

TEACHER'S EFFORTS IN FORMING RELIGIOUS CHARACTER IN NEUROSCIENCE-BASED PAI (ISLAMIC EDUCATION) LEARNING

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ABSTRACT

Character is necessary for humans. Therefore as an effort to shape a teacher's character as a character builder, it is an obligation not only at school but to be able to choose a good environment for students, especially in learning Islamic Religious Education. In the process, teachers need to use a neuroscience-based character education approach. By knowing the realm of assessment, and educational goals based on neuroscience rules, character education will be measurable and directed and can focus on students' deficiencies to be given treatment so that deficiencies can be covered in themselves. The literature was chosen as a research method with a qualitative approach. Based on the results of the study, it was found that quality education is education that can shape the character of its students. Character education is more effective if it uses a neuroscience approach, so students can instill religious character education starting with changing how their brains work.

Key Words: Neuroscience; character building; Islamic Education.

1. INTRODUCTION

The formation of student characters has become an interesting topic of discussion recently. Planting and strengthening character values is necessary to prevent moral degradation in adolescents [1]. In this phase, adolescents are in the process of finding an identity that is preceded by the emergence of strong courage and exaggerated expression. Thus, this phase tends to cause commotion and tendencies among them. This tendency arises for men due to noise and physical excess; women manifest this tendency by expressing bitchy, irritability, and sulky [2]. Thus, the educational process in schools should provide an appropriate portion of a teacher's effort in shaping student character.

Many studies have examined the efforts of teachers in shaping student character. Nasrullah (2018) examines the efforts of Islamic religious education teachers in shaping student character. Through in-depth observations, interviews, and documentation at SMAN 1 Kota Bima, Nasrullah's research concluded that there were three strategies for efforts by Islamic religious education teachers to shape students' character, namely; (1) do habituation of noble behavior to the teachers at school. (2) guide students. (3) provide religious guidance relevant to character education materials [3].

In line with that, Muhammad Yunus (2015) examined the efforts of teachers to shape national character in early childhood through the learning process at the Raudatul Athfal (RA) Fathun Qarib foundation. Through in-depth observations, interviews, and documentation at the Raudatul Athfal (RA) Fathun Qarib Foundation-UIN Ar-Raniry Banda Aceh, Muhammad Yunus' research concluded that five teacher effort strategies had been carried out, including; (1) providing

an understanding of the character. (2) habituation in children to carry out character behavior. (3) set a good example or example so that children can imitate good and correct attitudes and behavior. (4) provide direction so that the practice of attitudes and behavior with character can be carried out properly. (5) multiplying activities that practice attitudes and behavior with national character [4].

Furthermore, Nasrullah (2015) examines the efforts of Islamic religious education teachers in shaping student character. Nasrullah's research concludes that there are three strategies for efforts by Islamic religious education teachers (GPAI) to shape student character: (1) teaching and learning activities in a class by collaborating on the values of character education in Islamic religious education subjects to their students. (2) planned extracurricular activities such as: getting students used to praying in congregation, holding yasinan (al-Qur'an) together, holding religious (Islamic) lecture competitions, holding scouting competitions, and holding al-Quran recitation competitions. (3) GPAI forms students' character to become models as role models for them in their social and interactive relations [5].

Then, Wahyu (2021) examines teachers' efforts to develop the character of elementary school students through child-friendly education. Through observation and interviews, Wahyu's research shows that the teacher's role is very important in developing students' character through learning activities, habituation, school culture, extracurriculars, and the school's vision and mission [6].

Four previous studies have shown that the current research focus tends to ignore the importance of providing character education stimuli. Because giving a stimulus will affect the next pattern of life [7]. A comprehensive description of how neuroscience-based character education should be implemented, starting from school planning, how planning is implemented, school policy support, human resources, and school climate.

In essence, education leads students to become someone with more character. Education becomes a guardian and a pioneer in shaping students' character. Character does not just appear to someone, but the character is created through the results of the process of parenting and education [8]. If a neuroscience-based parenting style is created in schools, it can create a state and national life with character, which aligns with the objectives of the four pillars of national and state life [9].

2.METHOD

This is library research with a qualitative approach [10]–[12]. According to Sugiyono (2012), literature studies are related to theoretical studies and several references that are inseparable from the values of scientific literature relating to values, culture, and norms that develop in social situations [13], [14]. In addition, the researchers conducted observations and interviews with one of the PAI teachers at SMP 9 Muhammadiyah Yogyakarta to fulfill references. The other research sources come from the neuroscience book by Dr. Suyadi, M.Pd.I with additional references to scientific journals accredited by Sinta.

