurusan : Pendidikan Guru Madrasah Ibtidaiyah (PGMI)
Semester – Tahun Akademik : Genap - 2016/2017
Judul Skripsi : **Educating and Nurturing Islamic Character at SDIT Insantama of Malang**

Lama Penelitian : April 2017 sampai dengan Juni 2017 (3 bulan)
diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.



Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.


a.n. Dekan
Wakil Dekan Bid. Akademik,
Dr. H. Sulalah, M.Ag
NIP. 19651112 199403 2 002

Tembusan :
1. Yth. Ketua Jurusan PGMI
2. Arsip

Appendix 2. Letter of Achievement

 Insantama SEKOLAH ISLAM TERPADU	LEMBAGA PENDIDIKAN ISLAM (LPI) EL-HIMMA SDIT Insantama MALANG <i>Sekolah Para Juara & Calon Pemimpin</i> Jl. Kaliurang Barat No. 133 Malang 65112 • Telp. 0857 3608 5646 fb: Insantama Malang • twitter: @InsantamaMalang • insantama.malang@gmail.com	 LEMBAGA PENDIDIKAN ISLAM El-Himma Malang
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SURAT KETERANGAN
033.Ks/011/SDITM-KS/V/2017

Yang bertanda tangan di bawah ini :


Nama : Andika Bayusih Arvianto, S.Pd.
Jabatan : Kepala SDIT Insantama Malang

Menerangkan dengan sebenarnya, bahwa mahasiswi atas nama :

Nama : Dhenik Munfarida
NIM : 13140039
Jurusan : Pendidikan Guru Madrasah Ibtidaiyah (PGMI)
Fakultas : Ilmu Tarbiyah dan Keguruan
Universitas Islam Negeri Maulana Malik Ibrahim Malang

telah melaksanakan penelitian dengan judul skripsi "**Educating and Nurturing Islamic Character at SDIT Insantama of Malang**" pada April s.d Juni 2017.

Demikian surat keerrangan ini telah dibuat dengan sebenar-benarnya dan untuk digunakan sebagaimana mestinya.

Malang, 12 Mei 2017
Kepala SDIT Insantama Malang,

Andika Bayusih A., S.Pd.

LPI EL-HIMMA	Program Pendidikan : SDIT	Rek. a.n. Mochamad Syaifudin BNI Syari'ah: 036 231 7212
Kantor Sekretariat: Perum Joyogrand Blok X No. 138 Malang - Jatim • Telp. 0857 4954 9600 • fb: Insantama Malang • twitter: @InsantamaMalang		

Appendix 3. Evidence of Consultation



MAULANA MALIK IBRAHIM MALANG
STATE ISLAMIC UNIVERSITY
FACULTY OF EDUCATION AND TEACHER TRAINING
Jalan Gajayana Nomor 50 Telepon (0341) 552398 faksimile (0341) 552398
Website: fitk.uin.malang.ac.id email: fitk@uin-malang.ac.id

EVIDENCE OF CONSULTATION

Name : Dhenik Munfarida
Number of Student : 13140039
Department : Islamic Primary Teacher Education
Advisor : H. Mokhammad Yahya, MA, Ph.D
Title of Skripsi : Educating and Nurturing Islamic Character at SDIT
Insantama of Malang

No	Date of Consultation	Consultation Material	Signature
1	December, 15 th 2016	Background of Research	
2	December, 29 th 2016	Chapter I, II, III	
3	March, 31 st 2017	Revision of Chapter I, II, III	
4	April, 27 th 2017	Chapter IV, V, VI	
5	April, 11 th 2017	Revision of Chapter IV, V, VI	
6	April, 18 th 2017	Chapter I-VI	
7	May, 22 nd 2017	ACC	

Acknowledged by,
Head of Department,

Dr. Muhammad Walid, M.A
NIP. 197308232000031002

Appendix 4. Interview Guidebook

PEDOMAN WAWANCARA

Rumusan Masalah

1. Apa model pendidikan karakter yang dikembangkan di SDIT Insantama Malang?
2. Bagaimana proses pendidikan karakter di SDIT Insantama Malang?
3. Apa faktor pendukung dan penghambat dalam proses pendidikan karakter di SDIT Insantama Malang?

	Rumusan Masalah	Pertanyaan	Sumber Data	Narasumber
	RM 1	1. Bagaimana latar belakang berdirinya SDIT Insantama Malang?	Dokumen dan wawancara	Kedeepala Sekolah
		2. Kurikulum apa yang digunakan di SDIT Insantama Malang?	Dokumen dan wawancara	Kepala sekolah
		3. Model pendidikan karakter apa yang diterapkan	Wawancara	Kepala sekolah

		di SDIT Insantama Malang		
		4. Karakter seperti apa yang diharapkan dimiliki oleh siswa-siswi SDIT Insantama Malang?	Wawancara	Kepala sekolah
	RM 2	1. Bagaimana wujud pendidikan karakter di SDIT Insantama Malang?	Wawancara dan observasi	Kepala sekolah
		2. Bagaimana perencanaan proses pendidikan karakter di SDIT Insantama Malang?	Wawancara	Kepala sekolah
		3. Bagaimana penerapan pendidikan	Wawancara dan observasi	Kepala sekolah

		<p>karakter di SDIT Insantama Malang dilaksanakan?</p>		
		<p>4. Kapan proses pendidikan karakter di SDIT Insantama Malang dilaksanakan?</p>	<p>Wawancara dan observasi</p>	<p>Kepala sekolah, dan guru kelas</p>
		<p>5. Dalam kegiatan apa saja pendidikan karakter tersebut dilaksanakan?</p>	<p>Wawancara dan observasi</p>	<p>Kepala sekolah</p>
		<p>6. Bagaimana peran Ustad/ Ustadzah dalam rangka pendidikan</p>	<p>Wawancara</p>	<p>Kepala sekolah dan guru kelas</p>

		karakter di SDIT Insantama Malang?		
		7. Apakah pendidikan karakter juga dilaksanakan di rumah?	Wawancara	Kepala sekolah dan guru kelas
		8. Bagaimana peran orang tua dalam pelaksanaan pendidikan karakter di SDIT Insantama Malang?	Wawancara	Kepala sekolah dan guru kelas
		9. Bagaimana hasil dari pendidikan karakter yang telah dilaksanakan?	Wawancara	Guru kelas dan wali murid
		10. Apakah	Wawancara dan	Guru kelas

		siswa antusias mengikuti setiap kegiatan yang mendukung pendidikan karakter di SDIT Insantama Malang?	observasi	
		11. Bagaimana sikap anak di rumah?	Wawancara	Wali murid
	RM 3	1. Faktor apa yang mendukung pelaksanaan pendidikan karakter di SDIT Insantama Malang?	Wawancara	Kepala sekolah dan guru kelas
		2. Apa saja kendala dalam	Wawancara	Kepala sekolah dan guru kelas

		proses pelaksanaan pendidikan karakter di SDIT Insantama Malang serta bagaimana solusinya?	
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Appendix 5. Observation Guidebook

PEDOMAN OBSERVASI

1. Lokasi SDIT Insantama Malang
2. Visi Misi SDIT Insantama Malang
3. Kurikulum yang digunakan di SDIT Insantama Malang
4. Program-program di SDIT Insantama Malang
5. Data guru d SDIT Insantama Malang
6. Data Karyawan di SDIT Insantama Malang
7. Data siswa di SDIT Insantama Malang
8. Sarana dan prasarana di SDIT Insantama Malang
9. Kegiatan pendidikan karakter di SDIT Insantama Malang
10. Dokumentasi SDIT Insantama Malang

Appendix 6. Transcript of Interview with Principal

Transcript of Interview with Principal

Peneliti : "Assalamu'alaikum Ustad"

Informan : "Wa'alaikumsalam"

Peneliti : "Yang pertama ustad SD (Sekolah Dasar) kan sudah banyak di Malang lalu Insantama sendiri latar belakang berdirinya seperti apa ustad?"

Informan : "Sebelumnya kami sampaikan Insantama di Malang baru dua tahun, jadi kita pusatnya ada di Bogor, di bogor sudah 17 tahun. Sejak tahun 2000 berdiri dan sekarang Alhamdulillah sudah memiliki 14 cabang di seluruh Indonesia, salah satunya Malang. Insya Alah tahun menambah 2 cabang jadi 16, dalam proses di Sidoarjo, Pasuruan. Nah latar belakangnya bagaimana? Jadi begini, kita memandang pendidikan itu dalam konteks SD, jadi Insantama itu punya *tageline* Sekolah para Juara dan calon Pemimpin . Kalau untuk SD itu adalah para juara ,kalau SMP SMA calon pemimpin, jadi fase SD itu adalah fase pembinaan, SMP SMA itu adalah pengkaderan, sehingga dikader untuk menjadi pemimpin, calon pemimpin, kalau di SD itu adalah fase pembinaan. Kaitannya dengan nanti pendidikan karakter yang menjadi topik, jadi kenapa kita susah-susah, kan swasta, payah-payah susah-susah cari masalah buat sekolah padahal sudah banyak sekolah-sekolah unggulan di Malang, Malang juga termasuk kota pendidikan, banyak sekolah-sekolah favorit. Kami memandang bahwa dari sekolah-sekolah yang ada kita ingin memberikan kontribusi, kita melihat bahwa dari sisi karakter, jadi ketika pendidikan karakter itu didengungkan kita tentunya banyak yang bertanya-tanya karakter yang seperti apa, banyak di sekolah-sekolah disampaikan pendidikan harus berkarakter berbudi harus berakhlak lebih baik dan sebagainya. Tapi kita temukan baik di sekolah umum

maupun sekolah yang berbasis madrasah atau Islam itu masih cenderung belum optimal dari sisi pembentukan karakter atau bahasa kita syahsiyah, kepribadian. Dari situ kemudian muncul sebuah gagasan. Jadi berawal dari beberapa orang yang kemudian berpikir anak-anaknya yang sudah mau masuk SD. Dan kemudian kita tidak menginginkan anak-anak kita nanti dididik oleh energi dari luar yang kemudian yang jauh dari nilai-nilai Islam. Maka kemudian muncullah tekad untuk mendirikan Insantama. Di Malang sebenarnya kita sudah, sudah mau berdiri sejak tahun 2007 mungkin, cuma baru kemudian tekad itu bulat baru pada tahun 2015 kita berdiri di Malang. Jadi intinya ada dua faktor ya, jadi faktor yang pertama adalah jadi melihat kondisi sekolah dasar yang ada saat ini di Kota Malang katakanlah begitu baik itu yang sifatnya negeri atau umum, umum maupun negeri maupun swasta berbasis Islam baik itu madrasah MIN, MI atau kemudian SDI dari sisi pendidikan karakter yang ditekankan itu di sisi apa, anak-anak SD baik yang dia bersifat pendidikan setengah hari maupun *full day* kita melihat bahwa kualitas karakter masih mayoritas jauh dari nilai-nilai Islam. Angkatan pertama kita itu adalah siswa pindahan, siswa kita itu angkatan pertama itu, kita buka kelas 1 tapi juga langsung kelas 2 dan itu multi ada yang dari sekolah SD Muhammadiyah, ada yang dari SD Alam Ar-Rahmah, ada yang dari MIN, ada yang dari SD Umum, macam-macam. Para pendiri kita di Malang itu adalah orang-orang yang juga terjun di dunia pendidikan. Ada 9 pendiri di Insantama Malang, ada guru, profesinya sehari-hari, ada juga yang dosen, ada yang dosen di UM, ada yang dosen di Unisma, ada yang dosen di Brawijaya, ada yang di SMA 7 Negeri Malang, ada yang jadi karyawan di kampus juga. Nah melihat kondisi yang ada itu kemudian faktor yang kedua adalah muncul tekad, untuk kontribusi. Jadi faktor yang pertama adalah melihat belum maksimalnya kontribusi pendidikan dasar untuk membentuk karakter yang

bernafaskan Islam di Kota Malang yang kedua adalah muncul tekad untuk kontribusi, bahwa kita ingin melahirkan membibit, mengkader membina generasi-generasi yang, yang kuat dalam mengemban Islam. Kata kunci sederhananya pendidikan SD itu bagi Insantama adalah menyiapkan anak-anak untuk siap, ketika mereka sudah baligh mereka sudah siap untuk taklif hukum syara', mereka sudah siap untuk menerima beban kewajiban shalat, mereka sudah siap untuk menerima seabrek hukum-hukum syariah yang harus mereka lakukan, mereka harus menutup aurat, mereka harus shalat, mereka harus puasa dan sebagainya yang itu dijalankan atas, atas dasar kesadaran. Nah itu yang menurut kita masih sedikit yang kita temukan. Kita bisa sampling dari kakak-kakak kelas anak-anak kita yang kelas 1 kelas 2 disini yang kakak-kaknya ada yang kelas 6 yang kelas 5 di sekolah-sekolah yang lain yang kemudian yang belum bisa istiqamah misalkan dalam menjaga shalatnya, menutup auratnya, justru banyak diingatkan dan dinasehati oleh adik-adiknya yang sekolah disini, nah itu potret gambaran awalnya, jadi latar belakangnya 2 itu, yang pertama adalah melihat kondisi pendidikan dasar yang belum optimal dari sisi pembentukan karakter dan penyiapan diri untuk taklif hukum syara' ketika mereka baligh yang kedua adalah semangat untuk berkontribusi dalam proses pendidikan di tingkat dasar."

Peneliti : "Kalau tentang pendidikan karakter saya rasa di sekolah-sekolah lain sudah banyak ustad, ciri khasnya Insantama yang kemudian membedakan sekolah ini dengan sekolah yang lain apa ustad?"

