



The implementation of madrasah regulations on rewards and punishments and their contribution to character education (a study on State Islamic Junior High School 1 in Gorontalo City)

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ABSTRACT

This dissertation explores the crucial issue of how the implementation of madrasah regulations regarding rewards and punishments contributes to character education in State Islamic Junior High School 1 in Gorontalo City. The study employs a qualitative descriptive field research design to provide an in-depth understanding of the topic. The research incorporates various approaches, including pedagogical, normative theological, psychological, and sociological perspectives. Data collection methods consist of observation, interviews, and documentation. Subsequently, the collected data undergo a three-stage analysis process: data reduction, data display, data verification, and the formulation of conclusive findings. The madrasah implements and cultivates five core values of character education within its environment: religiosity, honesty, discipline, social concern, and environmental awareness among all students of State Islamic Junior High School 1 in Gorontalo City. These core values foster self-awareness, a sense of responsibility, and a deep and unwavering faith in Allah SWT among the students. Implementing madrasah regulations on rewards and punishments plays a crucial role in effectively attaining the educational goals of fostering students with faithfulness and virtuous character qualities. This is evidenced by the students' awareness and adherence to the rules, which have been ingrained through the cultivation of the five core values: religiosity, honesty, discipline, social concern, and environmental awareness.

Keywords: Implementation; madrasah regulations; rewards and punishment; character; faith and piety

1. INTRODUCTION

Education plays a strategic and essential role in the continuity and development of a nation. According to Ahmad Syafi'i, education transmits the noble values embedded within society. However, education remains an ongoing discussion due to its inherent connection to human beings and their quest for meaning and morality. Delving into the realm of knowledge is a multifaceted endeavor for individuals who serve as stewards on Earth. Allah SWT underscores the significance of knowledge in Surah Al-Mujadilah (58:11).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَاذْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

"... Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do."

Being guided by the Qur'an, every Muslim must make intellectual contributions and be aware of the significance of personal growth to enhance knowledge through education. Muljono acknowledges that:

If education solely emphasizes the teaching aspect, the outcomes produced will lack the diverse dimensions of values vital within society, encompassing religious, ethical, and cultural values. Consequently, this may lead to a generation needing help differentiating between right and wrong.

In line with that, Ahmad Tafsir argues that "education develops all aspects of personality while teaching only develops a part of it." The implementation of Islamic religious education and noble character development is one of the strategies in educational development, mainly through the implementation of the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, Chapter II, Article 3, which states that

"The national education system serves the purpose of developing abilities and shaping the character and civilization of a dignified nation, aiming to enlighten its people's lives. It aims to unleash the potential of learners, transforming them into individuals who have faith and devotion to the Supreme God, possess virtuous behaviour, enjoy good health, acquire knowledge, demonstrate competence, creativity, and independence, and become responsible and democratic citizens."

Abd. Rahman Getteng asserts that Islamic religious education teachers and all educational stakeholders should prioritize quality, particularly in instilling noble moral values, teachings of Islam, and national educational objectives. Teachers, as educators, play a crucial role in the learning process, which necessitates them to possess at least

three fundamental qualifications: mastery of the subject matter, enthusiasm, and compassion in teaching and nurturing.

The researcher emphasizes the need for effective and targeted teaching methods as they play a crucial role in realizing these objectives. The achievement of educational goals relies on the quality of the teaching and learning process both educators and learners carry out.

According to M. Ngalim Purwanto, punishment refers to the deliberate infliction of suffering by someone (such as parents or teachers) after a violation, crime, or mistake has occurred. The researcher agrees with the experts mentioned above because the vital principle in implementing punishment is that it should be a last resort, applied sparingly, and should not cause harm to the students.

According to the researcher, the application of punishments in State Islamic Junior High School 1 in Gorontalo City is justified by teachers based on the school's regulations. These disciplinary measures are implemented in response to various student misconduct, such as tardiness, frequent class skipping, failure to complete assignments, improper use of mobile phones, and some students neglecting the Zuhr prayer. Given these violations, teachers deem it necessary to impose appropriate sanctions or punishments.

Punishments are incorporated into education, primarily in a pedagogical sense, as a means of social control that instils proper behaviour and serves an educational purpose. The occurrence of student misconduct and the decline of moral values, including a lack of courtesy, greetings, politeness, and manners within the school environment, as well as instances of misbehaviour, have motivated the researcher to investigate the implementation of madrasah regulations regarding rewards and punishments and their impact on character education (A Study on State Islamic Junior High School 1 in Gorontalo City).

2. METHODS

A. Types and Location of Research

1. Research Types

The present study was classified as field research, wherein the researcher directly investigates the research site to gather and collect data. The research conducted in the field primarily adopted a qualitative approach to investigate and portray the implementation of madrasah regulations regarding rewards and punishments and their impact on character education. The specific focus of this study was State Islamic Junior High School 1, located in Gorontalo City.

