

THE ROLE OF THE PRINCIPAL IN STRENGTHENING THE RELIGIOUS CHARACTER VALUES OF STUDENTS AT SD AL ISLAM PENGKOL JEPARA

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ABSTRACT

One of the characteristics that must be instilled in students at the elementary school level is religious character. Religious character is the foundation for cultivating student character, where an excellent religious character can create moral human resources. Cultivating religious character cannot be separated from the role of the school principal. This research aims to analyze the role of SD Al Islam Pengkol Jepara's principal in strengthening students' religious character through the pillars of the Pancasila student profile of faith and devotion to God Almighty. The method used in this research is a descriptive qualitative case study type with data analysis techniques used, namely observation, interviews, and documentation. The research results show that school principals are essential in cultivating student character. In general, the program launched by the principal of SD Al Islam Pengkol Jepara is divided into three programs: class, habituation, and exemplary. The class program is filled with written Pegon, Diniyyah classes, and Islamic boarding school classes. The habituation program is filled with praying Dluha and Dzuhur in the congregation, praying and reading the Asmaul Husna before learning and getting used to shaking hands and kissing the teacher's hand. The exemplary programs carried out by school principals include exemplary religious character, exemplary disciplinary character, exemplary democratic character, and exemplary social care character.

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1. INTRODUCTION

Education is a means to develop everyone's knowledge, skills, and abilities. Good education can be the primary key to creating superior human resources to compete globally (Winata et al., 2021). Through good education, you can produce competent individuals who can compete in all aspects, starting from cognitive, affective, and psychomotor aspects (Niswah et al., 2022). The rapid development of technology and intense global competition in the era of Society 5.0 demands the presence of individuals with critical, innovative, and influential thinking to answer problems according to current developments (Nugraha & Hashanah, 2021). Various problems arise due to the multidimensional crisis, which impacts the decline in society's character values, especially for students. Various cases, such as drugs, bullying, and brawls between students, are evidence of the decline in children's character. Therefore, cultivating children's character as early as possible

is necessary to grow generations with superior characters who have critical, creative, and innovative thinking (Kezia, 2021).

Character education is a conscious effort to shape the character and change students' behavior in a better direction so that they can adapt to changes that occur in society due to developments over time (Suriadi et al., 2021). In line with this, Astamal et al. (2021) argue that character education is a conscious effort to shape students' personalities in a better direction so that they can live, adapt, and socialize in society well (Astamal et al., 2021). Character education is a necessity that must be instilled in students from an early age because it is considered capable of producing intelligent students have good manners and character so that they can be helpful to society (Anatasya & Dewi, 2021).

The main aim of character education is to form students as the nation's successors who have good morals and morals to create a safe, just and prosperous national life. This is in line with the objectives of national education as stated in Law number 20 of 2003 concerning the national education system which states that "National education functions in forming a dignified national personality and civilization in order to educate the life of the nation with the aim of developing the potential of students who are faithful and devoted to God Almighty, have noble character, knowledgeable, creative, independent, capable and responsible." The function and objectives of national education are of the essence that education must be able to lead students to reach a better level of understanding, character, knowledge and behavior (Mualif, 2022).

The Covid-19 pandemic has had a lot of influence on Indonesian education. One of them is the emergence of a prototype curriculum which was later developed into an independent curriculum. The Independent Curriculum is a curriculum designed to create comfortable and enjoyable learning by giving students the freedom to develop their potential. The independent curriculum is a curriculum based on developing student potential and the Pancasila student profile with the aim that students have a soul that is in accordance with the values contained in Pancasila (Lubaba & Alfiansyah, 2022a). The Merdeka Curriculum emphasizes developing students' potential, strengthening character through the Pancasila student profile, and project-based learning which focuses on providing meaningful learning experiences for students. Project-based learning is a fundamental solution that can be applied in the classroom as an effort to shape the character of students in accordance with the Pancasila student profile (Lubaba & Alfiansyah, 2022b).

The implementation of the Pancasila student profile in schools is carried out through intracurricular and extracurricular activities which focus on building the character of students (Adit, 2021). The Pancasila student profile is one of the efforts to improve the quality of Indonesian education by prioritizing character education. In accordance with national education objectives in National Education Minister Regulation No. 23 of 2003, the Pancasila student profile has 6 main characteristics which are called the 6 pillars of the Pancasila student profile. The 6 pillars are 1) Faith and devotion to God Almighty; 2) Global diversity; 3) Mutual cooperation; 4) Independent; 5) Creative; and 6) Critical reasoning.