Informan : "Oke, mulai tahun 2013 pemerintah mengeluarkan Permendiknas untuk mengganti kurikulum menjadi K13, yang kemudian pendidikan karakter itu dimasukkan ya di dalamnya. Masuk di dalam setiap pembelajaran kalau di SD kan secara integratif, tematis integratif, yang muncul di setiap KI KD nya, biasanya di KI 1.1, 1.2 bahasanya dulu, kalau sekarang di kurikulum yang mau direvisi ini

mau diganti. Nah bagi Insantama kita sudah memakai model pembelajaran integratif bersifat tematis itu sejak tahun 2000. Jadi, kita di Insantama Bogor itu salah satunya dijadikan rujukan dan pertimbangan pemerintah untuk penggodokan perumusan K13 termasuk sekarang yang hendak direvisi. Nah apa perbedaan pendidikan karakter di Insantama? Salah satunya yang kami sampaikan di awal tadi, karakter yang kita bangun adalah jelas, pendidikan karakter Islam, atau bahasanya adalah pendidikan bersyahsiyah Islam, nah bagaimana mewujudkan itu? Kita lihat dari visi misinya yang khas. Jadi Insantama itu mengambil identitas sebagai SDIT, bukan SDI bukan MI kita pakai SDIT karena Sekolah Dasar Islam Terpadu dan keterpaduan kita itu agak berbeda dengan sekolah lain. Mungkin banyak ya SDIT-SDIT yang lain dalam memandang itu, kita punya ciri khas tersendiri dalam memandang keterpaduan itu. Terpadu bagi Insantama itu meliputi empat hal, yang pertama terpadu dari sisi konten kurikulum pembelajarannya yaitu menggabungkan antara pembentukan syahsiyah Islamiyah pembekalan tsaqofah Islam, dan juga ilmu kehidupan saintek, tiga ini, syahsiyah islam, tsaqofah Islam, ilmu kehidupan. Keterpaduan yang kedua adalah keterpaduan dari sisi pola pembelajarannya, mungkin sama dengan sekolah yang lain kalau dalam poin yang kedua ini di teori taksonomi Bloom, pendidikan kognitif, afektif, psikomotorik. Yang ketiga yaitu adalah keterpaduan antara pendidikan sekolah, pesantren dan masjid. Yang keempat atau yang terakhir adalah keterpaduan antara pendidikan sekolah, rumah dan masyarakat. Jadi empat keterpaduan inilah yang menjadi khas Insantama yang mungkin agak berbeda dengan sekolah yang lain. Kita bahas yang pertama, Keterpaduan antara pendidikan syahsiyah, tsaqofah, dan ilmu kehidupan. Sejak tahun 2000 konsep buku yang kita buat, buku tematis yang kita buat itu pembelajaran apapun memuat tiga hal ini. Yaitu di dalamnya ada pembentukan syahsiyah

Islam, jadi kalau dikatakan karakter itu karakter yang seperti apa? ya karakter yang sesuai dengan syahsiyah Islam, kalau dikatakan jujur, akhlakul karimah dan sebagainya itu dengan standart Al quran dan As sunnah, nanti bisa kita copy kan ada, kita punya raport kepribadian, raport kepribadian itulah yang selain raport seperti Diknas kita punya namanya raport kepribadian, itu salah satu menjadi tolok ukur. Yang dimaksud dengan anak yang berkarakter Islam atau berkepribadian Islam atau bersyahsiyah Islam itu dilihat dari dua hal. Dilihat dari pola pikir dan pola sikap, pola pikir contoh misalkan, pola pikir adalah misalkan anak mampu berpikir bahwa dia itu lemah, bahwa ada Dzat yang tak terbatas yang menguasai dirinya, yang menciptakan dirinya, yang membuat aturan untuk dirinya, yakni Allah, yaitu adalah anak-anak mengenal Tuhannya siapa, anak berpikir kenapa dia harus sholat, ternyata bahwa cara berkomunikasi dengan Allah itu adalah dengan sholat. Anak mengenal namanya Al-Quran, anak mengenal para rasul para anbiya' para rasul, anak mengenal kitab suci selain Al-Quran dan seterusnya. Itu didasarkan pada arus, alur berpikir, sehingga karakter pendidikan Insantama yang menjadi ciri khas selanjutnya adalah setiap pembelajarannya itu adalah mengalurkan alur berpikir anak sesuai dengan taraf usia dan kelas anak. Jadi misalkan anak kelas 1, kelas 2, kelas 3, kelas 4 nanti polanya berbeda, sesuai dengan taraf berpikir anak. Meskipun anak-anak itu tidak berpacu pada kelas, usia kematangan itu tidak harus mengacu pada kelas ataupun usia. Sehingga nanti antara anak 1 dengan yang lain dari sisi perkembangan berpikirnya berbeda. Yang kedua adalah dari sisi pola sikap. Jadi dalam syahsiyah itu selain pola pikir adalah pola sikap. Apakah pola sikapnya sudah sesuai dengan standart Islam? Jadi kalau tadi ada kesadaran untuk shalat, kalau yang pola sikapnya adalah bagaimana shalatnya, bagaimana puasa dia, bagaimana *birrul walidainnya*, bagaimana sikap menutup auratnya, bagaimana sikap

khusyu' dalam sholatnya dan seterusnya, ada indikator-indikatornya, nah itu nanti tertuang dalam raport kepribadian. Di poin yang kedua di keterpaduan yang pertama syahsiyah, tsaqofah, yang kedua adalah tsaqofah, disana juga ada pembekalan tsaqofah. Tsaqofah ini berkaitan dengan bahasa arab dan Al-Quran di tingkat dasar. Di Al-Qurannya kita menggunakan metode qiraati, mulai dari baca Al-Quran, bacaan sholat, dzikir doa dan semuanya adalah sesuai dengan standart metode pembelajaran qiraati. Baru nanti kalau sudah kelas tinggi, kelas 4, 5, 6 ada fiqih ada Al-Quran hadis dan seterusnya. Kalau di awal itu adalah pembelajarannya adalah pembekalannya di tsaqofah itu di Al-Quran dan Bahasa Arab. Kemudian yang ketiga adakah dari sisi ilmu kehidupan. Nah, ilmu kehidupan ini sesuai dengan kurikulum diknas. Kurikulum diknas yang sudah kita lakukan pendekatan 5 I. Jadi kita memandang kurikulum diknas itu ada yang perlu di adisi ditambah ada yang perlu direvisi, kalau ada pemikiran-pemikiran yang bertentangan dengan Islam, misalkan dalam pelajaran sejarah disampaikan pembelajaran materi yang bertentangan dengan Islam, atau sejarahnya keliru atau sejarah yang diajarkan yang menyudutkan Islam misalkan, itu kita revisi. Ada adisi ada revisi, ada substitusi jadi kalau ada hal yang keliru kita ganti. Sampai kemudian nanti proses fiksasi. Nah itu dari sisi keterpaduan yang pertama, sehingga kemudian pendidikan karakter itu melekat di setiap pembelajaran anak. Jadi mulai kalau kelas redah kelas 1,2 itu mulai dari jam setengah 8 anak masuk sampai pulang jam setengah 3. Kalau kelas 3 nanti pulangnyanya jam setengah 4. Nanti akan kami gambarkan dalam bentuk kegiatan anak –anak seperti apa. Jadi keterpaduan yang pertama ini kita akan kongkretkan dalam bentuk aktivitas anak-anak seperti apa sih pembelajaran di Insantama? Kurikulum yang diadopsi Insantama itu ada 3, ada kurikulum Al-Quran, ada kurikulum akademik, ada kurikulum kepemimpinan dan insidental. Di

kurikulum Al-Quran sebagaimana kami sampaikan di awal tadi kita menggunakan metode Qiraati, mulai dari jilid 1, 2, 3, 4, 5 juz 27 jilid 6, ghorib, tajwid, baru imtihan, anak baru ujian, diuji di sekolah, lulus, diuji di tingkat kecamatan oleh koordinator kecamatan Qiraati, diuji lulus baru diuji di tingkat kota kabupaten kota, baru kalau sudah lulus dapat syahadah. Yang diuji 8 hal, mulai dari bacaan, ghorib, tajwid, bacaan sholat, adzan, wudhu, dzikir dan seterusnya ada 8 poin yang dinilai. Kalau sudah itu kemudian nanti ada imtihan akhir. Kemudian yang kedua adalah pembelajaran akademik, pembelajaran akademiknya kita sesuai dengan ikut administrasi diknas. Kan ada model SD Islam atau SDIT yang ikut Diknas ikut Depag. Kita hanya ikut Diknas, namun bukunya kita buat sendiri. Sehingga nanti kenapa kok bisa integratif bisa pendidikan karakter itu muncul di setiap pembelajaran, itu karena disitu, kita buat buku sendiri. Jadi anak-anak itu masuk di sekolah, saya gambarkan, setiap hari senin sampai jumat, kalau senin sampai kamis pulangnyanya kam setengah 3 bagi kelas 1,2 mulai kelas 3 pulangnyanya setengah 4, kalau hari Jumat pulangnyanya jam 4 untuk semuanya. Anak-anak masuk setengah 8, datang ke sekolah langsung pembelajaran Al-Quran. Datang, yang belum wudhu ambil air wudhu, yang sudah langsung pembelajaran Al Quran. Mereka melakukan pembelajaran al-Quran menggunakan metode Qiraati di kelas Qiraati masing-masing sesuai dengan capaian jilid masing-masing.”

Peneliti :”Jadi tidak sesuai kelas 1 sama kelas 1 ?”

Informan :”Enggak, sesuai dengan prestasi Qiraati jilid masing-masing, jadi adakalanya, jilid 1 disitu ada kelas 1, ada kelas 2, ada kelas 3, sesuai dengan capaian masing-masing. Jadi nanti kalau sudah selesai membaca sampai halaman 1 sampai halaman 44 setiap jilidnya itu, nanti baru ujian, ujian kalau sudah dinyatakan lulus baru dia, anak itu kemudian pindah ke jilid selanjutnya. Setiap guru memegang satu jilid. Misalkan, saya memegang jilid 1 Ustad Daring jilid 2, jadi nanti

siswa saya yang sudah lulus jilid 1 akan pindah ke ustad selanjutnya ke jilid 2. Jadi ada guru Qiraati yang megang per jilidnya. Setengah 8 sampai jam 9 kurang seperempat, pembelajaran Al-Quran itu selama satu jam lima belas menit, modelnya adalah klasikal individual. Jadi pertama kali ada flip chart anak-anak membaca klasikal bersama-sama, awalnya murajaah setiap jilid ada target hafalan murajaah masing-masing dan murajaahnya itu adalah ayat surat-surat pendek di juz 30, kalimat-kalimat thoyibah, doa-doa harian, bacaan shalat. Baru setelah itu klasikal, pakai flip chart, baru setoran individu. Setoran individu per halaman, baru jam 9 kurang seperempat anak-anak kemudian yang wudhunya batal wudhu lagi, yang tidak langsung baris di depan kelas masing-masing. Dan setiap hari ada ketua kelasnya bergantian. Istilah kita ada amir amirah, ada amir ada amirah. Setiap hari itu kita buat jadwal sudah dipampang di kelas, jadi untuk jadwal air amirahnya berganti setiap hari. Jadi setiap harinya anak-anak mempunyai kesempatan untuk memimpin dan dipimpin. Ini juga salah satu contoh pendidikan karakter yang kita tanamkan ke anak-anak dalam segi kepemimpinan. Amir atau ketua kelas hari itu akan memimpin baris, kemudian cek kerapian, memimpin doa, nasyid setelah rapi semua baru kemudian masuk kelas sholat dhuha, amir hari itu menjadi Imam, wakil amir atau wakil ketua kelas hari itu dia menjadi pemantau atau observer, jadi memantau pelaksanaan sholat dan dzikir teman-temannya. Membawa buku catatan, kalau ada gerakan yang kurang sempurna, bacaan yang kurang sempurna, kejadian selama sholat itu dicatat oleh wakil. Wakil amir sholat sendirian, sholat dhuha sendirian setelah sholat dhuha yang lainnya selesai. Anak-anak kemudian sholat dhuha, untuk kelas 1, 2, 3 kitajahrkan, jadi untuk pembelajaran untuk mengetahui bacaan anak-anak. Bacaan dan gerakan anak-anak kita kontrol, kita benarkan. Jadi guru saat itu keliling membetulkan gerakan dan bacaan anak-anak. Setelah sholat

dhuha selesai, dzikir, setelah dzikir doa. Dan setelah doa itu ada namanya BSI (Bina Syahsiyah Islam). Guru di saat itu akan memberikan materi Bina Syahsiyah Islam, yaitu salah satu bentuk juga pembentukan karakter, Jadi rata-rata setiap *step by step* harian itu atau setiap *frame by frame* aktivitas anak-anak harian itu ada pendidikan karakternya. Jadi kalau dari sisi kepemimpinan itu ada amir. Jadi saya ulangi lagi amir hari itu bertanggung jawab untuk memimpin shalat, memimpin dzikir, baris-berbaris, memastikan kelasnya bersih, mengontrol yang piket hari itu, dia tidak akan pulang sebelum kelasnya rapi, bersih dan sebagainya, datang lebih awal. Nah setelah sholat, dzikir, doa, BSI. Nah materinya apa? Setiap kelas berbeda-beda, Yang jelas biasanya kita jadwal, Senin Selasa itu Al-Quran, biasanya tentang tafsir atau asbabun nuzul, tafsir kemudian hikmah dari surat-surat pendek juz 30 dan ayat-ayat pilihan, itu Senin Selasa, Rabu Kamis, hadis, hadis pendek, hadis-hadis pilihan, Jumat tentang sirah. Adakalanya sirah rasul, adakalanya kisah tentang para sahabat, adakalanya kisah tentang para ulama' dan intelektual muslim yang menginspirasi. Nah itu sampai jam 9.40, 9.40 sampai 10.00 anak-anak ada waktu namanya snack, jadi anak-anak tidak mengenal istilah istirahat, Insantama tidak ada jam istirahat. Jadi anak-anak snack, snack itu anak-anak makan snack, amir saat itu memimpin doa sebelum makan, kemudian anak-anak makan, yang membawa lebih berbagi, sebelum makan anak-anak bertanggung jawab untuk memeriksa, makanan yang dibawa itu halal atau tidak, anak-anak mengecek komposisinya apa, ada label Halal MUI atau tidak, itu tertanam kuat di anak-anak. Kalau anak-anak yakin itu halal baru dimakan. Halal thoyib, yang ada MSG nya kita ingatkan. Kita tanamkan, kita bekerja sama dengan orang tua bekal itu adalah buatan dari orang tua, meskipun itu hanya pisang rebus, atau ketela rebus atau apa, itu lebih mengena bagi anak-anak kalau itu buatan orang tua. Kecuali bagi orang tua yang

sibuk atau sebagainya, boleh dibelikan, atau ikut catering di sekolah. Ada beberapa anak yang ikut catering di sekolah. Nah di saat banyak juga pendidikan karakter yang ditanamkan kepada anak-anak, karakter tentang bagaimana menjaga kebersihan, setelah makan snack itu yang dibuang apa, sampah dibuang dimana, amir bertugas untuk mengontrol. Jam 10 anak-anak masuk, pembelajaran tematis sebagaimana kurikulum Diknas, tapi kita punya buku sendiri, sampai jam 12. Di dalamnya ada PAI, PKN, Bahasa Indonesia, Matematika, PJOK, SBdP, sampai jam 12. Jam 12 kurang seperempat biasanya anak-anak sudah selesai, persiapan untuk ambil air wudhu, yang ingin buang air kecil ke kamar mandi dulu, baru kemudian persiapan sholat dzuhur. Kalau sholat dzuhur kita lakukan secara berjamaah, bersama semua siswa. Imamnya ustad-ustad asatidz kita jadwal, jadi setiap hari berbeda-beda. Sedangkan yang adzan, iqamah, memimpin dzikir kemudian doa adalah anak-anak. Kita siapkan untuk memimpin dzikir, memimpin doa biasanya pakai mic, pakai sound, itu juga untuk melatih keberanian anak-anak memimpin. Sampai sekitar jam setengah satu, anak-anak kemudian makan siang sampai selesai. Nah saat ini jamnya anak-anak makan siang. Makan siang juga demikian, makan siang itu dikontrol, anak-anak itu harus minum harus menghabiskan satu botol tupperware itu setiap harinya. Karena energi anak-anak full disini, jadi harus dipastikan minum makannya terpenuhi. Minumnya harus cukup, biasanya kita standarkan 1 botol itu sebaiknya harus habis, nanti waktu pulang kita cek. Makan juga begitu ya, jadi kita cek ada lauk, ada sayur, bagi yang belum suka sayur nanti ada program khusus di hari jumat makan bersama, jadi anak-anak makan, kebersihan dijaga, semuanya rapi. Setengah 2 anak-anak masuk kelas, masuk kelas pembelajaran lagi sampai jam setengah 3, bagi kelas 3 mulai kelas 3 sampai jam 3. Baru jam 3 mereka persiapan untuk shalat asar, ba'da sholat asar doa, pulang. Untuk kelas 1,2 setengah 3 langsung pulang bagi yang

