

The model of character education in religious culture at elementary school

[Arita Marini, Arifin Maksum, Edwita, Sehati Kaban, Otib Satibi]

Abstract—The purpose of this study to propose a model of character education in religious culture at elementary school. This survey study was done for 450 students at elementary schools distributed in 5 regions in Jakarta in Indonesia. Data analysis used Structural Equation Modeling (SEM). The result of this study found that the model proposed was a good fit for the data. Another findings stated that character education in religious school culture was predicted by worship facilities, religious ceremonies, and religious symbols. Indicators consisting of musholla, wudhu site, and prayer equipment availability at elementary schools promoted worship facilities. Indicators involving halal bihalal on Idul Fitri celebration day, slaughtering qurban on Idul Adha day, and a religious gathering to break the fasting in Ramadhan month predicted religious ceremonies. Religious symbols were promoted by religious mottos availability, listening to religious songs weekly, and wearing Moslem uniforms promote religious symbols. It can be concluded that the model of character education in religious culture offered in this research can be implemented by elementary schools in Jakarta.

Keywords—character education, religious culture, worship facilities, religious ceremonies, religious symbols

I. Introduction

The first student core competences of curriculum 2013 as a national curriculum for elementary schools in Indonesia based on regulation Education and Culture minister No. 57 in 2014 is a spiritual attitude described as obedience to religious teaching, responsibility as God's creatures, and faithful and noble Akhlak behavior [1]. In fact, some elementary schools primarily pay attention to the cognitive dimension of education. Performance success of elementary schools is not only measured by cognitive but also in attitudinal dimension. Elementary schools providing basic education for the students in Indonesia should be a main foundation to form the student personality.

In accordance with facing the globalization era, Jakarta as the capital city of Indonesia gives many opportunities to decrease the student character quality. The elementary school student age is an important age to form the student personal characters. Student positive character development failure at elementary school can lead the bigger problems for the future.

Character education implemented at Pondok Pesantren Darunnajah (a religious institution) was counted on knowledge, conditional methods, and practices [2]. Integration of character values can be implemented into teaching learning process, for example Classroom Discipline [3]. Development of student characters can be conducted through the process of education using observation [4]. Another study stated that character education in the context of religious school culture can have an effect on student religious character at elementary school [5]. Character education was not a high priority in the teacher education curriculum [6]. Character education process can be increased by hidden curricula through social and cultural activities especially for interpersonal communication quality between students, including respect, equality, helpfulness, trust, and honesty [7]. Theatrical activities can improve the student character specifically for discipline, independence, patriotism, environmental care, and reading motivation [8]. Implementing character education can increase student achievement [9]. Character values were not only integrated through the teaching learning process, but also the school culture [10]. However, most studies have examined general aspects of character building programmes. This study focused on indicators predicting character education in religious culture.

National recapitulation in 2017/2018 academic year from the Ministry of Education and Culture on 6 May 2018 describes that there are 148,856 elementary schools, 1,480,710 teachers, 25,395,436 students, 117,314 educational staff, and 1,114,408 learning groups in Indonesia. In addition to this, there are 1,537 public and 914 private elementary schools with 10,747 male and 27,903 female teachers, 420,539 male and 392,327 female students, 2,130 male and 1,536 female staff, and 29,116 learning groups in Jakarta [11]. Evaluation of student character is implemented using graduate competency and evaluation standards related to the students' obedience to social regulation, nationalism, cleanliness and healthy habits, obedience to the teachings of religion, respects for others, and teamwork. There is character evaluation of the evaluation standards related to moral evaluations as a part of the final score and evaluation of student personality. However, evaluation of school quality leading to the accreditation level is largely based upon documents reported. In fact, character values have not been integrated optimally into school culture, specifically for religious culture at elementary schools in Jakarta.

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This study was implemented at 5 different elementary schools in the north, south, central, west, and east Jakarta regions and involved Kelapa Gading Timur 03 public elementary school in the north Jakarta region, Tebet Timur 15 Pagi public elementary school in the south Jakarta region, Muhammadiyah 24 private elementary school in the east Jakarta region, Pinangsia 06 Pagi public elementary school in the west Jakarta region, and Karisma Islamic elementary school in central Jakarta. The survey was performed at public, private, and Islamic elementary schools to get a comprehensive profile of elementary schools in Jakarta. This study tested the following hypotheses:

- H1. Worship facilities have positive connection with character building in religious school culture
- H2. Religious ceremonies have positive relationship with character building in religious school culture
- H3. Religious symbols have positive association with character building in religious school culture
- H4. Musholla availability has positive correlation with worship facilities
- H5. Wudhu site availability has positive relationship with worship facilities
- H6. Prayer equipment availability has positive association with worship facilities
- H7. Halal bihalal on Idul Fitri celebration day has positive connection with religious ceremonies
- H8. Slaughtering qurban on Idul Adha celebration day has positive connection with religious ceremonies
- H9. Breaking the fasting together in Ramadhan month has positive relationship with religious ceremonies
- H10. Religious mottos availability has positive association with religious symbols
- H11. Listening to the religious songs weekly has positive relationship with religious symbols
- H12. Wearing Moslem uniforms has positive connection with religious symbols

This study hypothesizes that character building in religious school culture is predicted by worship facilities, religious ceremonies, and religious symbols. Character values was integrated in religious school culture through availability of worship facilities, religious ceremonies, and religious symbols [10]. Fig. 1 shows the theoretical framework of this study.

