Research article

Students' Character Building in Islamic Full-day Elementary School

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Abstract.
The current globalization of information is becoming a concerning issue for parents across the world. Their anxiety is not without reason, as children can now access any information with a touch of a screen. However, reckless use of technology can damage their spirit and state of mind. Therefore, the current study was conducted to determine the implementation of character building in an Islamic full-day elementary school. The method used was a systematic literature review of related articles published during 2017–2021. The papers were obtained from lens.org and Google Scholar websites. With a full-day learning system, character formation and development were fostered through habituation during the teaching and learning process, such as reading prayers before and after the teaching and learning activities, memorizing short letters, and implementing Dhuha, Dhuhr, and Asr prayers in the congregation. Additionally, participation in intra- and extracurricular activities such as scouting, cultural arts, and sports were encouraged.

Keywords: character building, Islamic elementary school, full-day school

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1. Introduction

Today's globalization of information is one of the parents' concerns in educating their children whom God has entrusted to them. Their anxiety is not without reason because with today's technological sophistication; children can access whatever information they want, both positive and negative. If they misuse technology, it can damage their morale and mentality, making their future bleak. Not to mention the widespread news in various media about the behaviour of teenagers who are far from social values and norms such as brawls between students, pornography and other harmful things.[1] This makes parents have to be more selective in finding the right educational institution to form a strong character and learn according to their age level and can accommodate their interests and talents.

Education is an essential factor in developing human emotional potential. With education, a person becomes "good and smart", that is, a human being who can use his mind and knowledge wisely to do positive and valuable things in all aspects of his life. The quality of good education undoubtedly influences this to cultivate cultural values and form a civilized and characterized personality. Educating children in the current era of globalization must have a high level of difficulty, where technology is developing rapidly and increasingly sophisticated. Not to mention the factor of reduced time and parents' ability to supervise all children's activities, whether due to busy work or various other reasons. To answer these problems, a dynamic educational concept is needed to accommodate parents' aspirations, needs, and expectations who can monitor their child's development. One alternative education system that is considered very suitable and a solution is to send their children to schools with a full day system.

The topic of the full-day system began to surface. It became terrible news in 2016, when the then Minister of Education and Culture of the Republic of Indonesia, Mr Muhadjir Effendy, argued that the ideal condition of education in Indonesia is the fulfilment of two interrelated aspects of student education, namely character education and general knowledge. He said this could be optimal if education is carried out with a full day system. This was then followed up with the issuance of a school policy of five days a week with the provision of learning time spanning 8 hours a day. The Ministry of Education and Culture policy came into effect starting in the 2017/2018 academic year as stated in the Regulation of the Minister of Education and Culture (Permendikbud) Number 23 of 2017 concerning school days. (Irma and Imran, 2019:46).[1][2] Unfortunately, this policy has received attention and criticism, especially from observers of Islamic education, because it is considered to be able to turn off the roles and functions that have been carried out by madrasah diniyah. Following up on this, President Joko Widodo instructed the Minister of Education and Culture to revise and review policies that cause unrest among the people who reject the system.

Apart from the pros and cons regarding schools with a full day system, full-day itself is a program initiated by several schools in Indonesia where the system was adopted from the United States in the 1980s. This system is an alternative education model because it provides a more extended study time (7-8 hours per day) than conventional schools or schools with shorter study times. Of course, with a longer duration of study time, schools with full-day systems can be flexible and optimal in conducting coaching and teaching character values to students as regulated in the school curriculum that has been improvised.[2][3]

For observers and education providers, especially Islamic education, the full-day school system is an opportunity and a challenge to create a generation of people with good character and knowledge. This is supported by data and the fact that Indonesia is a country with the largest Muslim population in the world, so it becomes the principal capital for managing Islamic schools or madrasas to carry out their primary mission, namely the spread of Islamic broadcasting. In line with that, the progress of full-day schooling is reinforced by the high expectations of parents who want their children to get character education and habituation of religious activities according to their beliefs. Schools with full-day systems are considered the right place to accommodate the aspirations of parents to "share" responsibilities and reduce the burden of their obligations to educate religious knowledge and practice worship in the future lives of their children[2][4][5]