dijemput, bagi yang belum dijemput boleh ikut shalat asar di sekolah. Normalnya begitu, khusus di hari Rabu itu ada jadwal yang berbeda, hari Rabu itu ada program namanya ekspresi, jadi kalau sekolah lain mungkin namanya ekskul, kita namanya ekspresi. Ekspresi kita bagi jadi dua, ada ekspresi dasar yang harus dikuasai oleh anak wajib sifatnya dan yang pilihan. Untuk kelas 1,2, 3 itu semuanya wajib. Jadi setiap hari Rabu mulai dari setelah jam sholat dhuha itu sampai dhuhur anak-anak selama satu semester kita bagi jadi 3 waktu 3 ekspresi. Ada jadwal untuk *farming* bercocok tanam, *cooking* memasak dan juga *swimming* berenang. Kita jadwal setiap semesternya ada itu, biasanya 5 atau 6 pertemuan masing-masing ekspresi. Dan masing-masing ekspresi itu juga ada target dan rencana pembelajaran sendiri. Misalkan sederhananya kalau kelas 1, anak-anak *cooking* misalkan, targetnya anak-anak mengenal alat masak, bisa mematikan dan menyalakan kompor, bisa mencuci piring, misalnya. Masaknya mulai membuat minuman, minuman biasa, teh, merebus air, jahe, membuat ronde kalau kemaren itu, anak-anak membuat masakan-masakan tradisional, membuat getuk, sawut, dan lainnya. Termasuk *swimming* juga begitu, anak-anak kita targetkan bisa berenang semua gaya. Gaya pertama yang kita ajarkan ke anak-anak adalah gaya katak, kalau gaya katak sudah bisa nanti gaya bebas gaya punggung dan sebagainya Insya Allah kita ajarkan. Mulai dasar, mulai anak-anak kelas 1 mulai berani masuk air dulu, berani masuk air lanjut berani bernafas di dalam air, setelah berani bernafas di air berani meluncur, baru mengatur gaya. Mulai kelas 4, baru ada ekspresi pilihan. Ekspresi pilihan itu apa saja? Ada bela diri, ada komputer mengetik 10 jari, ada sains dan energi terbarukan, kemarin kita kerjasama dengan Brawijaya membuat miniatur PLTA (Pembangkit Listrik Tenaga Air). Bekerja sama dengan jurusan teknik mesin Brawijaya itu membuat pembelajaran untuk PLTA. Kemudian ada dokcil (dokter cilik), ada dai cilik, ada tahfid, ada

study club matematika dan sains, ada robotika, itu pilihan masing-masing, mulai kelas 4, itu untuk ekspresi hari Rabu begitu. Yang membedakan lagi hari Jumat, hari Jumat itu, kenapa pulang sore? Karena ada shalat jumat bagi ikhwan bagi yang laki-laki, jadi anak-anak jam 11 pembelajaran berhenti, semua berhenti, yang laki-laki yang siswa yang ikhwan persiapan shalat jumat. Amir hari itu bertanggung jawab menyiapkan, mulai dari mengecek semua anggotanya sudah buang air kecil, sudah wudhu, baris di depan, doa sebelum keluar rumah, kemudian doa perjalanan, ke masjid, ngontrol ketika di masjid harus rapi tidak ada yang ngobrol. Setiap setelah sholat Jumat selesai tidak langsung pulang, kita buat kelompok-kelompok kecil begitu, evaluasi. Evaluasi sholat jumatnya bagaimana, apa isi khutbahnya tadi, disampaikan, *diexplore*, ada hikmah yang disampaikan disitu, baru pulang, juga amir yang bertanggung jawab disini. Sedangkan yang akhwat yang putri bagaimana? yang putri disini, ada fiqih nisa fiqih wanita, pembelajaran fiqih wanita. Setelah sampai disini anak-anak berbaris, kumpul sesuai kelompok makannya, jadi untuk hari Jumat itu ada program namanya makan bersama. Makan bersama itu yang masak orang tua, bergantian. Jadi ya lengkap ada nasi, lauk, sayur, buah. Di masing-masing kelompok makan itu ada kelas, kelas 2, kelas 3, ada guru. Satu kelompok 5 orang, pakai nampan makannya, untuk kebersamaan anak-anak. Dan masing-masing punya amanah masing-masing. Jadi Amir membagi tugas, ada yang mengambil nasi, ada yang mengambil buah, ada yang mencuci nampan, ada yang menyapu bersih misalkan ada yang tercecer. Baru kemudian setelah makan siang, baru masuk kelas, pembelajaran. Nah selain tadi kurikulum Al-Quran, kurikulum akademik, yang ketiga ini, terakhir ada kurikulum kepemimpinan dan insidental. Jadi kita punya kegiatan-kegiatan untuk menunjang itu, kegiatan-kegiatan insidental. Jadi nanti bisa dibaca di visi misi, kita punya 7 karakter siswa

Insantama. Nah 7 karakter itu kita ejawantahkan dalam program-program pendidikan salah satunya kegiatan insidental. Kita berikan contoh ya, kegiatan insidental apa saja, yang pertama ada namanya HKS, HKS itu Hari Kreatifitas Siswa. Latar belakangnya apa? Jadi HKS itu adalah sarana program untuk jadi kita menganut *Multiple Integrated Intelligent*, Kecerdasan Multi yang Terintegrasi. Kita mengacu bahwa para ulama dahulu, dia ahli 'ulumuddin tapi juga ahli kedokteran ahli ilmu sains dan sebagainya. Maka anak-anak kita pandang tentunya punya bakat untuk kesana, untuk menjadi orang yang multi talent, multi intelegent, nah itu perlu digali, salah satunya lewat HKS. HKS itu satu tahun 3 kali, awal semester 1, akhir semester 1 dan pertengahan semester 2. HKS 1 itu untuk melatih kecerdasan geospasial, berbentuk game petualangan, jadi anak akan melewati beberapa pos, menaklukkan sandi dan sebagainya mencari harta karun dan seterusnya, yang jelas melatih kecerdasan geospasial, tahu rambu-rambu, petunjuk arah dan sebagainya. HKS 2 itu temanya berkaitan dengan olimpiade Matematika dan Sains dan olahraga, olahraga mulai dari lari, futsal, bulu tangkis, memanah, balap sepeda. Kalau olimpiadanya IPA, matematika dan Ilmu Pengetahuan Umum. HKS 3 berkaitan dengan seni dan ke-MTQ, seni peran, membaca puisi, nasyid, pantomim, menggambar, mewarnai, drama dan sebagainya dan ke-MTQ an, mulai dari tahfid tartil kaligrafi dan seterusnya yang berkaitan dengan MTQ. Itu namanya HKS 1 tahun 3 kali. HKS 1,2,3. Sehingga anak kita, setiap HKS kan ada juara, jadi kenapa tage line nya Sekolah Para Juara, kita setiap tahun pasti dapat piala dapat penghargaan, minimal dapat sertifikat, piagam. Karena tidak hanya kegiatan HKS begitu ya, anak-anak harian, misalnya ketika ekspresi swimming, hari ini kita lomba, anak-anak yang juara juga kita kasih hadiah. Jadi salah satu ciri khas Insantama adalah menghargai prestasi anak-anak. Bagi yang belum ketemu apa? Ya kita buat

lomba-lomba yang lain, kalau di depan itu, mbak-mbak bisa lihat ada egrang, lomba egrang, lomba bangkiak, mainan anak-anak adalah mainan-mainan yang sangat tradisional. Kita sedikit mengurangi pengaruh gadget ke anak-anak. Anak-anak sekarang luar biasa ya, sudah isa facebook an wa an dan sebagainya. Anak-anak bukannya tidak bisa, bisa, cuma kemudian kita batasi, sehingga mereka dapat menggunakan secara proporsional dan tepat. Salah satunya dengan memberikan anak permainan masa lalu, yang sebenarnya permainan itu lebih menguras energi, bisa untuk melatih banyak hal, mulai dari ketangkasan ya, fisik, kecepatan berpikir dan seterusnya. Itu HKS ya, yang kedua ada lagi namanya mabit. Mabit itu 1 tahun 1 kali. Mabit itu masing-masing kelas itu dengan target berbeda. Contoh misalkan kelas 1. Mabit kelas 1 itu di sekolahan ya, kelas 2 juga di sekolah, mulai kelas 3 itu di depan sekolah, mendirikan tenda, kelas 4 di pondok pesantren, di luar, kelas 5 di alam, baru kelas 6 di vila, di tempat dikat. Apa perbedaannya? Mabit itu juga dalam menata karakter anak, hal-hal yang tidak bisa kita *explore* setiap hari, anak-anak itu kita tidak tahu di rumah seperti apa, itu bisa ketahuan di mabit. Karena 1 hari 1 malam minimal anak-anak di sekolah. Mabit itu contoh pelajaran sederhananya, meltih anak-anak untuk bisa mandiri, bagaimana bisa mandi sendiri, buang hajat sendiri, menyiapkan pakaian yang bersih, pakaian kotor ditaruh mana, alat mandi ditaruh mana, menata tempat tidur dan sebagainya. Itu dalam mabit kelas 1 seperti itu. Nanti kalau kelas 2, kels 3 materinya berbeda. Dan mabit anak-anak itu jangan dibayangkan mabit yang seperti orang dewasa. Mabitnya seru-seru, contoh kalau kelas 1 kemaren itu ada, kalau malam itu anak-anak ada sepak bola api, ada seru-seru pokoknya, macam-macam. Paginya anak-anak ada dakwah *on the Strt*. Anak-anak keliling ke balaikota Malang. Anak-anak membagi bunga, tidak hanya bunga tapi bunga plus selebaran ajakan untuk menutup aurat. Disebar ke para pengunjung, kemaren ketemu

juga bule-bule, dari Turi kemaren, dari Inggris, anak-anak juga belajar ya, beberapa yang bisa bahasa Inggris, kelas 3 sudah bisa bahasa Inggris. Itu contoh sederhananya ya. Kalau kelas 4 nanti ada di pondok pesantren, belajar adab di luar seperti apa. Waktunya juga lebih lama, 3 hari. Kelas 5 di alam, membuat tenda, kelas 6 di vila. Kenapa kelas 6 di vila? Kelas 6 itu sudah yang paling enak-enaknya, jadi kelas 6 itu adalah fase screening terakhir, memastikan anak-anak siap untuk sebelum baligh, siap untuk menerima ketetapan hukum, siap untuk semuanya, itu fase kematangan anak-anak. Sehingga anak-anak kita rata-rata kelas 6 sudah matang, cara berpikirnya, pembawaan dirinya. Jadi anak-anak kita kelas 6 itu ya, kalau orang-orang umum lihat kayak anak SMP atau SMA, jadi cara berpikirnya. SMP atau SMA layaknya kayak mahasiswa. Contoh misalkan bulan kemaren, bulan Maret, itu Insantama Bogor yang SMA, itu kan ada namanya LKMA (Latihan Kepemimpinan Manajemen tingkat Akhir) jadi mereka itu keliling ke kampus-kampus negeri di Indonesia, sendiri, mereka membuat program sendiri, merencanakan pembiayaan sendiri, transportasi sendiri sebelum mereka ke Eropa. Jadi tahun ini ke Turki, tahun kemaren ke Jerman sama ke Belanda. Bedanya apa dengan sekolah yang lain? Nanti saya kaitkan dengan SD ya, kalau SMA di Insantama itu mereka ke kampus-kampus tidak hanya mendengarkan presentasi pengenalan kehidupan kampus, tapi mereka presentasi hasil riset, hasil penelitian. Termasuk ke luar negeri, mereka ke luar negeri bukan hanya biasanya kan ada ya sekolah-sekolah yang ke luar negeri studi pertukaran pelajar, tapi banyak waktunya yang untuk rekreasi, kita tidak. Jadi anak-anak itu disana menentukan program, misalkan mereka kalau yang 2 tahun yang lalu ke Jepang, mereka riset. Jepang itu kan banyak pulau-pulau, jadi mereka ke desa-desa melakukan penelitian. Kenapa di Jepang itu ada kesenjangan antara yang berada di pulau-pulau tersebut dengan yang ada di kota? Kenapakok kemudian banyak

orang-orang kaya yang bunuh diri disana dan seterusnya. Mereka melakukan riset. Mereka ke kedutaan Indonesia di Jepang, KBRI disana. Mereka ke kampus-kampus favorit di Jepang, mereka melakuakn diskusi dengan mahasiswa, kemudia presentasi hasil riset dengan dosen. Dan ketika mereka yang keliling Indonesia dulu, mereka salah satunya ke Malang kemaren, itu mereka ketemu dengan adik-adik mereka di SD. Ada nuansa kekeluargaan yang luar biasa, jadi anak-anak itu, tidak ada anak-anak SD di Insantama yang tidak pernah jadi juara, semuanya pasti pernah juara. Dengan melihat kakak-kakak mereka yang sudah SMA mereka akan terpacu. Itu agak melebar ya . Mabit, selain mabit ada juga namanya IMD (Insantama *Market Day*) jadi anak-anak belajar jual beli. Jadi anak-anak yang kelas tinggi biasanya kita minta untuk jualan. Jualan itu tidak sekedar jualan. Anak-anak memikirkan mulai dari produk apa yang dijual, nama produknya apa yang unik, kemudian desain apa namanya desain lapaknya tempat jualannya, mereka berpikir dengan orang tua. Kemudian nanti ketika hari H mereka juga daftar ke qadhi pasar. Jadi ada ustad atau ustadzah yang jadi qadhi pasar. Jadi kita suasanakan dalam kehidupan Islam. Qadhi pasar ini bertugas untuk meihat jika ada kesalahan-kesalahan dalam transaksi. Apakah ada produk yang tidak layak dijual tapi dijual, apakah ada akad jual beli yang salah, itu akan ditindak oleh qadhi pasar. IMD itu 1 semester 1 kali. Itu namanya IMD. Ada lagi *visiting*. *Visiting* itu adalah kegiatan *outing class* yang tujuan pembelajarannya itu untuk, jadi gini pembelajaran harian anak-anak itu tidak selalu di dalam kelas, sering anak-anak melakukan wawancara di luar, observasi, misalkan anak-anak temanya apa begitu ya, anak-anak kelas 1 sudah berani untuk wawancara, ke guru atau ke warga sekitar misalkan. Memang ada di buku tematisnya itu diperintahkan untuk melakukan wawancara, jadi kitasebelum berangkat ditanamkan dulu adabnya bagaimana, di luar bagaimana, salam dulu, adab bertanya, berterimakasih dan

sebagainya. Nah *visiting* itu adalah kegiatan yang menyempurnakan kegiatan di dalam kelas. Ada kegiatan-kegiatan di dalam kelas yang butuh divisualisasikan secara nyata, yang tidak bisa divisualisasikan di sekolah. Contoh, misalkan anak-anak kemaren, bulan kemarin, bulan Maret, *visiting* ke TPA (Tempat Pembuangan Akhir) di Talang Agung, Kepanjen. Disana anak-anak belajar tentang sampah organik dan anorganik, mendaur ulang sampah, sampah diubah menjadi energi terbarukan, diubah menjadi gas metana dimana gas metana bisa menjadi pengganti gas LPG, bisa untuk masak warga di sekitar, anak belajar itu disana. Kemudian setelah itu mampir ke Milkindo, Milkindo itu adalah wisata edukasi sapi perah, budidaya sapi, kelinci sama ikan lele. Jadi anak-anak belajar tentang sapi, kelinci dan ikan lele. Mulai dari memberi makan kemudian pemerah susu sapi, kemudian memberikan susu kepada sapi yang masih bayi, yang masih kecil dan seterusnya. Yang temanya kebetulan sesuai dengan yang ada di buku tematis, tema 7, tema itu berkaitan dengan hewan dan manfaatnya bagi manusia. Maka anak-anak mengenal secara faktual bagaimana prosesnya. Kemudian, itu ya terkait dengan *visiting*. Insya Allah cukup itu yang terkait dengan insidental. Kegiatan apapun anak-anak itu selalu kita bagi ada amir atau pemimpin ada wakil amir. Yang akhwat juga begitu ada amirah, ada wakil amirah yang mereka bertanggung jawab kuat kepada anggotanya. Ya kurang lebih begitu gambarannya aktivitas di Insantama.