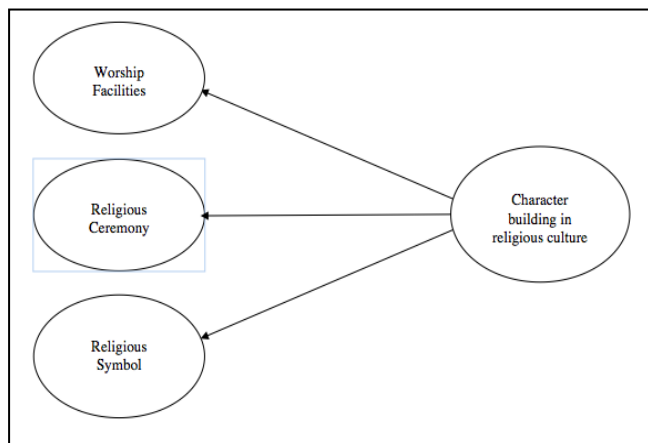


Figure 1. Theoretical Framework of the Study

II. Method

The collection of the data in this study used questionnaires related to worship facilities, religious ceremonies, and religious symbols as the exogenous variable and character education in religious school culture as the endogenous variable in this study. A total of 450 students at 5 elementary schools distributed in north, south, central, west, and east Jakarta in Jakarta responded to those questionnaires.

Content analysis of the literature for character building in religious school culture was done which involved three aspects [“worship facilities”, “religious ceremonies”, and “religious symbols”]. These ideals were converted into the statements in the questionnaires.

The questions related to character building in religious school culture involved three dimensions: worship facilities, religious ceremonies, and religious symbols. Three indicators of the worship facility were musholla, wudhu, and the availability of prayer equipment at school. The indicators related to religious ceremony dimension consists of halal bihalal on Idul Fitri celebration day, slaughtering qurban on Idul Adha celebration day, and breaking the fasting together in Ramadhan month at school. The indicators of religious symbol involved religious motto availability, listening to religious songs weekly, and wearing Moslem uniforms.

III. Results and Discussion

The results of statistical analysis in goodness of fit can be seen in Table I. It is shown in Table I that Normed Fit Index (NFI) value reached 0.883 showing that the model of this research is good fit. Root Mean Square Residual (RMR) value attained 0.049 meaning that the model proposed in this research is good fit. The value of Comparative Fit Index (CFI) reached 0.916 pointing out that the model offered is good fit. Incremental Fit Index (IFI) value attained 0.917 showing that the model offered is good fit. Relative Fit Index (RFI) value gained 0.825 indicating that the model is good fit. Goodness of Fit Index (GFI) value reached 0.965 showing that the model hypothesized is good fit. Adjusted Goodness of Fit Index (AGFI) value reached 0.934 meaning that the model is good fit. Based on SEM measurement, the model offered in this study is a fit model.

TABLE I. MODEL FIT SUMMARY

Fit measurement	Fit Value		
	Cut-Off Limitation	Value	Decision
NFI	0 < NFI < 1; NFI ≥ 0.90= good fit	0.883	Good Fit
RMR	RMR < 0.05 = good fit	0.049	Good Fit
CFI	0 < CFI < 1; CFI ≥ 0.90= good fit	0.916	Good Fit
IFI	0 < IFI < 1; IFI ≥ 0.90= good fit	0.917	Good Fit
RFI	0 < RFI < 1; RFI ≥ 0.90= good fit	0.825	Good Fit
GFI	0 < GFI < 1; GFI ≥ 0.90= good fit	0.965	Good Fit
AGFI	0 < AGFI < 1; AGFI ≥ 0.90= good fit	0.934	Good Fit

The observed variables of measurement model test can be seen in Table II and III. Table II and III pointed out that the correlation coefficients between worship facilities, religious ceremonies, and religious symbols and character building in religious school culture were 0.741, 0.986, and 0.667, respectively, with significance at the 0.05 level according to the *t* statistics. Religious ceremonies were most strongly associated with character building in religious school culture, whereas religious symbols have the weakest positive correlation with character building in religious school culture. This finding is similar to that of the study of Marini (2017) and Marini (2018) finding that worship facilities, religious ceremonies, and religious symbols predicted character education in the context of religious school culture. Fig. 1 showed the structural model of this research.