Of the six pillars above, this research focuses on strengthening religious character in accordance with the first pillar of the Pancasila student profile, namely faith and devotion to God Almighty. Religious character is the main foundation for cultivating student character, where good religious character can create moral human resources. Suderadjat in Widaningsih (2019) believes that Islamic education is education that can make the life of the nation intelligent, namely producing students who are intelligent and have superior character so that they are able to face various crises of moral integrity that occur. Apart from that, Islamic education is also education that can prepare students who reflect leaders with character by integrating science, religious knowledge, and good deeds (Widaningsih, 2019).

The success of cultivating the religious character above certainly cannot be separated from the role of the school principal. The principal as an educator and leader in a school institution must be able to act as a model and role model for the entire academic community in the school. Wijaya (2018) stated that school principals play an active role in the process of instilling and strengthening character education in schools (Wijaya, 2018a). In line with this, Prayitno in Wijaya (2018) stated that the school principal must be a pillar of character education authority in schools (Wijaya, 2018b).

Apart from strengthening the character of students, the principal also plays a role as a supervisor, guidance and supervision for educators, education staff and the entire academic community at the school. This is because the school principal must ensure the conformity of the educational services provided with the established standards. Not only that, the principal also acts as a manager and determines the running of activities at the school. Based on the description above, this research aims to analyze the role of the principal in strengthening the religious character values of students at SD Al Islam Pengkol Jepara. The uniqueness of this research is that its focus is on how the principal develops religious character values for students at SD Al Islam Pengkol Jepara. Apart from that, this research can also provide insight into how school principals can play an important role in developing students' religious character values.

2. METHOD

This research is qualitative descriptive research with a case study type of field research that aims to explore and analyze in depth the role of school principals in strengthening students' religious character values. Case studies are qualitative research in which the researcher explores an event, activity, or process (Creswell, 2017). The aim of carrying out this research is to analyze the role of the principal in developing the religious character of students at SD Al-Islam Pengkol Jepara.

Data collection techniques in this research used interviews, observation, and documentation. The interview was conducted using an in-depth interview technique; namely, the researcher conducted questions and answers directly with Faizarrohman as the principal of SD Al Islam Pengkol Jepara freely without prior preparation. Researchers also conducted observations to dig up in-depth information regarding the role of the principal in instilling character values in students at SD Al Islam Pengkol Jepara. Documentation is carried out by collecting reports, daily notes, photo archives, etc. Documentation is a way to obtain information by recording various accurate information from documents, reports, diaries, photo archives, and others (Ningrum, 2019). Data analysis techniques were carried out to conclude the information obtained previously, namely regarding the role of the principal in instilling character values in students at SD Al Islam Pengkol Jepara.

The data analysis technique used in this research is inductive qualitative analysis by developing the data obtained. The steps are data reduction (summarizing the main things selecting appropriate data, and discarding unimportant data, data display, and conclusion drawing or verification (Sugiyono, 2015).

3. RESULT & DISCUSSION

3.1 Principal Policy in Strengthening Religious Character

The results of research regarding school principal policies in strengthening religious character have gone well. This can be seen from several programs and policies for the formation of students' religious character that have been implemented. In general, the program launched by the school principal is divided into three, namely, class programs, habituation programs and exemplary programs.

3.2 Class Program

The class program at SD Al Islam Pengkol Jepara aims for students to start constructing the classroom's religious character as the primary learning place. The first program is the Preparatory Class. In this class, one of the programs is to add local content to writing Pegon. Writing Pegon is the process of writing Indonesian in Arabic. The total number of Pegon letters is 33, different from the usual Arabic letters, which have 30 letters (Yuliani, 2020). The difference in the number of pegon letters and regular Arabic is because in pegon Arabic, there are several special characters as a combination of Arabic script and several local letters whose intonation does not exist in ordinary Arabic letters (Pesantren et al., 2022).

Writing Pegon is a vital language skill for followers of Islam. Remember that the Koran language and the Muslim Ummah's unified language is Arabic. The school principal launched writing Pegon as a preparation program for lower-class students before entering the higher classes at SD Al Islam, which uses the Madrasah Diniyyah collaboration curriculum. Writing Pegon is an initial preparation to prepare students who will continue seeking knowledge at Islamic boarding schools later. As is known, one of the methods in Islamic boarding schools for interpreting Salaf books is to use Pegon Arabic writing (Pea et al., 2021). The principal said that most parents of students at SD AL Islam plan to continue their children's studies to junior high school/MTs while receiving Islamic boarding school education. In Indonesia, the contribution of the Pegon script can be felt in the development and development of Arabic language learning. These contributions are: first, as a means of writing religious texts. Second, as a means of translating the yellow books using the utawi-iki-iku method. Third, it is a means to help students memorize Arabic stair microdata (vocabulary). Fourth, as a door for the entry of Arabic vocabulary into Indonesian and Javanese. Fifth, as a means of developing reading skills and understanding a text. Sixth, to deepen Arabic grammar, including Balaghah, Nahwu, and Sharaf (Mujib & Amiruddin, 2020).