Peneliti : "Tentang kurikulumnya ustad, kan ada kurikulum Al-Quran, akademik sama kepemimpinan, itu memang sudah disiapkan dari pusat atau Insantama Malang sendiri yang membuat?"

Informan : "Iya, itu memang sudah satu paket dari pusat. Jadi semua guru yang ada disini itu harus magang ke pusat. Jadi magang guru itu minimal 3 bulan. Jadi semua guru yang disini itu harus magang ke Bogor, karena harus sesuai dengan standart. Jadi tidak hanya buku saja yang

diberikan namun juga SDM nya harus dibentuk. Satu hal yang lupa tadi, pola komunikasi dengan orang tua, jadi kenapa pendidikan kita tadi keterpaduan yang nomor 3 tadi, keterpaduan sekolah, rumah dan masyarakat. Jadi di Insantama tidak ada orang tua yang datang ke Insantama bilang “Pak bu, Ustad Ustadzah, ini saya bawa anak saya untuk disekolahkan tolong dibina dan dididik. Tapi kita membina bersama, mendidik bersama, ada porsi. Anak usia SD itu sebenarnya, porsi utamanya di orang tua, sehingga kita ada kerja sama, sehingga nanti kita ada yang namanya buku penghubung. Buku agenda sang Juara, itu harus diisi oleh anak, oleh guru dan juga oleh orang tua. Ada yang diisi tiap hari, ada yang diisi tiap bulan, evaluasi bulanan. Selain itu juga ada parenting, jadi orang tua itu kita masukkan ke grup-grup wa, di situ ada guru. Dan di Insantama itu berapapun siswanya 1 kelas ada 2 guru, 1 guru ikhwan 1 guru akhwat, 1 ibu guru 1 bapak guru. Karena untuk usia SD itu kita mengkondisikan bapak ibu guru itu adalah pengganti orang tua mereka di sekolah. Jadi kalau di rumah mereka belajar dengan bapak ibu mereka di sekolah mereka juga belajar dengan bapak ibu guru mereka, pengganti sementara. Sehingga anak-anak itu tidak kekurangan jiwa kebakapan, keibuan dari bapak ibu guru. Satu kelas itu maksimal 20 siswa, jadi untuk masing-masing guru itu porsinya adalah 1: 10. Jadi satu guru untuk 10 siswa. Agar apa? Agar termonitoring dengan kuat perkembangan anak-anak tiap hari. Anak-anak itu masuk mulai Senin sampai Jumat, setiap sabtu guru evaluasi, ada rapat guru setiap hari Sabtu. Rapat guru itu ada 1 bulan 4 kali, minggu pertama itu adalah berkaitan dengan evaluasi selama 1 bulan, dan minggu ke 2 dan 3 itu adalah berkaitan dengan persiapan pembelajaran, minggu ke 4 itu berkaitan dengan persiapan bulan berikutnya, modelnya semacam itu. Dan selain grup *whats up* setiap tahun itu kita adakan *Parenting*, program *parenting* itu kita bagi jadi 2, ada *parenting* akbar dan *parenting* privat. *Parenting* akbar itu biasanya kita adakan

tiap angkatan. Jadi untuk menggayuh sambungkan antara pendidikan sekolah dengan rumah, kita membangun komitmen dengan orang tua. Orang tua wajib mengikuti semuanaya, bapak ibu, ayah bunda semuanya wajib untuk ikut program parenting sekolah dari pagi sampai sore. Kita laksanakan, tahun ini kemarin bulan Januari. Kita biasanya sewa tempat di luar, agar bisa nyaman untuk 1 hari full, dari pagi jam 8 sampai jam 4 sore atau hampir maghrib. Dan selain itu ada *parenting* privat, *parenting* privat itu kita jadwal setiap setelah UTS, untuk memonitoring perkembangan anak, mencocokkan data perkembangan anak anatar di sekolah dengan di rumah, yang itu belum muncul data-data itu belum sempurna lewat wa, lewat buku agenda dan sebagainya, bisa dipastikan melalui tatap muka begini. Selanjutnya kalau orang tua menginginkan kapanpun, hari apapun yang penting janji, di waktu yang tidak mengganggu pembelajaran anak, kita layani. Ya, silakan kalau ada pertanyaan lagi.

Peneliti : "Begini ustad, sejak pertama kali datang ke Insantama saya sering sekali mendengar bahasa ana antum, memang dibiasakan pakai bahasa arab atau bagaimana ustad?"

Informan : "Iya, anak-anak dibiasakan untuk menggunakan beberapa istilah khas bahasa arab. Anak-anak sejak kelas 1 sudah biasa memakai ana antum, itu biasa sebenarnya di umum, cuma itu kita biasakan untuk mempermudah anak-anak berbahasa arab. Karena pembelajaran bahasa arab itu baru kira berikan ketika kelas 3, baru di kelas 3 tidak di kelas 1. Kalau di kelas 1 tentu terlalu berat muatannya. Anak-anak Insantama kelas 1 itu, ya anak-anak masuk Insantama itu kita menerima semua model bentuk siswa, kecuali yang ABK kita belum berani. Kecuali di Bogor sudah berani menerima beberapa anak yang ABK, sehingga menjadi sekolah yang menerima ABK, kalau di Malang belum berani. Jadi anak-anak masuk Insantama itu hampir 50 % belum bisa membaca, belum mengenal huruf, apalagi menulis.

Bagi Insantama itu bukan masaaah, anak-anak tidak bisa menulis tidak bisa membaca sampai kelas 2 tidak apa-apa. Yang penting kelas 3 bisa, oleh karena itu di kelas 1 itu selain buku tematis kita juga punya buku, namanya buku calis, buku membaca dan menulis. Se nol nya anak-anak belum mengenal huruf apapun, Insya Allah melalui proses itu seiring berjalannya waktu, Insya Allah anak-anak bisa. Model pembelajaran calis kita mirip Qiraati per jilid. Sehingga bagi anak-anak yang belum bisa membaca itu bisa belajar mulai jilid 1, bagi yang sudah bisa lanjut ke jilid 2, 3. Jilid 1 itu mulai dari mengenal abjad, mengenal huruf alphabet, mulai mengeja, konsonan, vokal dan sebagainya sampai anak-anak kemudian bisa membaca. Nah termasuk pembiasaan ana antum atau bahasa arab, sebenarnya kalau untuk guru anak-anak boleh bebas mamanggil. Boleh pak boleh bu, boleh ustad boleh ustadzah silahkan, kita nggak ada masalah. Sebenarnya di awal kita menggunakan istilah pak, bu. Kenapa istilah pak bu kita gunakan? Agar memudahkan anak untuk menganggap inilah bapak dan ibunya di sekolah, pengganti sementara di rumah. Tapi karena ada bebrapa siswa kita itu dari TK Islam, yang terbiasa memanggilnya itu ustad ustadzah ya kita persilahkan. Mayoritas ustad ustadzah manggilnya dan kita nggak masalah. Sehingga kebiasaan ana antum itu adalah salah satu budaya untuk memudahkan anak mengenal bahasa arab, mencintai bahasa arab dan kosakata itu akan bertambah. Bertambah sampai mufaradatnya anak-anak itu sudah cukup banyak, sehingga nanti sewaktu pembelajaran bahasa arab dikelas 3 itu mereka tidak terlalu kagok dengan mufradat yang telah mereka kuasai. (Terdiam cukup lama) Dan karakter anak-anak salah satunya bisa dilihat dari segi sholatnya, anak-anak Insantama, kecuali anak-anak khusus, anak-anak khusus itu anak-anak yang membutuhkan pembelajaran lebih, kalau normal pembelajaran normal itu anak-anak selesai kelas 1 bisa shalat khusyu'. Dimanapun tempatnya, shalat sendiri maupun

jamaah, di rumah, di sekolah, di masjid umum dan sebagainya kita bisa lihat bedanya anak Insantama dengan anak yang lain dari sisi shalatnya. Anak-anak shalatnya Insya Allah khusyu', mulai dari gerakan yang kita standartakan, harus tuma'ninah, bacannya makharijul huruf dan sifatnya benar, itu sudah tertanam sejak anak kelas 1. Karakter yang selanjutnya adalah amar ma'ruf nahi munkar. Anak-anak kita sangat aktif untuk amar ma'ruf nahi munkar, maksudnya apa, mengingatkan temannya . Ada beberapa orang tua kita yang belum terbiasa shalat tahajud, anak-anak kita biasakan begitu kemudian orang tua mau tidak mau belajar shalat tahajud. Orang tua yang bacaan Al-Qurannya masih belum benar, mendengar anaknya sehingga mau belajar juga. Efeknya Alhamdulillah terasa di keluarga. Nah efek itulah yang coba kita cita-citakan, harapannya menjadi bi'ah di masyarakat, terutama di sekitar sekolah harapan ke depannya begitu. Sebagaimana di Bogor, di Bogor itu sudah bisa mewarnai masyarakat sehingga bisa membentuk sebuah komunitas masyarakat yang Islami, tidak hanya namanya, tidak hanya KTP nya Islam, tapi suasananya juga begitu sangat mendukung. Tiap sore ba'da anak-anak pulang itu, anak-anak murajaah, jadi rata-rata pemebelajaran qiraati itu kan bisa selesai 2 tahun, 2 tahun 3 tahun, anak-anak mulai kelas 4 itu biasanya sudah masuk ke program pasca qiraati, tahfid dengan standart qiraati. Kan banyak tahfid yang asal menghafal tapi secara makharijul huruf dan sifatnya kurang dijaga. Nah, maka kita standartkan pakai qiraati tahfidnya, gitu ya tambahannya, ada yang lain silahkan."

Peneliti : "Tentang perencanaan prosesnya itu bagaimana ustad, kan tadi kurikulumnya sudah langsung dari pusat, lalu kurikulum itu dipakai seterusnya atau ada evaluasinya atau bagaimana?"

Informan : "Oh ya pastinya, jadi untuk perencanaan pembelajarannya, mulai dari penyusunan kalender akademik, peka efektif, silabus, RPP, itu buat sendiri. Karena bagi Insantama itu, RPP nya Insantama masih terus

kita kembangkan. Karena tidak mungkin terus begitu saja, dengan berkembangnya waktu, informasi kemudian juga berita-berita yang baru, kita harus update terus. Tentang konten, muatannya tetap dengan improvisasi-improvisasi. Jadi RPP Insantama itu seperti orang bercerita, jadi guru itu harapannya bisa bercerita dari A-Z, dari anak-anak datang pagi sampai pulang, idealnya begitu, itu yang masih dalam proses memperbaiki. Jadi guru membuat sendiri RPP nya kemudian kita evaluasi tiap bulannya, mengumpulkan RPP nya, dan dari tahun ke tahun, ini kan sudah 2 tahun, dari tahun ke tahun ada perbaikan. Karena kita evaluasi mulai dari metode, pendekatan pembelajaran metode pembelajaran, strategi pembelajaran, kalau ada yang kurang tepat maka kita kan evaluasi. Selalu berkembang kalau itu.”

Peneliti :”Untuk setiap kegiatannya ustad, seperti tahfid terus kelas qiraati itu dibimbing ustad-ustadzahnya sendiri atau ada ustad ustadzah khusus?”

Informan :”Iya, sementara semua guru kelas menjadi guru qiraati. Idealnya memang sebenarnya ada guru sendiri. Di qiraati itu sebenarnya minimal untuk 100 siswa itu harus ada 19 guru qiraati. Jadi guru qiraati standarnya minimal 19. Jadi ada guru pra TK A, pra TK B, jilid 1A, 1B, 1C, jilid 2A, 2B, 3A, 3B, 4A, 4B, jilid 27, 6A 6B, gharib, tajwid total ada 19 guru qiraati sebenarnya. Tapi sementara karena siswa kita masih 40 an, maka cukup untuk discover 7 guru, untuk sementara. Jadi guru akademik juga sekaligus guru qiraati. Sehingga banyak memang guru baru di Insantama itu apa ya bahasa kita dibina, karena ada hal-hal yang harus dikuasai. Yang pertama harus lulus tashih qiraati, kita ikutkan program guru qiraati, kemudian juga harus menguasai konten khas Insantama, maka harus dikirim ke Bogor, 3 bulan magang disana. Kemudian juga di kelas swimming, maka guru juga harus bisa swimming, maka guru harus belajar berenang. Kelas cooking kita tidak pakai jasa luar, ya kita

harus bisa masak juga. Di kelasjuga kita yang handle sendiri, kita juga harus bisa bercocok tanam, baik itu dengan tanah, hidroponik dan sebagainya. Banyak di fase awal yang kita lakukan pendidikan dan pelatihan terhadap guru baru itu secara bertahap.”

Peneliti :”Jadi memang ada standarnya guru Insantama harus menguasai ini, ada indikatornya begitu ustad?”

Informan :”Ya dan di fase awal kita rekrutmen, rekrutmen itu kita setahun sekali kita selalu rekrutmen guru. Biasanya rekrutmen itu kita lakukan bulan November Desember. Bulan Desember akhir biasanya kita tes, bulan Januari pengumuman, bulan Februari, Maret, April kita kirim ke Bogor, April sudah balik sini, ikut program qiraati sampai Juni. Harapannya Juli masuk sudah ready untuk running.”

Peneliti :“Lalu ustad terkait untuk renang dan sebagainya itu kan butuh kolam renang dan sebagainya, itu berarti keluar ustad?”