TABLE II. MEASUREMENT MODEL TEST (REGRESSION WEIGHTS)

Measurement	Value			
	Estimate	S.E.	C.R.	P
WF ← CERC	1.000			
RC ← CERC	0.689	0.142	4.838	***
RS ← CERC	0.736	0.177	4.166	***
CER3 ← WF	1.000			
CER2 ← WF	0.597	0.049	12.241	***
CER1 ← WF	0.933	0.080	11.646	***
CER6 ← RC	1.000			
CER5 ← RC	1.366	0.231	5.913	***
CER4 ← RC	1.132	0.177	6.407	***
CER9 ← RS	1.000			
CER8 ← RS	0.769	0.231	3.327	***
CER7 ← RS	0.852	0.227	3.752	***

Source: AMOS Results 2019

Notes:

- CEIRSC = character education in religious school culture
- WF = worship facilities
- RC = religious ceremony
- RS = religious symbol
- CER3 = wudhu site availability
- CER2 = prayer equipment availability
- CER1 = musholla availability
- CER6 = religious gathering to break the fasting in Ramadhan Month
- CER5 = slaughtering qurban on Idul Adha celebration day
- CER4 = halal bihalal on Idul Fitri celebration day
- CER9 = wearing moslem uniforms
- CER8 = listening to religious songs weekly
- CER7 = religious mottos availability

TABLE III. MEASUREMENT MODEL TEST (STANDARDIZED REGRESSION WEIGHTS)

Measurement	Estimate
WF ← CERC	0.741
RC ← CERC	0.986
RS ← CERC	0.667
CER3 ← WF	0.741
CER2 ← WF	0.740
CER1 ← WF	0.669
CER6 ← RC	0.599
CER5 ← RC	0.402
CER4 ← RC	0.452
CER9 ← RS	0.392
CER8 ← RS	0.305
CER7 ← RS	0.408

Source: AMOS Results 2019

The observed variables consisting of musholla availability, wudhu site, and prayer equipment at elementary schools had significant association with worship facilities of 0.669, 0.740, and 0.741, respectively. The observed variables of halal bihalal on Idul Fitri celebration day, slaughtering qurban on Idul Adha day, and religious gathering to break the fasting in Ramadhan month had significant relationship with religious ceremonies of 0.452, 0.402, and 0.599, respectively. Religious mottos availability, listening to the religious songs weekly, and wearing Moslem uniforms had significant association with religious symbols of 0.408, 0.305, and 0.392, respectively. Similar to the study found that integration of character values can be conducted by practising Ibadah and understanding akhlaq and how to be a good moslem [2]. A musholla being a place for Ibadah was beneficial to improve religious values and student religious character by doing praying in congregation, implementing recitations, commemorating Islam important day and Muhadharoh.

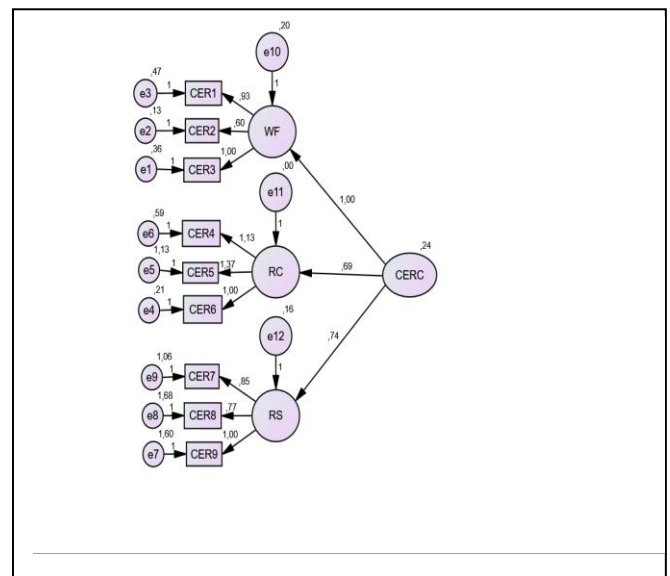


Figure 2. The structural model

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iv. Conclusion

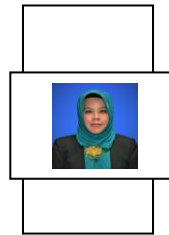
This research suggested an empirical model for character education in the context of religious school culture at elementary schools. Worship facilities, religious ceremonies, and religious symbols promote character education in religious school culture. Worship facilities can be promoted by the musholla, wudhu site, and prayer equipment availability at elementary schools. Halal bihalal on Idul Fitri celebration day, slaughtering qurban on Idul Adha day, and a religious gathering to break the fasting in Ramadhan month are predictors of religious ceremonies. Religious mottos availability, listening to religious songs weekly, and wearing Moslem uniforms promote religious symbols.

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