The second class program at SD Al Islam to strengthen religious character is the Diniyyah Class. The Diniyyah Class is implemented by adopting the Diniyyah madrasah and Merdeka curricula. The Diniyyah class began to be implemented in third grades after students obtained the basics from the lower classes. In the Diniyyah class, the learning resources used come from book development carried out by the teacher. The development of this book was carried out by paying attention to the urgency of balancing the Ministry of Religion's Diniyyah curriculum and the Merdeka Curriculum. This curriculum combination hopes to create harmony between students' general knowledge and religion. The Diniyyah class will also prepare students, most of whom will continue their Islamic boarding school education, to be better prepared to follow the curriculum later. The curriculum applied to the Diniyyah Class has become the authority and policy of the management. It is based on the guidelines for implementing and administrating the Diniyyah Program, which were published by the Ministry of Religion in 2014. Therefore, the Diniyyah class program still needs a centralized curriculum from the Department of Religion. The Department of Religion plans and develops a

curriculum as a standard for its services and guidance. Therefore, the Diniyyah class program is classified into three types namely:

- a. Group A has a role in instilling knowledge of Islamic religious education in schools, especially public schools, especially in terms of practicums, religious training, and reading the Koran.
- b. Group B has a role in increasing knowledge of Islamic religious education so that it is equivalent to non-formal education, namely madrasahs. This madrasah refers more to the existing curriculum at MI.
- c. Group C has a role in deepening Islamic religious education, which is equated with the Islamic boarding school method.

The Diniyyah Program curriculum developed by the Department of Religion covers Islamic religious subjects and Arabic, namely, Al Qu'an Hadith, Aqidah Akhlak, Fiqh, History of Islamic Culture, and Arabic (Rojji, 2020). The third class program is the Islamic Boarding School Class. The Islamic boarding school class itself is a continuation class from the Preparatory Class and Diniyyah Class. Activities in this class are filled with strengthening religious values and knowledge such as prayers, reading and writing the Koran, Tahlil and memorizing Juz Amma. This class also focuses on finalizing learning outcomes in the Preparatory Class and Diniyyah Class. The hope is that with the Islamic Boarding School Class program, students will be stronger in their religious character and ready to truly receive further Islamic boarding school education.

3.3 Habituation Program

One way of character education is habituation (Wuryaningsih & Prasetyo, 2022). Apart from the class program, the principal of SD Al Islam Pengkol Jepara also provides a habituation program at school. These programs include the Dluha prayer in the congregation, held daily in the school prayer room. The Dluha prayer is one of the sunnah prayers in Islam, carried out at Dluha time (after sunrise until before entering the Dhuhur prayer time) (Saryadi et al., 2020). For the Islamic community, prayer is the most essential form of worship. All movements and words in prayer contain dhikr (remembrance) of the Creator (Siti et al., 2017). The teachers invited students to perform the Dluha prayer together so that when they were outside school, they would be used to praying the Dluha prayer. In this congregational Dluha prayer activity, the teachers not only familiarize students with the Dluha prayer but also provide direction about positive values by religious norms such as the primacy of knowledge, respect for parents, love for others, diligence, patience, and so on. Teachers also evaluate students' prayer procedures that are good and correct, including the conditions for valid prayer, movements, readings, suggestions, and things that cancel prayer. School principals create their own Dluha prayer habituation program because of its benefits in increasing spiritual intelligence and improving students' concentration and physical health (Siti et al., 2017). Apart from the Dluha prayer, the school principal also accustoms students to the Dhuhur prayer in the congregation.

Another habituation program carried out by the school principal is reading Asmaul Husna and prayer before and after learning. Asmaul Husna is a collection of 99 names of Allah SWT. This number will make it difficult for students to memorize if it is not done correctly. The recitation of prayers and Asmaul Husna was initially done by reading, but over time, students memorized it because they got used to it. Reciting prayers and Asmaul Husna is carried out with songs so participants feel more comfortable without pressure. This shows that the habituation program implemented has had a positive and tangible impact. As the institution's leader, the school principal supervises, guides, and evaluates teachers regarding the programs carried out. This is the school principal's responsibility in optimizing the quality of education (Ermailis et al., 2018).