Informan :”Iya, untuk swimming, untuk semua standart kegiatan di luar kita ada SOP juga. Mulai dari keamanan, mulai dari transport. Apalagi kalau renang, renang itu keamanannya harus ekstra. Kita tentunya yang pertama pilih kolam renang yang tertutup, kolam renang yang kita sewa yang tidak ada orang lain yang masuk. Karena kita belum punya kolam renang, kita sewa sementara. Di Malang ada beberapa persewaan tempat kolam renang yang bisa disewa untuk sekolah, yang biasanya kita sewa itu dari pagi samapi dzuhur. Karena biasanya swimming itu efektif dimulai jam setengah 9, jam 8 setengah 9 sampai sebelum dzuhur. Biasanya kita pakai di Tidar, di Tidar itu ada kolam renang yang satu paket dengan masjid, sehingga kita buat gantian. Yang akhwat yang perempuan biasanya belajar tematis atau belajar qiraati sesuai jadwal hari itu, yang ikhwan renang dulu, selesai ikhwan gantian yang akhwat, sehingga ada standart kolam renang yang kita pakai. Yang jelas yang pertama tertutup, tertutup itu artinya tidak boleh ada orang luar masuk nanti berkaitan dengan aurat dan sebagainya. Dan anak-anak kita luar

biasa berkaita dengan aurat, anak-anak kita sangat peduli dengan aurat sehingga sejak kelas 1 pun anak-anak kalau melihat aurat di luar, anak-anak akan terbiasa untuk menundukkan pandangan, istighfar, beberapa anak yang berani akan mengingatkan. Misalkan, pak bu kok auratnya kelihatan? Dan sebagainya, anak-anak kita seperti itu. Anak-anak sudah terbiasa mulai kelas 1 itu memahami aurat laki-laki mulai darimana sampai mana, perempuan mana.”

Peneliti :”Diajarkan aurat dan lain sebagainya itu sejak kelas 1?”

Informan :”Kelas 1, kelas 1 sudah ada di buku tematisnya itu, materi itu sudah ada, dikuatkan di BSI (Bina Syahsiyah Islam) tadi setelah shalat dhuha, biasanya masuk materi disitu. Hadis dan ayat Al-Quran tentang auat, termasuk di akhwat dikuatkan lagi waktu fiqih nisa, fiqih waita ketika yang ikhwan shalat jumat.”

Peneliti :”Lalu untuk interaksi anak-anaknya bagaimana ustad?”

Informan :”Satu kelas kita ada laki-laki ada perempuan ya, kelasnya tidak dipisah, sampai kelas 6 pun tidak dipisah, baru SMP dipisah. Insantama tidak dipisah tapi faktanya terpisah. Artinya apa faktanya terpisah itu? Anak-anak terpisah atas dasar kesadaran. Ketika di kelas bisa kanan kiri atau depan belakang. Ketika bermain pun juga demikian, ikhwan dengan ikhwan laki-laki dengan laki-laki, perempuan dengan perempuan. Anak-anak, artinya begini ada model sekolah yang sejak awal dipisah tanpa diberikan pemahaman. Jadi kita ingin anak-anak tahu Islam itu mengatur bahwa interaksi antara laki-laki dan perempuan itu hukum asalnya terpisah. Namun dalam hal-hal tertentu diperbolehkan untuk bertemu, misalkan dalam pendidikan, kesehatan dan sebagainya dalam jual beli dan seterusnya. Sehingga anak-anak itu tahu kapan berinteraksi dengan lawan jenis kapan tidak perlu berinteraksi dengan lawan jenis. Itu harapannya begitu. Biasanya bisa kita lihat anak itu mulai kelas 3 akhir atau kelas 4 itu mulai muncul gejala. Kelas 3 akhir atau kelas 4 itu sudah tahu yang cantik yang cakep, itu sudah mulai muncul

begitu. Perasaan-perasaan seperti itu, nah kita sebagai guru kita harus peka, anak-anak itu kadang kelas 4 SD atau kelas 5 yang perempuan itu sudah ada yang baligh. Nah itu ada pendekatan yang berbeda yang dilakuka oleh guru kelas 4 atau kelas 5, yang lainnya silahkan”

Peneliti :”Waka kurikulumnya ini siapa ustad?”

Informan :”Sementara belum ada, jadi karena kita ini baru, jadi saya sampaikan, guru kita ini 6, pegawai administrasinya 1, jadi kalau sekolah masih baru itu untuk SD, amanah tentang kurikulum, kesiswaan, humas, sarpras tidak wajib ada. SMP SMA wajib. Baru kalau sekolah itu sudah besar dan kepala sekolah dirasa tidak optimal mengemban amanah itu, baru kemudian ada waka. Kalau disini belum ada, sementara belum ada. Mungkin baru tahun depan ada, kalau jumlah siswanya sudah 100, baru ada amanah pembagian waka.”

Peneliti :”Pendidikan karakternya yang di rumah itu bentuknya seperti apa ustad?”

Informan :”Anak-anak itu di rumah kapan sih? Ya anak-anak itu di rumah setiap sore pulang itu antara jam 5, anak-anak itu pulang ya paling ba'da asar, sore. Jadi sore itu anak-anak ngapain? Sore itu anak-anak main, jadi kita tanamkan anak-anak itu sore itu melakukan beberapa aktivitas, biasanya sore sepulang sekolah itu yang pertama dilakukan adalah salam, salim, menaruh buku apa sepatu di rak sepatu, menaruh buku, kotak bekalnya dikeluarkan ditaruh di wastafel syukur kalau sudah bisa mencuci dicuci, kalau belum bisa dikasihkin uminya. Baju dilepas, diganti kemudian langsung persiapan sholat asar yang belum sholat asar, yang sudah sholat asar boleh main dan aktivitas yang lain. Nah forum efektif dengan orang tua adalah ba'da maghrib. Nah sebaiknya ba'da maghrib samapi Isya itu tidak nonton TV karena itu adalah waktu mahal, waktu yang berharga ketemunya orang tua dengan anak. Disitu bisa diisi dengan banyak hal, misalnya, orang tua tanya “tadi di sekolah diajarkan apa

nak?” Oh anak itu bercerita, ketika anak bercerita disitu orang tua akan melihat perkembangan anak. Dan dari situ kemudian, jadi Insantama tidak ada PR, pembelajaran tuntas di sekolah, adanya tugas, tugas itu bukan PR. Misalkan tugas untuk curhat dengan uminya misalkan dengan ibunya. Misalkan tugas untuk mengatakan ana cinta sama Umi, ana sayang sama Umi, atau kemudian mencium uminya, atau kemudian tugas untuk membantu uminya, artinya kemudian tugas yang bersifat aktivitas bukan tulisan dan seterusnya. Dan kita pantau terus, sebelum tidur ada adab-adab, biasanya setiap orang tua beda-beda, ada yang dengan dongeng ada yang dengan membacakan satu hadis, membacakan sirah dan sebagainya itu kita serahkan kepada orang tua masing-masing. Yang jelas setelah itu anak-anak bangun tidur diupayakan sebelum subuh anak-anak sudah bangun, bagi yang kuat kita sarankan sebelum subuh anak-anak sudah mandi. Setelah itu bisa membantu orang tua, main sama adiknya, sarapan sebelum berangkat sekolah, syukur kalau bisa murajaah, ada waktu murajaah disitu. Selebihnya bertemu dengan orang tua itu selain maghrib subuh, itu adalah hari Sabtu dan Ahad. Sabtu dan Ahad itu adalah waktu yang sangat panjang dengan orang tua. Kita bisa lihat *lost control* dengan anak biasanya hari Seninnya. Siswa baru itu biasanya mantap, sholatnya bagus dan sebagainya, kita *cross check* hari Senin, bagaimana? Wah itu biasanya masih kacau anak-anak baru, oh ternyata orang tua tidak mengontrol. Padahal kita berikan buku agenda sang juara itu kontrolnya adalah *every day*. Dan kita setiap perkembangan anak kita akan diskusikan dengan orang tua, baik itu perkembangan yang positif maupun negatif. Misalnya anak-anak dapat istilah kata-kata apa yang jorok misalkan, tapi jarang disini. Misalnya anak-anak mengenal istilah apa begitu, jadi begini anak-anak kita kalau bersalah melakukan kemaksiatan, misalkan ngomong yang jelek, memukul, berkelahi atau sebagainya itu kalau dia kesalahannya bersifat individu, kita akan panggil anak.

Ada beberapa *treatment* yang bisa dilakukan guru untuk meng i'qab siswa. Biasanya kita panggil untuk kita tabayyun, anak-anak ditanya silahkan bercerita, tadi kronologinya bagaimana, oh begitu, kita samapiakan salahnya disini seharusnya begini. Kemudian kita iqab anak tapi ita recovery secara moral. Jadi misalkan kita minta, antum berdiri sendiri, atau duduk di tempat yang kita tentukan yang teman-teman tidak boleh ngobrol sama antum selama satu hari, tugas antum adalah istighfar, bertobat dan merenung sambil berazzam tidak mengulangi lagi. Kalau itu konflik antar anak, kita biarkan. Anak-anak belajar menyelesaikan masalahnya sendiri, itu juga bentuk pembelajaran bagi anak. Anak-anak kalau bisa, kalau keas 2 atau 3 biasanya sudah bisa, kalau ada yang salah ada gesekan begitu, anak-anak akan bertabayyun, menceritakan kronologinya bagaimana, mencoba menyelesaikan masalahnya sendiri. Tapi kalau sudah *deadlock* baru kemudian ustad-ustadzah.”

Peneliti :”Karakter seperti apa yang diharapkan dimiliki oleh siswa Insantama?”

Informan :”Ya 7 karakter itu dan itu jaminan garansi ke orang tua. Misalkan yang dikatakan bertaqwa, beriman, itu ada deskripsinya masing-masing. Jadi 7 karakter inilah kemudian yang dikatakan anak bersyahsiyah Islam. Dari 7 ini akan di break down lagi. Setiap semester itu ada namanya raport kepribadian. Seperti yang saya sampaikan tadi di syahsiyah itu ada poala pikir ada pola sikap. Yang jelas begini, sederhananya begini karakter itu adalah bagaimana antara pola pikir anak itu sama dengan pola sikapnya. Kalau dia ngomong saya beriman kepada Allah, saya percaya Allah itu ada, saya yakin sholat itu wajib, tapi apakah dia juga melakukan itu?Apakah dorongan kesadaran itu didorong atas keimanan dia kepada Allah atau sekedar ucapan, itulah tugas guru untuk merangkai itu, menanamkan itu, memupuk itu, menggayuhkan itu, sesuai dengan taraf berpikir anak. Ada anak kelas 1 yang secara usia

memang belum usia SD, itu memang butuh waktu. Kunci pendidikan anak dasar itu kan harus pengulangan, sabar, pengulangan terus, pengulangan dan pemberian contoh. Di awal begitu ya, anak-anak misalkan saya berikan gambaran, ketika anak baru. Jadi ada yang lupa juga, ada yang namanya PETA (Pekan ta'aruf). Jadi kalau di sekolah lain ada MOS kita ada PETA. Peka Ta'aruf itu anak-anak datang kita sambut dan penyambutan kita macam-macam, tiap tahunnya beda. Ada kalanya semua guru atau beberapa guru berdandan pakai kostum pahlawan Islam, ada yang jadi Sunan Kalijaga, pakai tongkat, ya miriplah. Ada yang internasional misalkan Muhammad Al Fatih, kemudian disambut dengan hadrah, anak-anak kirab, kita kirab keliling ke sekitar ini. Hari pertama masuk siswa itu begitu. Jadi anak-anak kirab itu ada yang memegang hadrah ada yang memegang bendera Insantama yang kita print, ada yang membawa poster, ada yang membawa banner, anak-anak ramai pokoknya. Anak-anak sambil mengenal lingkungan. Itu juga salah satu cara kita untuk mengenalkan anak pada lingkungan. Kemudian di fase itu, anak-anak akan kita tanamkan begini, anak itu kan belum kenal dengan kita, sebelumnya pernah ketemu iya, siswa baru kita itu kan sebelum masuk Insantama ada namanya observasi dan wawancara. Kita lakukan kemaren bulan februari. Siswa baru kita tahun ajaran 2017/2018 itu kemarin observasi akhir Februari. Jadi anak-anak itu kita observasi, bukan ujian. Anak-anak itu kita buat game, permainan dan anak-anak menikmati itu, Dan disitu kita guru melihat sedikitnya dua hal, karakter anak dan gaya belajar, yang terakhir adalah menentukan metode pendekatan apa yang cocok bagi anak. Nah database itu yang sudah kita pegang, sehingga ketika anak-anak masuk, kita sudah tahu namanya sudah tahu panggilannya siapa, sudah tahu dia suka dipanggil begini, suka begini dan sebagainya. Dia sukanya apa dan sebagainya apa kita sudah dapat data itu. Dan selama 2-3 bulan awal anak Insantama itu tidak akan

merasa belajar. Karena pendekatan kita untuk kelas 1,2 itu adalah bermain sambil belajar. Baru kelas 3 itu diubah belajar sambil bermain. Anak kelas 1 masuk itu sampai bulan ke-3 biasanya, itu akan bertanya ustad ustadzah kapan kita belajar? Loh kita tiap hari belajar nak. Anak tidak merasa belajar tapi banyak yang sudah dia bisa. Itu juga testimoni yang akan muncul dari anak. Anak kelas berapapun yang kelas 1 nya di Insantama. Anak-anak di Bogor itu yang sudah SMP, SMA kalau ditanya SDIT Insantama itu seperti apa sih? Main, banyak mainnya, anak-anak itu yang diingat. Karena begitu sangat enjoy. Kita bisa melihat anak-anak SD itu di luar sana, ada yang pulang jam 9, jam 10, 11, 12 ada juga yang pulang sore itu dengan payah, dengan cemberut dengan marah-marah dengan muka masam. Kalau anak kita pulang jam 4 pun tetap ceria. Karena itu yang mereka rasakan. Tidak ada tekanan-tekanan. Sehingga anak-anak juga dengan pendekatan seperti, ketika anak-anak tampil, misal anak-anak waktu IMD, maka petugasnya dari anak-anak sendiri, anak-anak MC, MC kolaboratif pakai beberapa bahasa. Anak-anak kita latih sekali 2 kali, 3 kali gitu sudah bisa, ada yang tampil drama. Alhamdulillah cepat dan ketika mengikuti lomba-lomba di luar pun anak-anak berani, terlihat paling kompak. Ketika misalkan dipanggil “SDIT Insantama” itu langsung, anak-anak biasanya kalau gak takbir mengucapkan apa gitu “ In-san-ta-ma deng deng deng deng” atau apa gitu, biasanya paling kompak paling semangat. Nah itu bisa dilihat dari keseharian mereka yang memang selalu semangat.”

Peneliti :”IMD itu berapa bulan sekali Ustad?”

Informan :”IMD 1 semester 1 kali, jadi di luar itu kan ada apa tadi, ada gubuk kan ya tempat duduk itu ya, nah itu salah satu atribut IMD yang baru kemarin dilaksanakan. Baru 2 minggu yang lalu. Temanya memang taun ini yang sekarang tema klasik. Sehingga semuanya berasal dari bahan-bahan karya siswa.”

Peneliti :”Ustad apa faktor pendukung untuk melaksanakan pendidikan karakter di SDIT Insantama Malang?”