3.RESULTS AND DISCUSSION

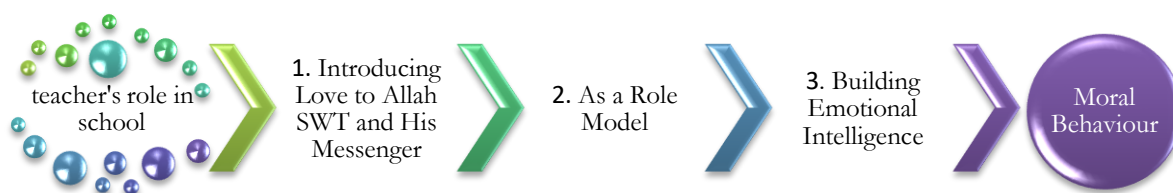
A. The Urgency of Character Education: The Role of the Teacher in Schools

What is the urgency of character education? Have students at every level of education received less character education at school? Suppose one observes the goals of Indonesia's national education contained in Law Number 20 of 2003 concerning the National Education System. In that case, it says that national education functions to develop capabilities and form noble national

character and civilization in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens [15].

It must be admitted, whether we like it or not, the facts show changes in people's behavior at this time, especially among students still in school. Student behavior shows a lack of respect for parents and teachers, a lack of discipline in learning, and low interest in children's learning due to low student character education [16]. This is exacerbated by the inherent paradigm of the people who think education is only a stepping stone to acquiring certain skills as a condition for entering the world of work [17].

Therefore, planting and forming character education is very necessary [18]. Indeed, the foundation for the sustainability of a nation's civilization is seen in the existence of quality character education. Based on literature studies sourced from books, scientific articles accredited by Sinta, and character education experts, after tracing, collecting data, reading, recording,



processing, and analyzing, the researcher illustrates that there is a contribution role of parents and teachers in schools in instilling and shaping student character:

In this paper, the author, through interviews with PAI teachers at SMP 9 Muhammadiyah Yogyakarta, several methods of teaching children to instill positive character education in children, including:

1. Introducing Love for Allah SWT and His Messenger

Introducing values based on religion is one of the methods used to fulfill the task of educating and as a form of inheritance of noble values in society. Teachers should teach students the value of character education based on religion so that they can form pious characters, soothe the soul, and form the personality or character of a pious child. In introducing religion-based values, namely teaching about faith or monotheism, they can instill a belief in love for Allah SWT and His Messenger and get used to asking only Allah SWT.

2. As Role Models

Every parent dreams that their children will grow and develop into individuals with commendable morality and intellect. So, the teacher at school must be a role model or role model in front of students. Therefore, educating pious students must first become pious people, at least being able to show themselves in front of their students. Not only good role models but teachers must also choose a good environment and friends for them. Thus, motivation as a good person in mind will be formed and become a good character for them.

3. Building Emotional Intelligence

Building emotional intelligence is highly influenced by the environment, not permanent, and can change anytime. The role of the teacher is very important to their students so that it can

influence the formation of their emotional intelligence. EQ skills are not the opposite of IQ skills but are dynamic at both the conceptual and real-world levels. Therefore teachers must build emotional awareness by recognizing emotions, managing emotions, and motivating their students. Thus, the child's drive, needs, and goals can be awakened to form a good character that can foster relationships between parents, teachers, friends, and society [19].

In forming students' character, teachers must realize that they must pay much attention, especially character education, to their students. Character building cannot be done in the blink of an eye, not just by giving advice, orders, or instructions. Character formation requires an example or role model, habituation, patience, and repetition. According to Ratna Megawangi (2008), the founder of the Indonesia heritage foundation, there are three stages of character building, namely:

1. Moral Knowing: giving students a good understanding of the meaning of kindness. This effort is made to determine what good behavior is, what good behavior is for, and the benefits of good behavior.
2. Moral Feeling: building a love for better behavior in students who will be a source of energy for good behavior. Creating character understands how to love good behavior towards students.
3. Moral Action: provides an understanding of what is moral, which becomes a real action. Moral action This is the output of the two previous stages, carried out repeatedly to become moral behavior [20].

Seeing the importance of character education at that time, the government issued a new policy which was previously in the form of the Education Unit Level Curriculum or KTSP to become the 2013 Curriculum. According to the government, the previous curriculum was considered too focused or focused only on cognitive aspects. Students are too burdened with subject assignments, in this case, so they tend not to form students with character. Therefore, implementing the 2013 Curriculum becomes a synergy between the government, academic units, teachers, and students. In this case, the curriculum must also be adjusted to the goals of national education and according to the conditions of the times, or it can be said that the curriculum must be independent of phenomena that occur in society.

B. The Role of the Brain in Forming Students' Character

The brain is a human organ located at the top of the human body that Allah SWT bestows and is guarded safely inside the skull. This position of the brain is a sign that humans are nobler than other creatures created by God, such as animals, whose location and placement of the brain are parallel to the rest of the body, as well as a place to store and excrete waste [21].