Another habit that school principals implement to strengthen students' religious character is instructing teachers to teach students to kiss the teacher's hand before coming home from school. This ensures that children get used to being polite to older people and parents at home. With this habituation, the relationship between parents and children will be formed and develop a religious character by the norms that apply in society. Kissing parents' hands is a form of affection between children and parents. Good relationships within the family in raising children will undoubtedly positively impact children's moral development (Mukarromah et al., 2020). The family itself is the first place for children to learn. In a family, children learn about communication, social interaction, noble qualities, beliefs, and skills in life (Wuryaningsih & Prasetyo, 2022). Kissing hands is a form of love between parents and children. Aspects of parenting can be seen in the form of love, honing, and nurturing (Purnama & Hidayati, 2020).

3.4 Exemplary Program

Religious culture can not only emerge from theoretical teaching and learning processes but also from practice and coaching so that habits are formed. From coaching, students will see firsthand the example of teachers and school principals implementing religious values. The critical thing about the example is that it is an encouragement to imitate and practice it inside and outside school. Because the surrounding environment will influence students' attitudes (Arif, 2020). The exemplary programs carried out by school principals include exemplary religious character, exemplary disciplinary character, exemplary democratic character, and

exemplary social care character. The school principal's religious example can be seen from always saying hello when entering or leaving the classroom, praying before and after learning, asking for Dluha and Dzuhur prayers, closing the prayer rows, carrying out sunnah qobliyah and ba'diyah prayers and making dhikr after prayer. The school principal's exemplary, disciplined character can be seen in trying to enter class on time, giving permission when unable to attend class or work, dressing according to the prescribed uniform, and delivering test results before students ask. In schools, exemplary behavior is crucial to exemplify through the actions of school principals and teachers. Because students notice the actions of the principal and teachers. When the school principal is always disciplined, students will indirectly imitate him, which leads to the cultivation of character values. The character must be trained slowly and continuously because it cannot be formed instantly (Sukma, 2020).

The exemplary democratic character can be seen in prioritizing deliberation in meetings or during learning, inviting class deliberations in selecting class leaders and picket schedules, allowing students to express opinions, ask questions or answer, and not discriminating between students. The school principal's exemplary social care character includes:

1. giving thanks and praying when he hears sad news from school members,
2. visiting school members who are sick or affected by disaster,
3. visiting school members who have given birth,
4. participating in giving greetings or gifts to school members who are successful or happy,
5. holding charity regularly on Fridays and raising funds when a disaster occurs.

Parenting and exemplary patterns will determine a child's readiness to be able to live a student's life independently (Sutanto & Andriyani, 2019). An example is an essential factor in solving character problems. Apart from that, the example significantly contributes to developing and educating students' character. Exemplary prioritizing behavior rather than just words (Triwantoro, 2019). Applying an example will be able to have an impact on changing a person's behavior. This behavior is a change in behavior so that students move towards a better life. The urgency of a role model in learning is like a need that needs to be met. So that students in their daily lives are always on the right track by imitating good figures. Exemplary is also a method Allah SWT gave through His messenger as a role model for Muslims. Exemplary figures in formal education are also essential to realize. School principals and teachers as educators must be able to set good examples in every behavior. Students are to follow and imitate everything from the people around them quicker. For this reason, school principals and teachers need to respond by becoming good role models (Indra et al., 2020).

The research results show that the school principal has worked according to his competence well in the program for forming students' religious character through habituation. School principals care about strengthening students' religious character education. The school principal is very cooperative and creative in creating school programs. An essential aspect of creativity in implementing character education in schools is the process and the school principal. The principal is a determining figure in running a school facing various challenges and problems (Gobel et al., 2020). The school principal continuously evaluates the policy of forming students' religious character through coordination or meetings with students' parents, teachers, and other stakeholders.

4. CONCLUSION

The principal at SD Al Islam Pengkol Jepara has an important role in strengthening the religious character of students. Through class programs, habituation programs and exemplary programs, the school principal has succeeded in implementing the policy of forming the religious character of students. These programs include various activities such as Pegon learning, Diniyyah classes, Islamic boarding school classes, getting used to congregational prayers, getting used to shaking hands, and role models in various aspects such as religious, discipline, democracy, and social care. Apart from that, the school principal also shows exemplary behavior in daily actions, such as prioritizing deliberation, caring for the school community, and periodically evaluating religious character formation policies. Thus, this article emphasizes that school principals have a significant role in shaping the religious character of students in elementary schools, especially at SD Al Islam Pengkol Jepara.

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