Informan :”Yang jelas bagi Insantama pendukungnya adalah, yang penting klik antara orang tua dengan sekolah. Ada misalkan siswa baru “Ana gak mau sekolah di Insantama, sekolahnya kecil” misalkan dia dipindah dari sekolah yang besar dari sekolah yang elit, tapi orang tuanya kukuh pengen di Insantama itu masih bisa. Tapi kalau sudah nggak Insantama artinya sudah mau pindah itu kita nggak bisa. Yang pertama adalah waktu parenting akbar tadi, itulah waktu untuk menyatukan frekuensi, pemahaman antara orang tua dengan sekolah, porsi pendidikan antara orang tua dan sekolah. Itu hal yang sangat mendukung. Jadi kesadaran orang tua untuk ikut serta dalam pendidikan itu adalah poin yang utama. Ya harapan kita nanti akan bergerak pada kesadaran masyarakat. Kenapa kita buat full day? Agar memang anak itu berinteraksi dengan luarnya untuk harian itu agak sedikit. Jadi kita berharap anak-anak itu ketika keluar itu bisa survive. Mislanya dia melihat teman-temannya auratnya dibuka, dia kukuh dengan pendirian dia. Melihat temannya nggak sholat, dia kukuh, justru dia akan menasehati temannya. Nah itu bagaimana bisa terwujud? Ya kalau di sekolah mendukung, di rumah mendukung, di lingkungan mendukung, nah itu yang kita upayakan. Sementara antara sekolah dengan orang tua, masyarakat masih proses. Nanti kalau sudah banyak yang di Insantama Insya Allah bisa. Faktor yang kedua adalah kualitas SDM, Insantama itu merintis sekolah, dimanapun berada cabangnya, itu tidak dengan membangun gedung yang bagus dulu, seperti ini kan kita sewa, kita sedang proses membangun gedung di Joyo Agung, belakangnya Joyo Grand, belakangnya UIN. Karena bagi kita tidak ada tempat yang jelek untuk pendidikan yang baik. Fasilitas bukan berarti kita apa adanya, tidak. Fasilitas anak itu tetap standart. Kebersihan, kerapian kita tetap sangat peduli itu. Standart-standart itu tetap kita jaga, sehingga

kemudian untuk memenuhi kebutuhan yang baik, jadi pendidikan yang baik tidak ada tempat yang jelek untuk pendidikan yang baik. Meskipun gazebo-gazebo itu juga bisa kita jadikan tempat pendidikan, seperti semi alam. Kualitasnya untuk menjaga pendidikan yang baik itu di guru. Guru bahu Insantama dia adalah nyawa, karena beliau yang akan membina, mendidik, mengkader anak. Jadi kita bisa lihat anak-anak kelas 1 misalkan, kalau ada anak berbeda pendapat dengan orang tuanya, “ini kata Ustad begini, harus begini” Ustad ustadzah bapak ibu guru itu adalah icon bagi anak-anak. Sehingga pola pembelajaran kita itu salah satunya adalah tidak dengan mudah memerintah, tapi memberi contoh. Sehingga fase awal anak itu kita yang memberi contoh, misalkan, anak-anak itu kan siswa baru masuk itu tidak langsung kita kasih jadwal, anak-anak kan pasti bingung, itu ngapain sekolah seharian, dengan cara apa? Ya gurunya, gurunya duduk disitu, oh sekarang belajar qiraati anak-anak langsung belajar qiraati, guru selanjutnya ke kelas anak-anak ikut, oh sehingga tahu jadwal, tahu jam. Guru kemudian wudhu, oh wudhu yang betul begini, siswa akan mengikuti. Pendidikan kita salah satunya adalah pendidikan karakternya adalah talaqqi fikriyah, mengalurkan proses berpikir dengan keteladanan atau contoh. Jadi sebagaimana pendidikan yang dilakukan malaikat Jibril kepada Rasul, misalkan diajari shalat ya malaikat Jibril shalat dulu, ketika diajari wudhu malaikat Jibril wudhu dulu, nanti baru kemudian Nabi Muhammad SAW mengikuti. Sama, kita ingin mencontoh pola-pola seperti itu. Jadi guru itu menjadi faktor pendukung utama. Dan sebenarnya nanti kita juga, di brosur itu faktor pendukung itu ada 6, 6 I ya kita biasa sebut. Guru yang mumpuni, dana yang mencukupi, apa lagi nanti kita berikan saja ya. Jadi sekolah Insantama dikatakan sebagai sekolah unggul, itu ketika memenuhi 6 I, dan yang paling utama itu adalah guru yang mumpuni. Guru yang mumpuni tidak harus S2, S3, tidak. Guru kita

itu beberapa ada yang fresh graduate, ada yang belum pernah ngajar sama sekali, karena kita kirim ke Bogor, Alhamdulillah bisa mengikuti. Jadi multi, termasuk guru kita yang baru itu ada yang fresh graduate, belum pernah ngajar, ada juga yang sudah bertahun-tahun ngajar, ada yang 10 tahun jadi guru, ada yang 15 tahun. Tantangan kita begitu ya. Jadi, SDM kita multi tingkatan usia, fase atau dekadanya beda-beda, tapi secara kultur Alhamdulillah bisa menyatu. Rata-rata masih muda-muda, di bawah 40 tahun, sehingga untuk diajak untuk berinovasi, berkarya, Insya Allah lebih cepat. Jadi prinsip kita sesuai dengan standart Bogor tapi tidak takut untuk berkarya dan berinovasi. Setiap karya apapun dari guru akan dihargai. Guru membuat media pembelajaran, giir membuat buku, guru membuat apapun itu akan dihargai, semacam itu. Ada yang lain?”

Peneliti :”Kendalanya Ustad?”

Informan :”Kendala, kendalanya adalah satu, orang tua. Kalau tadi orang tua adalah faktor pendukung tapi juga kendala. Kendalanya apa? Ada beberapa siswa kita yang “mohon maaf” broken home. Misalkan orang tuanya Cuma 1, single parent, itu kendala bagi kita. Karena kita bicara tentang pendidikan di rumah nanti juga cuma 1 perannya, gimana? Itu adalah tantangan kita, kendala kita. Yang kedua adalah orang tua yang kerja di luar kota, yang anaknya di rumah tidak bersama orang tuanya setiap hari, itu juga kendala bagi kita. Misalkan guru kelas mengecek ya “Gimana bunda di rumah, ananda tadi sholat subuh apa nggak?” Orang tuanya kan pasti ngecek ke pembantu atau ke saudara gitu, susah. Itu ya, faktor orang tua seperti itu. Kendala yang lain, komunikasi. Pola komunikasi yang harus selalu kita perbaiki, baik di internal guru, kemudian komunikasi dengan lembaga yayasan, komunikasi dengan orang tua. Biasa, jadi beberapa kali ada miss komunikasi dan sebagainya, itu adalah hal yang wajar, itu kemudian yang terus kita perbaiki. Pola komunikasi

dengan surat, dengan pesan di sms, wa, hubungan antar orang tua dan sebagainya. Karena begini, siswa kita itu kan berasal dari daerah yang macam-macam, ada yang dari daerah Gadang, Malang agak timur ke arah selatan, ada yang dari Sengkaling arah ke Batu Dau, ada yang dari arah ke Singosari, ada yang dari sini dari Soekarno Hatta, Sawojajar, termasuk juga dengan jauhnya anak-anak kita itu butuh transportasi. Anak-anak kita kadang-kadang juga ada yang menghamabt itu adalah faktor kelelahan anak-anak. Kelelahan anak-anak dengan perjalanan yang jauh dan sebagainya. Tapi itu bisa kita antisipasi dengan penjenjangan. Jadi siswa baru kita, masuk Insantama itu masuk hari pertama jam setengah 8 samapi jam 11, hari kedua sampai jam setengah 12, hari ketiga samapi jam 12. Selanjutnya begitu ya sampai normal jam setengah 3. Anak-anak kita bebrapa menit lagi Insya Allah pulang. Jadi anak-anak itu macam-macam, terbiasa mungkin ada yang tidur siang, ada yang tidak kuat kalau tidak tidur siang dan sebagainya, nah itu adaptasinya adalah di 2 minggu pertama. Sejauh ini begitu faktor penghambatnya, belum terlalu nampak banyak, Insya Allah semoga diberikan kemudahan ke depannya, termasuk komunikasi, kerjasama dengan Diknas, dengan lembaga-lembaga terkait. Kita dapat hibah dari Brawijaya PLTA itu, kemudian kita juga kerjasama dengan UM, ada beberapa dosen UM yang kemudian upgrading guru, pembekalan untuk guru, pembelajaran, tidak menutup kemungkinan untuk juga dari UIN dan sebagainya.”

Peneliti :”Iya ustad untuk sementara itu dulu Ustad ”

Informan :“Ada beberapa yang lupa, kita setiap hari Senin itu ada apel, petugasnya dari anak-anak, ada tausiyah juga, BSI yang biasanya disampaikan setiap ba'da shalat dhuha, khusus hari Senin itu di waktu amanat pembina apel, ketika hari Senin”

Peneliti :”Seperti upacara begitu Ustad?”

Informan :”Nah upacara, jadi amanatnya itu jadwal guru bergantian untuk memberikan BSI, tausiyah di situ. Masing-masing kelas sudah ada jadwalnya. Jadi di kelas itu ada jadwal, ada kalender akademik, ada jadwal piket siswa, ada jadwal amir amirah harian, ada jadwal muazin dan dzikir harian, ada jadwal petugas hari Senin, mulai dari pemimpin apel, protokoler, amir pasuka kelas 1, kelas 2, kelas 3, kemudian pembaca doa dan sebagainya. Itu ada di kelas. Mungkin begitu.”

Peneliti :”Iya, terimakasih Ustad atas waktunya”

Informan :”Iya sama-sama”

Peneliti :”Assalamu’alaikum”

Informan :”Wa’alaikumsalam”



Appendix 7. Transcript of Interview with Teacher

Transcript of Interview with Teacher

Peneliti :”Assalamu’alaikum Ustadzah”

Ustadzah :”Wa’alaikumsalam”

Peneliti :”Ustadzah kepala sekolah mengatakan bahwa kurikulum pembelajaran di dalam kelas sama dengan Diknas, bagaimana proses pembelajarannya di dalam kelas?”

Informan :”Kalau kurikulumnya memang kita ikut Diknas, tetapi kita kembali kepada landasannya Insantama. Insantama ini kurikulumnya berbasis akidah Islam, berarti bagaimana caranya semuanya itu beorientasi pada akidah Islam. Jadi, berorientasi pada penguatan akidahnya anak-anak. Apalagi mereka berusia dasar, yang usia dasar itu *golden age* nya mereka, sehingga mereka punya pondasi yang kuat. Jadi harapannya ketika mereka baligh mereka sudah siap untuk mengemban taklif. Kalau sudah baligh tidak ada istilahnya baru tau, gak ada istilahnya baru baligh, jadi sholatnya bolong-bolong tidak apa-apa, Allah tetap menghitung karena sudah baligh. Jadi dosa pahala itu mereka semuanya sudah dihitung. Jadi harapannya dengan penguatan di akidah ini mereka nanti ketika sudah baligh, baik ikhwan maupun akhwat, mereka sudah siap, orang tua sudah tidak bingung anakku masih belum bisa sholat, anakku masih harus didorong-dorong untuk shalat, anakku masih malas-malasan puasa, masih ikut-ikutan teman-temannya, harapannya orang tua sudah tidak ada yang seperti itu, mereka dimudahkan. Itu adalah harapan besarnya kita. Nah kalau di kelas, guru itu kan ada 2, ada guru utama ada guru pendamping. Nah guru utamanya siapa guru pendampingnya siapa itu kebijakan di kelas itu, istilahnya tim teaching. Misalnya di kelas 1, saya sama Ustad Andika untuk tahun ini, ada saatnya saya jadi guru utama, ada saatnya Ustad Andika

yang jadi guru utama. Nanti guru pendampingnya ngapain? Guru utama untuk yang handle kelas secara umum, terus guru pendamping itu yang mem back up anak-anak yang sekiranya lamban, yang tidak bisa mengikuti kelas secara umum, yang membacanya masih belum bisa, atau berhitungnya belum mampu mengikuti teman-temannya secara umum. Dan selain anak-anak yang lamban ada anak-anak yang tipe belajarnya kinestetik, mereka gak bisa diam, sukanya tu keluar masuk gitu kan ada, nah nanti guru pendamping ini yang bagian handle itu. Dan memang statusnya di kelas ini ada guru pendamping, ada 2 guru, ada ikhwan ada akhwat, nah jadi mereka ini representasinya orang tua di sekolah. Representasi orang tua di sekolah, jadi mereka kalau ada masalah harapannya pun mereka terbuka ke kita. Jadi tidak ada *gab* antara guru dan murid, jadi ketika bermain pun kadang kita ikut main bareng. Dan nanti semua mata pelajaran semua materi berorientasi pada penguatan akidah dan adab.”

Peneliti :”Dalam kurikulum K13 setahu saya ada pencapaian-pencapaiannya, misalnya minggu ini harus sampai pada KD berapa, sampai pada indikator berapa, nah itu di Insantama seperti apa?”

Informan :”Nah, kalau dari kurikulumnya itu dari Diknas itu tetap ada targetnya kalau kita mengikuti, misal 1 sub tema itu 1 minggu, sedangkan 1 tema berarti 1 bulan. Kalau di Insantama, tetap target itu ingin kita capai, tapi sekiranya anak-anak, nanti setiap tema kan ada UB kan (ujian blok) ujian tema, misalnya UB 1 ujian untuk tema 1, evaluasi untuk tema 1. Nah sekiranya anak-anak masih banyak yang belum paham tentang materi ini, misal materi apa saja yang ada di tema 1, nah kita gak akan mengadakan UB. Jadi, target 1 bulan 1 tema, itu tidak kita paksakan ke anak-anak. Jadi kita mengikuti ritmenya anak-anak. Nah sekiranya anak-anak sudah banyak yang menguasai, misal sudah 75 % anak-anak paham materi apa saja tema 1, berarti kita adakan UB.”

Peneliti :”Jadi fleksibel ya ustadzah?”

Informan :”Iya, seperti di jadwal itu kan sebenarnya setiap hari Jumat evaluasi untuk setiap subtema atau UB. Karena biasanya hari Jumat itu hari terakhir, tapi kita lihat dulu misalkan hari Kamis anak-anak belum menguasai materi, berarti kita undur sampai sekiranya anak-anak siap.”

Peneliti :”Kemudian ada tidak ustadzah murid yang sebelumnya seperti apa kemudian setelah menerima masuk Insantamajadi seperti apa, ustadzah pernah menemui yang seperti itu tidak?”