The brain is a major topic of discussion in the study of neuroscience. The brain is a white organ in the human skull that functions as a hardware device for one's essence as a human being. As a result, the brain is transformed into a source of intelligence. On the other hand, the brain, namely the character brain, is the main topic of debate in neuroscience. Brain-based character education is a scientific driver of behavior through the design of educational stimulation facilities with a long-term impact on changes in the composition of the nervous system. Suyadi quoted Taufik Pasiak, who claimed that the brain has six nervous system networks that work together to regulate and develop human behavior. The following are among the six brain networks:

1. Prefrontal Cortex

The prefrontal cortex (PFC) is a cortical area in the forebrain that regulates cognitive and emotional functions. In neuropsychology, it is known as an executive function which is the

performance of the prefrontal cortex. Executive function (EF) is a term that covers the domain of cognitive processes related to working memory, inhibition control and shifting or cognitive flexibility [22]. More specifically, the role of the prefrontal cortex is planning voluntary activities, decision-making, weighing the consequences of one's actions, and choosing between options for various social and physical situations, creativity, and personality traits [8].

In the context of character education, this nervous system network corresponds to character values, creativity, achievement appreciation, curiosity, and interest in reading. On this basis, educators must optimize the work of the prefrontal cortex network to instill children's character values, creativity, and curiosity and make students like reading.

2. Limbic System

The limbic system is a collection of subsystems that support human emotion. The limbic system consists of several components, including the hypothalamus, amygdala, and hippocampus [23]. Three structures form a barrier between the upper and lower areas of the brain, which lie beneath the cerebral cortex, which is important for emotion and memory. The amygdala and hippocampus are their two main structures [24]. The limbic system produces feelings such as anger, emotion, joy, sadness, and fear regulates hormones, maintains homeostasis, thirst, and hunger, sex drive, as well as emotional and memory centers [23], [24].

In the context of character education, this limbic system corresponds to the values of honesty, empathy, caring for social and human feelings, tolerance, self-discipline, passion, and love (love for the motherland). On this basis, educators must instill the values of honesty, empathy, and concern for each other and the environment, provide learning motivation and accustom students to maintain learning memory such as increasing the number of memorizing the Koran, memorizing, getting used to, and using daily prayers. What is learned at school?

3. Gyrus Cingulatus

The gyrus cingulate is located across the middle of the frontal lobe of the brain in the right-left direction of the brain, where it has a function like a gear lever in a car that can change speed [8]. The cingulate gyrus functions to regulate flexibility, strengthen cognition, stimulate cooperation, and the ability to detect one's own mistakes or self-introspection [24].

In character education, the cingulate gyrus regulates emotional behavior, especially flexibility, cooperation, and self-introspection. On this basis, teachers must instill the values of friendship and cooperation in students to create friendship and mutual assistance, among others.

4. Basal ganglia

The caudate nucleus, putamen, nucleus accumbens, globus pallidus, subthalamic nucleus, and substantia nigra are part of the basal ganglia. After coordination between movement centers in the cortex cerebral (execution and initiation) and cerebellum movement balance (cerebellum), this network of neural circuits plays an important role in the beginning and end of a movement [8]. The basal ganglia function as calm, conflict avoidance, movement control, mediation, and pleasure [25].

In the context of character education, it is on this basis that students' learning activities will increase in motor movements just as they are taught how to pray and practice it directly and practice ablution procedures properly and correctly.

5. The temporal lobe

The temporal lobe physiologically contains the primary auditory, the second auditory, the visual cortex, the limbic cortex, and the amygdala. The temporal lobe does not have a single

function. This function is responsible for three main functions: perception, sound, and sound. The temporal lobe is also known to respond to mystical activity during its development, regulating memory, language, hearing, and interpretation of human social and spiritual footprints [8], [24].

In character education, educators must instill a responsible attitude, creative and imaginative values, a love of reading, and social and religious care in students. In learning activities, teachers must practice social care, such as helping friends in trouble, community service, and so on.

6. Cerebellum

The cerebellum is a brain the size of a folded baseball, located under the occipital lobe and attached to the upper back of the brainstem. Specifically, the cerebellum functions as responsible for maintaining balance and controlling eye movements, responsible for muscle tone and coordinating skilled voluntary movements, and is responsible for planning and initiation of voluntary movements by providing movement to the motor area of the cortex and plays an important role in procedural memory [25]

In the context of character education, educators must instill the values of hard work and responsibility, stimulate education in optimizing brain potential and especially for students at the PAUD level, must be accustomed to optimizing the motor system of students' movements in receiving stimulus responses.

The effectiveness of the role of the brain in forming religious characters is based on an educator who must be creative, creative and maximize the working power of the students' brains. It is hoped that students can optimize and function the entire network system in the brain to the fullest so that they can give birth to good people who have perfect thinking power.

3.CONCLUSION

Thus, the teacher's efforts in forming religious character in PAI learning are very important to determine the effectiveness of the nervous system in implementing each student's cognitive, affective and psychomotor. By knowing the realm of assessment, and educational goals based on neuroscience rules, education will be measurable and directed and can focus on student deficiencies to be given treatment so that deficiencies can be covered in each student.

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