This research is focused on discussing education at the elementary level, namely Elementary School or Madrasah Ibtidaiyah. Children in elementary school age, namely children, aged 7 to 12 years, are when humans enter the golden age phase, so it is essential to instil noble moral values. Piaget put forward the theory of cognitive development. He said elementary school-aged children were in the concrete operational stage. At this stage, the child can do logical reasoning for simple things, while they are still not able to do abstract things. Children can classify concrete objects into different groups (Santrock, 2003: 50-51). Cognitive development in elementary school-age children is very rapid. They begin to learn to form concepts, see relationships, and solve problems involving concrete objects and familiar situations. Children have also shifted from egocentric thinking to objective thinking (Slavin, 2011: 50-51).[4] Educational institutions in Indonesia at the elementary school level are divided into Islamic Elementary Schools under the management and supervision of the Ministry of Education and Culture. Meanwhile, the Ministry of Religion oversees Madrasah Ibtidaiyah.

2. Methods

This research method uses a systematic literature review (SLR) type of research, a series of studies relating to library data collection methods, or research whose research objects are replaced through various library information. Systematic literature review (SLR) refers to a particular research methodology or research and development carried out to collect and evaluate related research on a particular topic focus. this research aims to identify, review, evaluate, and interpret all available research with a topic area exciting phenomenon, with relevant questions Triandini et al., 2019. [2][6][7][8]

The method of searching for data sources for articles or journals is carried out through the lens.org and Google Scholar website databases, which then obtained 21 relevant journals and references from 2017 to 2021. The research methodology includes the following stages:

a. Stage 1 (Identification): 1,825 results found using keywords: "Islamic character building";

b. Stage 2 (Screening): After initial screening, it was found that 1,121 articles using additional keyword combinations "Islamic Elementary School" and "full day";

c. Stage 3 (Feasibility): By analyzing the abstract of the document, there were "58 relevant articles retained;

d. Stage 4 (Conclusion): All remaining papers are recorded in a structured and systematic format. The papers have now been read, and the final screening process is up to 23 papers.

e. Stage 5 (profile creation): Screened 21 sources deemed relevant to the research topic and stored them for detailed analysis.

From the results of the literature study, it is explained that the Islamic Elementary School with a full day system is an alternative education that is considered capable of meeting the needs and expectations of parents in educating their children with adequate knowledge and also has a true Muslim character.

TABLE 1: Related Search Results Articles about Character Building Students in Islamic-Based Full-Day Elementary School.

Article	Character Building	Full Day Islamic Elementary School
Pengaruh Full Day School terhadap Pembentukan Karakter Religius Siswa	✓	✓
Fenomena Full Day School Dalam Sistem Pendidikan Indonesia	✓	✓
Kontribusi Penerapan FII Day School dan Lingkungan Sekolah terhadap Pembentukan Karakter Siswa	✓	✓
Analisis Implementasi Full Day School Sebagai Upayapembentukan Karakter Siswa Di SD Muhammadiyah 4 Kota Malang	✓	✓
Pelaksanaan Sistem Full Day School (Study Kasus Di SD Islam Mumtaz Cidahu Kuningan Jawa Barat	✓	✓
Manajemen strategik peningkatan mutu lembaga pendidikan Muhammadiyah di Kabupaten	✓	
Full Day School Sebagai Penguatan Pendidikan Karakter (Perspektif Psikologi Pendidikan Islam	✓	✓
Dampak Sosial Sistem Full Day School Bagi Siswa Sekolah Dasar	✓	✓

3. Finding and discussion

Character education is not a process of student knowledge to memorize test material and answering techniques. Character is not formed as quickly as turning the palm (instant), but it takes serious and proportional perseverance and practices to become an ideal form and strength (Adian Husaini, 2010: 25).[9] Walgito (2004:79) argues that behaviour is formed into character in three ways, namely: (1) conditioning or habituation, by getting used to behaving as expected; (2) understanding (insight), this method emphasizes understanding, with an understanding of behaviour will be formed; (3) the model, in this case, the behaviour is formed because of an example or model that is imitated.[2]

The opinion popularized by the religious psychologist Glock & Stark (in Hibana et al., 2015, p. 25) suggests that there are five fundamental values in spiritual character, namely (1) the dimension of knowledge (religious science), namely knowledge related to the central. Religious teachings and related to mah hah worship, (2) breadth of faith (aqidah), namely fundamental beliefs related to religion, (3) dimensions of religious practice (sharia), namely in the form of worship and practice. Religious values, (4) the extent of spiritual practice (morals), in the form of daily behaviour and attitudes, related to horizontal relationships between humans, and (5) the dimension of religious appreciation (ma'rifah), namely the ability to appreciate the actual value of spiritual teachings and acts of worship performed.[2][5][8]