Informan :”Alhamdulillah, banyak sekali. Salah satunya sekarang yang sudah kelas 2. Kelas 2 itu, dulu anaknya tomboy, tidak suka pakai rok sukanya pakai celana, ribet gitu, waktu dia TK tidak suka pakai rok. Tapi alhamdulillah setelah masuk disini, kita pahami “Akhwat itu pakaiannya harus seperti ini, ikhwan itu pakaiannya seperti ini, kalau akhwat pakai pakaiannya ikhwan itu tidak boleh kecuali di dalam rumah dan pakaiannya tidak boleh menyerupai laki-laki, tidak boleh menyerupai ikhwan. Dan yang ikhwan gak boleh pakaiannya menyerupai akhwat, masak ikhwan pakai jilbab”. Nah akhirnya dia keluar rumah dia mau ke warung sebelah aja dia itu mesti pakai kaos kaki, sampai kata ibunya “ “Ya Allah dek cuma ke warung aja, loh buk ini tuh aurat jadi harus ditutu.” Nah itu kalau itu orang tuanya kan senang, dari pakaian juga alhamdulillah sudah biasa menutup aurat orang tuanya. Terus ada 1 akhwat itu dia dari sekolah umum juga, dari TK, TK umum, dan waktu TK nya itu tidak banyak hafalan hadis maupun hafalan juz amma. Terus ketika dia masuk sini dia minder, temen-temennya kan cepet hafal dzikir, juz amma dan sebagainya. Dan alhamdulillah seiring sejalan karena bareng-bareng dengan temennya, karena mainnya juga main bareng, akhirnya saling support, saling bantu dengan teman-temannya yang lain. Nah diceritain sama ibunya “alhamdulillah ustadzah, awalnya Kanza itu minder banget, sekarang di itu semangat” dan dia kelihatan banget

sungguh-sungguhnya, karena dari pengucapan dia itu agak kurang lancar di awal-awal, ketika ngomong seperti terbata-bata, tapi akhirnya dengan program qiraati juga, karena setiap hari ada pembelajaran Al-Quran jadi dari makharijul hurufnya, alhamdulillah dia pun bisa. Dan saya salut banget, saya pun di posisi anak itu sepertinya tidak bisa seperti anak ini, orang tuanya itu sebelumnya itu tidak pakai kerudung, biasa pakai pas keluar rumah. Itupun cuma kerudung pendek, pakai celana, jadi umum banget lah keluarganya itu. Dan alhamdulillah ketika anaknya ini sudah belajar, orang tuanya pun ada semangat untuk ikut bareng-bareng belajar dengan anaknya. Itu diceritakan sama ayahnya anak ini. Nah adalagi yang kelas 3, ini ada yang pindahan, pindahnya ke sini pas naik kelas 3, dulunya dari sekolah Islam juga, sekolah Islam favorit. Ketika raport an semester 1 kemarin, ayahnya sempat bilang, “saya tuh telat masukkan mas Mus’ab kesini, saya juga telat kenapa dari kakak-kakaknya tidak saya masukkan ke Insantama.” Karena perkembangannya mas Mus’ab dengan kakak-kakanya sangat berbeda. Jadi mas Mus’ab ini pernah ketika subuh tidak dibangunkan oleh orang tuanya, akhirnya kesiangan, dia itu marah-marah dari rumah sampai sekolah, karena tidak dibangunkan itu, sehingga dia tidak bisa shalat jamaah. Nah kakak-kakaknya tidak ada yang sampai seperti itu, malah bangunnya malas-malasan. Akhirnya orang tuanya kapok untuk tidak membangunkan. Sama 1 mbak Irda, itu pemalu, tapi di sini itu kan kita biasakan untuk tampil, membaca di depan, terus membaca satu satu, terus ada sistem amir-amirah itu jadi ketua kelas tiap hari berbeda-beda, bergantian, ada HKS, ada lomba dai, nasyid, tahfid, nah sekiranya ada lomba di luar biasanya kita support juga anak-anak, kita persuasi. Dan ketika yang ikut dai gitu, kita sampaikan bahwa bukan untuk mengejar pialanya yang penting adalah antum itu bisa menyampaikan kebenaran, kalau antum menyampaikan kebenaran nanti akhirnya banyak orang yang tahu , antum dapat

pahala, nanti orang itu menjalankan antum dapat pahala, orang itu menyampaikan lagi ke orang lain, antum dapat pahala, menyampaikan lagi ke orang lain, dapat pahala lagi. Nah dari situ mereka yang awalnya pemalu, akhirnya semangat, lah yang mbak Irda itu, uminya sampai bilang pokonya dia jad sangat berani. Jadi dia itu kalau kita menyampaikan sesuatu dia bakalan memegang itu entah ada kita atau nggak, dia akan tetap memegang itu. Kalau dia menyaksikan sesuatu yang tidak sesuai dengan apa yang dia pegang dia bakal ngomong.”

Peneliti :”Ustadzah nilai-nilai kebikan itu sepertinya mengakar kuat di setiap siswa Insantama itu sampai misalnya dia marah ketika tidak dibangunkan shalat subuh, kira-kira apa yang menyebabkan nilai-nilai itu melekat kuat dalam diri anak-anak?”

Informan :”Yang pertama itu mereka kita pahami mereka harus bangga dengan identitas mereka sebagai muslim dan materi tentang akidah kebanggaan dengan identitas mereka sebagai muslim tidak hanya dikelas 1. Jadi kalau yang kelas 1 nanti kalau mereka masuk kelas 2 masih ada materi itu berlanjut, nanti kalau mereka kelas 3 masih tetap ada lagi. Nah termasuk masalah sholat juga, kewajiban sebagai seorang muslim. Terkait dengan materi akidah ini ada repetition ada pengulangan dan tidak hanya di kelas, ketika pembelajaran tematis, tapi ketika BSI juga. Jadi materi-materi yang sempat kita sampaikan di tematis ini, ketika di kelas ketika BSI pun dikuatkan. Dan kita pun memberikan contoh kepada anak-anak. Karena bagaimanapun orang yang terdekat dengan mereka yang menjadi visualnya mereka. Menyuruh mereka sholat berjamaah, tapi mereka tidak pernah melihat kita berjamaah, kan berat. Shalat tepat waktu tapi lihat gurunya masih sibuk sendiri anak-anak juga mental akhirnya. Kita ngomong A tapi gurunya mengerjakan B. Menyampaikan tentang minum itu tidak boleh sambil berdiri, kita sampaikan hadis, anak-anak sudah hafal hadis, tapi mereka melihat kita minum sambil

berdiri, ya tidak bisa. Jadi tidak hanya sekedar omongan saja yang disampaikan ke mereka tapi juga tindakannya kita tunjukkan ke anak-anak. Jadi contohnya mereka lihat. Karena bagaimanapun waktunya mereka banyak di sekolah, dari jam setengah 8 sampai setengah 3, tapi faktanya anak-anak itu banyak yang dijemputnya jam 3, jam setengah 4 baru dijemput. Akhirnya mau tidak mau interaksinya lebih banyak dengan guru di sekolah. Akhirnya waktu sama orang tua dengan waktu sama guru itu sama besarnya, fifty fifty sudah. Yah mungkin siang itu sama gurunya di sekolah malam sama orang tua. Jadi itu, menanamkan kebanggaan ke mereka dengan identitas sebagai seorang muslim sama kita sampaikan juga contohnya itu dari kisahnya para sahabat. Kisahnya Rasulullah, para sahabat, para ulama, misalnya kalau di kelas 1 tentang Imam Ali, cucunya Fatimah, cicitnya Rasulullah. Anak-anak itu shalatnya masih lirik-lirik, masih suka nyenggal-nyenggol, itu yang kelas 1, kelas 2 Alhamdulillah sudah tidak, jadi kita berikan itu. “Imam Ali itu shalatnya gimana? Kalau dia shalat itu wajahnya langsung pucat, pucatnya bukan karena tidak makan terus gemetar, bukan, karena apa? Nah teman-temannya bertanya, “Wahai Imam Ali, engkau kenapa setiap sholat wajahmu seperti itu?” Nah, Imam Ali menceritakan karena beliau itu mau ketemu sama Allah, beliau akan berbicara kepada Allah, jadi beliau takut, takut shalatnya itu tidak diterima. Beliau akan berhadapan dengan Tuhan, sang Pencipta nya, jadi tidak ada lagi waktu untuk ngelirik-ngelirik, untuk main-main, cengenges-cengenges. Dan bahasa kita pun dengan bahasa mereka.”

Peneliti :”Terus ustadzah kegiatannya di Insantama ini kan full day dari pagi sampai sore, itu anak-anak bagaimana tetap antusias mengikuti kegiatan itu atau bagaimana ustadzah?”

Informan :”Alhamdulillah, antusias untuk masuk, meskipun ketika masuk kelas itu ya seperti itu. Misal sudah bel masuk, ada yang masih tetap main-main, ada lah karena anak-anak masih masanya bermain. Nah ketika

masuk kelas awalnya duduk anteng, lama-lama juga tidak terkondisikan, kita minta lagi perhatiannya. Ya sudah guru itu di kelas itu lebih banyak membuat mereka perhatian ke kita, usaha untuk membuat mereka perhatian ke kita. Nah salah satunya dengan bercerita, cerita kisah itu mereka suka, cerita sirah-sirah itu mereka suka. Dan memang banyak diantara mereka yang tertarik dengan sirah. Bahkan mereka sampai hafal, pedangnya Rasulullah itu berapa, namanya apa. Jadi kalau dari segi antusias, mereka antusias untuk belajar. Jadi ada yang meskipun sakit itu tetap masuk.”

Peneliti :”Ustadzah kira-kira faktor apa saja yang menghambat pembelajaran di dalam kelas?”

Informan :”Itu tadi perhatiannya anak-anak itu sebenarnya. Menarik perhatiannya anak-anak itu kan perlu usaha ekstra, apalagi yang masih kelas 1. Dan mereka punya kemampuan untuk membuat teman-temannya fokus ke mereka. Akhirnya gurunya kalah pamor. Ada aja yang mereka bawa yang mereka ceritakan sehingga akhirnya teman-temannya tertarik dengan itu, akhirnya teman-temannya perhatiannya ke mereka. Kadang kita kasih kesempatan dulu untuk ngobrol, yang masih pengen main dikasih kesempatan, “oke yang masih pengen main ustadzah kasih waktu 5 menit main di luar” asalkan tidak mengganggu teman-temannya di dalam. Jadi memang ada anak-anak yang aktif bahkan hiperaktif, itu biasanya yang membuat teman-temannya itu buyar. Terus sama salah satu, sebenarnya bukan hambatan sih, tapi apa namanya, ini terkait anak itu kan ada yang sudah bisa membaca bahkan sudah lancar, ada yang belum bisa membaca. Jadi nanti ritmenya mereka berbeda, dan guru akhirnya gimana caranya membagi perhatian itu, yang sudah bisa membaca tidak kehilangan kesempatan mengupgrade kemampuan mereka. Terus yang belum bisa membaca jangan sampai terbengkalai juga, karena perhatiannya ke yang sudah bisa membaca, akhirnya yang tidak bisa membaca malah tidak mendapatkan

haknya mereka, atau sebaliknya. Nah jadi membagi perhatiannya disitu sih yang jadi tantangan. Dan itu salah satu urgensinya ada 2 guru di kelas. Nah kalau pas ujian yang belum bisa baca kita bacakan. Kita bacakan, nanti mereka sendiri yang menjawab. Mereka yang menjawab, ada yang sudah bisa membaca, ada yang sudah bisa membaca tapi belum bisa menulis, ada yang sudah bisa membaca tapi belum bisa menuliskan apa yang dibacanya, jadi menyeimbangkan perhatian ke mereka dengan kemampuan yang berbeda. Kalau tadi yang kinestetik, mereka kan suka merusak konsentrasi teman-temannya, akhirnya ya tadi kalau misalkan mereka pengen ke luar, ya sudah silakan main dulu di luar. Terus menancapkan materinya gimana? Ya nanti ketika terakhir-terakhir, dia biasanya masuk, udah mulai fokus, fokusnya itu pas injury time, injury time itu baru mereka itu fokus, nah kalau sudah fokus seperti itu ya sudah kita samapaikan, kita refresh lagi materinya tadi. Sebenarnya materi dalam 1 pertemuan itu sedikit, paling cuma 1 dan sederhana sekali untuk anak-anak. Akhirnya membuat mereka itu mudah untuk menerima. Sehari itu tidak banyak, ya sudah nuansanya santai sekali di dalam kelas. Guru pun leshan, anak-anak juga leshan, kadang sekiranya anak-anak itu butuh diperhatikan dengan khusus, supaya mereka lebih perhatian, kadang kita duduk di atas kursi, biar yang belakang pun juga bisa memperhatikan.”

Peneliti :”Ini jam snack ya ustadzah?”

Informan :”Iya, tadi masuknya jam 9.40 tapi kita kadang menambahkan waktunya mereka 20 menit biar mereka puas mainnya, sekaligus 20 menit itu untuk mengkondisikan mereka agar segera masuk. Jadi jam 10 tepat itu masuk kelas.

Peneliti :”Baru mulai pembelajaran?”

Informan :”Iya, itupun ketika guru masuk mereka masih riwa-riwi.”

Peneliti :”Terus amir-amirah itu ustadzah itu endiri-sendiri, yang amir hanya untuk ikhwan yang amirah untuk akhwat atau bagaimana?”

Informan :”Enggak, jadi kepemimpinan itu untuk semuanya, jadi misalkan amir mereka memimpin ikhwan akhwat, terus yang akhwatnya ketika jadi amirah juga memimpin ikhwan akhwat. Yang membedakan hanya ketika shalat, kalau shalat mau gak mau yang menjadi imam ikhwannya. Kalau kesehariannya ya sudah amir maupun amirah dia yang bertanggung jawab.”

Peneliti :”Kalau shalat seperti ini berarti bareng juga?”

Informan :”Iya bareng”

Peneliti :”Terus ustadzah terkait magang guru yang 3 bulan itu bagaimana ustadzah?”

Informan :”Nah itu kita semuanya diharuskan untuk magang di pusat, di Bogor dan itu memang benar-benar kita ikut terjun langsung. Ada kesempatannya kita untuk mengajar. Kita diminta untuk membuat perangkat pembelajaran, terus kita membelajarkannya di kelas yang ditunjuk oleh guru yang menjadi pendamping kita.”

Peneliti :” Jadi seperti pkl begitu ya ustadzah?”

Informan :”Iya bisa, kalau di kampus saya PPL istilahnya. Itu mulai hari pertama sampai hari terakhir kita memperhatikan, mengamati, ketika ekspresi kita juga ikut mendampingi, ketika mabit kita jadi PAK. PAK itu Pendamping Anggota Kelompok, penanggung jawab anggota kelompok, jadi kita pun jadi PAK. Ya sudah kita seperti guru anak-anak pun memanggil kita bu guru, bu Maya, bu Lutfi, kita dikasih tanggung jawab untuk jadi pendampingnya anak-anak, dikasih tanggung jawab untuk bagian konsumsi, dikasih tanggung jawab ketika ada lomba-lomba, kita jadi panitia, jadi tim penilai. Jadi ya sudah memang seperti guru. Tapi memang untuk jatah mengajar di kelasnya tidak banyak, paling cuma 1 kali untuk mengajar di kelasnya, tapi selama 3 bulan itu kita tetap ada di kelas, jadi kita menjadi guru pendamping, kita bagian yang mengkondisikan. Dan jangan dianggap bahwa guru pendamping itu adalah yang ringan,

- guru pendamping itu justru tantangan tersendiri, jadi akhirnya kita benar-benar melatih mental juga.”
- Peneliti :”Di Insantama kan ada ekspresi wajib, misalnya swimming, itu misalnya gurunya tidak bisa harus latihan ketika magang juga?”
- Informan :”Iya, saya sebelumnya tidak bisa renang. Jadi disana dilatih 2 kali pertemuan Alhamdulillah langsung bisa. Diajarin sama tim renangnya disana, guru akhwat juga yang memang bagian yang mengajari renang, dan alhamdulillah sudah bisa.”
- Peneliti :”Jadinya disini ketika ekspresi ustadzah harus mengajar renang juga?”
- Informan :”Iya mengajar renang, cooking, farming, itu (menunjuk tanaman) hasil farmingnya anak-anak. Itu rempah-rempah, bunga-bunga.”
- Peneliti :”Yang merawat tanaman itu anak-anak juga?”
- Informan :”Iya, yang menyiram ini kan ada piketnya, kalau kelas 1. Nanti piket ini ada jatahnya, ada bagian yang menyiram tanaman. Ada yang bagian nyapu, ada yang menata rak, yang bagian buang sampah, menghapus papan, ada yang menata sepatu sama menyiram tanaman.”
- Peneliti :”Itu mulai kelas 1 sudah ada piketnya ustadzah?”
- Informan :”Iya, mulai kelas 1 ada piketnya”
- Peneliti :”Terus mereka mengerjakan piketnya kapan?”
- Informan :”Piketnya itu sebenarnya ketika waktu istirahat makan siang, tapi karena mereka itu mainnya fokus, jadinya piketnya pas pulang.”
- Peneliti :”Yang memastikan mereka piket hari itu siapa ustadzah?”
- Informan :”Guru, namanya juga nyapunya anak-anak, jadi ya begitu, kita mau tidak mau mengajari bagaimana nyapunya. Kadang mereka menyapu ke sana tapi balik lagi. Jadi ketika mereka sudah selesai, kita memastikan. Biasanya yang bisa merapikan itu yang akhwat. Awal-awalnya juga sama, tapi yang akhwat kan tipe belajarnya cepet, jadi sekarang itu yang rapi itu hari Kamis, hari Kamis itu yang kelompoknya akhwat. Nah itu Alhamdulillah rapi pas Kamis, nah

Jumat itu agak ringan kerjanya gurunya. Tapi kalau hari lain akhirnya harus dobel. Anak-anak itu menyapu hari ini, nanti gurunya masih harus menyapu lagi. Lebih pada pembelajaran tanggung jawab anak-anak aja sih piketnya.”

Peneliti :”Ustadzah untuk RPP mengajarnya itu formatnya seperti Diknas atau ada formatnya sendiri di Insantama?”

Informan :”Nah kita tetep ikut yang di Bogor, tapi yang di Bogor itu pun sebenarnya sudah disesuaikan dengan Diknas. Tapi kalau RPP pada umumnya kegiatannya itu kan secara umum. Nah kalau Insantama RPP nya seperti cerita. Jadi detail, apa aja yang dilakukan dalam kelas. Jadi nanti ketika guru yang bersangkutan ini tidak masuk karena udzur syar’i karena sakit tiba-tiba atau izin yang mengharuskan beliau tidak bisa masuk, jadi guru yang menggantikan ini dengan membaca pun sudah tahu gambarannya, sampai detailnya apa yang harus dilakukan. Dan kami pun sampai sekarang masih dalam masa belajar untuk membuat RPP yang seperti itu. Karena RPP nya berupa cerita lah gambarannya.”

Peneliti :”Jadi RPP nya dibuat sendiri oleh guru?”

Informan :”Iya”

Peneliti :”Yang dari pusat itu apa saja?”

Informan :”Ya formatnya saja, contohnya saja, kita kan dulu cuma lihat contohnya saja. Disana pun kita sempat buat. Disana pun kita belajar, namanya juga awal bikin RPP yang lengkap seperti itu, yang detail, jadi dari pihak sana pun memaklumi, namanya juga masih belajar. Jadi kita dikasih tahu RPP nya seperti ini. Jadi kita ngajar itu RPP nya tetap diperiksa, guru tetap ada di kelas juga. Kita kan akhirnya jadi guru utama, ketika kita mengajar guru kelasnya ini jadi guru pendamping sekaligus yang melihat bagaimana pembelajaran kita.”

Peneliti :”Tapi kalau buku paketnya semuanya langsung dari yayasan ya Ustadzah?”

Informan :”Iya bukunya dari pusat, ini buku yang sekarang ini masih buku yang edisi pertama, jadi sekarang lagi proses pembuatan buku yang baru, karena sudah banyak perubahan, banyak penyesuaian juga dengan buku yang sekarang. Jadi sedang dalam masa percetakan. Dan tetap kita pun menambahkan juga contoh-contoh dari Diknas yang sekiranya perlu untuk anak-anak, kita saring, mana yang sesuai dengan materi itu. (terdiam cukup lama) Jadi magang itu benar-benar membuat kita siap. Kita bisa lihat karakternya anak-anak itu seperti ini. Jadi kita lihat bagaimana guru itu main sama murid. Ketika guru lewat berpapasan sama murid kita disampaikan begitu disana. Tidak ada istilahnya guru itu ketika berpapasan dengan murid ya udah lewat gitu aja, enggak. Jadi kita membiasakan ke anak-anak itu menyapa orang-orang ditemui jika itu adalah orang-orang yang dikenal. Nah misalkan di sekolah ketika guru lewat, ada aja kan guru itu nyeletuk apa, misalnya mereka itu cerita serius, “ah masak sih”, akhirnya anak-anak sadar oh ya, mereka berpapasan dengan guru. Mereka kadang langsung, karena itu guru yang jarang di kelas mereka bukan guru kelas, mereka akhirnya salim atau “ooh bapak”.

Peneliti :”Ustadzah maaf mungkin ini agak out of topic, untuk panggilannya biasanya di Insantama itu saya sering dengarnya ana antum ustadzah, itu memang dibiasakan atau bagaimana?”

Informan :”Iya, jadi dari awal mereka masuk itu kan ada pekan ta’aruf. Pekan ta’aruf itu kan berarti pekan perkenalannya anak-anak terhadap lingkungannya sekolah, aturannya sekolah, mana yang boleh, mana yang tidak boleh, tempat-tempat yang berbahaya dan sebagainya, pakaian yang harus dipakai, termasuk panggilan. Jadi kita buat sedikit banyak mereka familiar dengan bahasa arab, misal kayak afwan, jazakillah, syukran terus yang utama itu ana antum. Biar mereka pun akhirnya agak ternetralisir gitu, kan ada bahasa keseharian itu yang kurang baik. Lingkungannya mereka kan kita tidak tahu, nah minimal mereka terbiasa di sekolah, akhirnya di

sekolah tidak ada yang keceplosan kata-kata itu, tapi kata-kata ana antum itulah yang nanti keceplosan di luar. Dan alhamdulillah akhirnya orang tuanya juga, orang tua mereka pun yang dulunya kamu, aku ketika berbahasa dengan mereka akhirnya pakai ana antum, alhamdulillah nya disitu. Jadi biar mereka juga gak asing dengan bahasa arab. Nanti kelas 3 kan sudah ada pelajaran bahasa arabnya.”

Peneliti :”Untuk penerimaan siswa barunya sendiri kapan Ustadzah Insantama?”

Informan :”Sekarang gelombang 1 sudah, Januari atau Februari kemarin, Februari kayaknya.”

Peneliti :”Jauh berarti Ustadzah jaraknya pendaftaran sama masuknya?”

Informan :”Iya, sekarang sistemnya sekolah kan begitu, jadi sudah lebih dahulu. Apalagi yang negeri mereka sudah jauh lebih dulu. Terus nanti yang ini gelombang 1 sudah, gelombang 2 sedang dibuka lagi.”

Peneliti :”Ada syarat-syaratnya Ustadzah?”

Informan :”Syaratnya lebih kepada umur, jadi umurnya kalau yang angkatan ini bulan berapa itu mereka genap umur sekian. Jadi tidak harus 7 tahun tidak. 6 tahun berapa bulan, atau bulan segini sudah genap 6 tahun. Mereka akhir tahun kemarin baru banyak yang genap 6 tahun umurnyadari segi mentalnya memang beda antara yang berjalan 6 tahun sama yang genap 7 tahun. Dari segi psikologisnya memang beda, kematangannya itu beda. Terus sama 1 tidak autis, karena kita belum punya ketrampilan untuk itu. Kalau di pusat itu kan sudah ada yang masuk, yang *down syndrome*, tapi mereka memang *down syndrome* nya bisa diajak mandiri dan pendampingan guru pun lebih ekstra dan itu hanya untuk guru-guru yang punya kemampuan. Dan dari pusat pun kenapa alasan besarnya belum bisa menerima anak-anak yang *down syndrome*? Karena kasihan anaknya nanti, karena penanganannya tidak sesuai, karena kita dengan anak yang biasa saja sudah masih belajar, apalagi dengan anak yang khusus yang

berkebutuhan khusus. Nanti anaknya kasihan karena tidak tepat penanganannya, karena kan butuh penanganan khusus, butuh ilmu khusus. Nah ya itu, itu aja sih, tidak harus bisa baca, tidak harus bisa nulis, tidak harus bisa berhitung.”

Peneliti :”Jadi tidak bisa apa-apa boleh masuk sini?”

Informan :”Iya, nanti akhirnya kita lihat, sistem penerimaannya pun bukan dengan tes di atas kertas begitu, duduk di bangku, mengisi jawaban, mengisi soal, tapi dengan bermain, observasi. Jadi namanya bukan tes seleksi tapi observasi. Jadi mereka bermain, misalkan memasukkan bola merah ke kotak warna merah, hijau ke warna hijau, kuning ke wadah kuning, berarti itu terkait dengan buta warna atau tidak. Anak-anak sudah bisa membedakan warna atau tidak. Terus terkait dengan daya ingat dan kepekaan terhadap suara. Misalnya suara kucing atau suara rebana atau suara seruling atau terompet. Kita tunjukkan dulu ke anak-anak, nanti mereka disuruh nebak, “Ini suara apa?”. Kalau menulis, kita lihatnya, kita minta mereka menulis nama panggilan mereka, nama panggilan, nama lengkap, kalau mereka sudah bisa nama orang tua. Nah yang masih belum bisa, akhirnya kelihatan kan akhirnya kita tanya, kalau tidak bisa akhirnya kita ejakan. Kalau berhitung, misalnya menangkap ikan, memindahkan dari 1 ember ke ember yang lain.”

Peneliti :”Itu tesnya disini atau dimana?”

Informan :”Selama ini kita di museum Brawijaya, sekalian mereka bermain disana. Kalau disini kasihan anak banyak, tidak bisa lepas bermain. Tapi mislanya kalau halamannya luas ya di sekolah aja. Jadi yang diwawancarai itu orang tuanya. Terkait dengan kemandirian mereka, apa masih suka ngompol, apakah makannya sudah bisa sendiri atau masih disuapin? Apa pakaiannya sudah sendiri apa masih dipakaikan? Ya itu sih, orang tuanya yang di detailkan. Kalau orang tuanya ngasih penejelasan yang jelas, memberikan informasi, nanti penanganan ke anak pun lebih tepat.”

Peneliti :”Ya mungkin itu ustadzah”

Informan :”Sebentar saya teringat satu lagi, mereka masih SD, mereka belum baligh malah lebih seharusnya orang tua itu dan juga guru itu agak lega ketika mereka itu meledaknya masih anak-anak. Yang ditakutkan itu adalah mereka selama ini seperti menurut saja tapi ketika mereka sudah baligh pada saat itulah mereka akhirnya meledak. Sehingga hal-hal yang melanggar hukum syara’ itu malah terjadinya pada saat itu. Nah itu yang ditakutkan, harapannya itu yang dihindari. Makanya ketika mereka masih belum baligh, sekiranya masih melenceng, masih kita maklumi. *Punishment* nya pun lebih pada sesuatu yang mendidik. Dan jangan lupa *reward* nya juga. Kadang, orang dewasa itu paling ingat ketika memberikan *punishment* tapi kalau memberikan *reward* itu mereka sering lupa. Mereka menjanjikan memberikan hadiah kepada anak, ketika anak melakukan sesuatu yang baik memberika *reward* itu ditunda-tunda. Jadi jangan heran nanti anaknya jadi pembohong, karena mereka merasa “aku melakukan kebaikan kok orang tuaku gak ngasih ya” ditunda-tunda. Sedangkan ketika memberikan *punishment* tepat waktu, saat itu juga. Saya ngomong saja merinding. Kadang saya khawatir , kami para gurupun khawatirnya seperti itu. Sudah, itu tadi yang kelupaan. “

Peneliti :”Iya, terimakasih banyak ustadzah atas waktunya”

Informan :”Iya, sama-sama”

Peneliti :”Assalamu’alaikum

Informan :”Wa’alaikumsalam”

Appendix 8. Student Personality Report



LAPORAN PENDIDIKAN PESERTA DIDIK
SEKOLAH DASAR ISLAM TERPADU
Insantama

NSS :
NPSN :
Alamat : JI. KALIURANG BARAT NO. 133
RT 03 / RW 14 KELURAHAN SAMAAAN
Kecamatan : KLOJEN
Kota : MALANG
Propinsi : JAWA TIMUR

**RAPORT DESKRIPSI KEPERIBADIAN PESERTA DIDIK
SEMESTER GANJIL TAHUN AJARAN 2015/2016**

NAMA PESERTA DIDIK
ABID DZIHNY AL JUNDY

NIS / NISN : 151600005 /

B. SIKAP DAN PERILAKU

NO	PENGAMATAN	NILAI				KETERANGAN
		BT	MT	MB	M	
1	Mampu melaksanakan wudhu dan sholat secara benar	√				
2	Mampu melaksanakan sholat tepat waktu dan khusyu'	√				
3	Mampu melaksanakan sholat sunnah	√				
4	Mampu melaksanakan puasa Ramadhan	√				
5	Mampu melaksanakan puasa sunnah	√				
6	Mampu makan, minum, berwudhu, dan istinja' secara mandiri		√			
7	Mampu menjaga kerapian, kebersihan pakaian, perlengkapan, ruangan kelas, dan lingkungan sekolah		√			
8	Mampu memelihara ketertiban dan keamanan di kelas dan sekolah		√			
9	Mampu mengendalikan amarah/emosi	√				
10	Mampu berbagi	√				
11	Mampu bersosialisasi		√			Ada peningkatan dibandingkan dengan awal-awal masuk
12	Mampu bersikap ramah dan kasih sayang		√			
13	Mampu melaksanakan perintah yang diberikan		√			
14	Mampu menyikapi pergaulan dengan lawan jenis sesuai dengan hukum syara'		√			
15	Mampu melakukan amar ma'ruf nahi munkar		√			

Keterangan :

BT : Belum Terlihat
MT : Mulai Terlihat

MB : Mulai Berkembang
M : Membudaya

Sabtu, 19 Desember 2015

Mengetahui,

Kepala Sekolah,

Guru Kelas,

ANDIKA BAYUSIH A., S.Pd**MARHAMATUL KHAIRIYAH, S.Pd**

Appendix 9. Documentation

DOCUMENTATION



Appendix 10: Curriculum Vitae

CURRICULUM VITAE



Name : Dhenik Munfarida
NIM : 13140039
Date and Place of Birth : Nganjuk, June 13th 1995
Faculty/ Study Program : Faculty of Education and Teacher Training/ Islamic
Primary Teacher Education Department
Entrance Year : 2013
Address : Jalan Raya Kediri No. 22, Pacekulon, Pace, Nganjuk
Contact : 082335352689
Email : dhenik4munfarida@gmail.com

Malang, August 17th 2017
Writer

Dhenik Munfarida