In Indonesia, the curriculum set by the government, in this case, the Ministry of National Education, prioritizes learning that is integrated with the education of Culture and National Character, which consists of 18 values, namely: (1. Religious; (2. Honest; (3. Tolerance); (4. Discipline; (5. Hard work; 6. Creative; (7. Independent; 8. Democratic; 9. Curiosity; (10. National spirit; (11. Love the homeland; (12. Appreciating achievements; (13. Friendly (14. Peace-loving; (15. Loves to read; (16. Cares for the environment; (17. Social cares; (18. Responsibility.[9]

From the results of the study of journal literature and references that are appropriate and relevant to the research title, Islamic Elementary School with a full day system can meet parents' expectations in the current era of globalization, especially concerning character building as a Muslim. The application of Akhlakul Karimah Guidance at Islamic Elementary full-day Schools is as follows:

3.1. Teaching and learning process

The essential characteristic of the full-day school education system is the integrated activity and integrated curriculum in its implementation with interesting, creative, and innovative teaching methods accompanied by enrichment. With the many hours available, the school/madrasah is more flexible in managing time to give teachers the freedom to provide religious or general material. In addition, Islamic elementary schools are given the freedom to make religious programs because the national curriculum supports them, both from the ministry of education and culture and the ministry of religion. Not to mention the development of the school's internal curriculum, such as the habit of praying before and after studying, praying dhuha, dhuhr and asr in the congregation, memorizing verses of the Koran, habituation to alms and much more.[2][4][10]

With a longer time, schools/madrasahs through teachers can supervise students more intensely, which is then continued to parents as a form of the report and a two-way communication tool between parents and educators. Islamic science is emphasized to produce quality knowledge and a solid Islamic creed. It is hoped that it will positively impact the surrounding environment when they graduate.

3.2. Programmed School Culture

The formation of student character is not only carried out during the teaching and learning process but also through a programmed culture. Outside of study hours, students are also required to practice controlling their egos and being tolerant in socializing with other school members. Such characters can be awakened when queuing to enter the school gate, reminding each other when they do something wrong, arranging footwear when going to class. Students' honesty can be trained when buying and selling in the school canteen when carrying out exams or tests.[11]

Of course, the school and parents must also work together so that habituation at school is applied in the home environment so that character is formed quickly and attached. In that case, communication between teachers and parents must be well established, starting from holding parenting, out bonding, or the easiest way to use control books and communication books to monitor children's behaviour.

3.3. Cocurricular Activities

With increasing time, schools can provide more intra or extracurricular activities to accommodate students' interests and talents to support non-academic fields; this is regulated in the Minister of Education and Culture of the Republic of Indonesia Number 23 of 2017 concerning School Days.

With more time, schools can provide more intra or extra co-curricular activities to accommodate students' interests and talents to support non-academic fields.

Regulation of the minister of education and culture, Republic of Indonesia, Number 23 the year 2017 About School day. [5][10]

Article 5

(1). School Days are used for students to carry out intra-curricular, co-curricular and extra-curricular activities.

(2). Intra-curricular activities are activities carried out to fulfil the curriculum by the provisions of laws and regulations, as referred to in paragraph (1).

(3). Co-curricular activities, as referred to in paragraph (1), are carried out to strengthen or deepen essential competencies or indicators in subjects/fields by the curriculum.

(4). As referred to in paragraph (3), co-curricular activities include subject enrichment activities, scientific activities, art and cultural guidance, and other forms of activities to strengthen students' character.

(5). Extra-curricular activities, as referred to in paragraph (1), are activities under the guidance and supervision of the School which aim to develop the potential, talents, interests, abilities, personality, cooperation, and independence of students optimally to support the achievement of educational goals.

(6). The extra-curricular activities, as referred to in paragraph (5), include krida activities, scientific works, talent/interest training, and religious activities by the provisions of laws and regulations.

(7). As referred to in paragraph (6), religious activities include madrasah diniyah, flash boarding schools, religious lectures, catechisms, retreats, reading and writing the Koran and other holy books.

Article 6

(1). Co-curricular and extra-curricular activities in the implementation of School Days, as referred to in Article 5 paragraph (1), can be carried out inside or outside the School.

(2). The implementation of co-curricular and extra-curricular activities both inside and outside the School, as referred to in paragraph (1), can be carried out in collaboration between schools, schools with religious institutions, or schools with other related institutions.

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