2. Research Location

The research was conducted at State Islamic Junior High School 1 in Gorontalo City, specifically in the Molosipat U Sub-district of the Sipatana District, Gorontalo City, Gorontalo Province. The selection of this particular location was made after considering several factors:

- 1) State Islamic Junior High School 1 in Gorontalo City is a distinguished science-focused Madrasah in Gorontalo City.
- 2) State Islamic Junior High School 1 in Gorontalo City is an exemplary academic Madrasah in Gorontalo Province.
- 3) The researcher has yet to encounter any research addressing the implementation of madrasah regulations on rewards and punishments and their contribution to character education (A Study on State Islamic Junior High School 1 in Gorontalo City).

B. Research Approach

The approaches used in this research were as follows: Pedagogical Approach, Normative Theological Approach, Psychological Approach, and Sociological Approach.

C. Source of Data

The data in this research was divided into two types: primary data and secondary data. The research drew from three components of data sources: people, places, and documents.

1. People: The informants involved in the implementation of madrasah regulations on rewards and punishments in the research location, namely teachers, administrative staff, and students at State Islamic Junior High School 1 in Gorontalo City.
2. Places: The locations and activities related to the implementation of madrasah regulations on rewards and punishments in the research site. The teachers, administrative staff, and students at State Islamic Junior High School 1 in Gorontalo City, serve as the observed subjects in this study.
3. Documents: The researcher can gather information or data through various document sources that contain relevant data related to the research focus. These documents may include official records, policy documents, educational materials, and other written sources.

D. Data Collection Techniques

To collect the required data for this study, the study employed the following data collection methods:

a. Observation

The study primarily observed the actions and behaviours of duty teachers, guidance and counselling teachers, homeroom teachers, and subject teachers during their teaching activities. The focus was examining the implementation of punishments and rewards for students who either broke the rules or demonstrated achievements in the madrasah. Furthermore, the study paid close attention to the conduct of students and how it related to their character development.

b. Interviews

Thorough interviews were conducted with informants to gather diverse information about the rules and regulations in the madrasah and the implementation of madrasah regulations regarding rewards and punishments. The interviews also provided insights into the behaviour and character of students at State Islamic Junior High School 1 in Gorontalo City.

c. Documentation

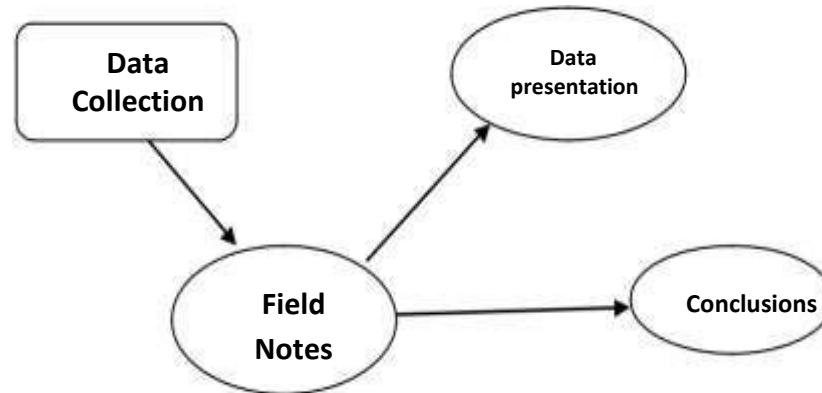
Documentation originated from written materials, which means written artefacts. In utilizing documentation, the study investigated written objects such as regulations, profile books, daily records, and other forms of documentation. Documentation technique was utilized to obtain relevant written data in the field, including the establishment history of the madrasah, madrasah profile, madrasah programs, documents related to teachers and students, madrasah regulations on punishments and rewards, data on student violations, the implementation of character education programs, the teaching process in the madrasah, and photographs depicting the activities of duty teachers, guidance and counselling teachers, subject teachers, homeroom teachers, and students at State Islamic Junior High School 1 in Gorontalo City.

E. Data Processing and Analysis Techniques

This research employed qualitative descriptive analysis to explore and describe the implementation of madrasah regulations regarding rewards and punishments and their contribution to character education. The research aimed to provide factual and accurate descriptions and interpretations of the existing facts.

The data processing followed the framework proposed by Miles and Huberman, as cited by Sugiyono. It involved three stages: data reduction, data presentation (data display), and verification/conclusion drawing. According to Miles and Huberman, the process of qualitative data analysis consists of four activities: field notes, data collection,

data presentation, and drawing conclusions. The following modified diagram illustrates the process tailored to the needs of field research:



Data presentation involves the researcher obtaining data and information from the relevant subjects, which are then presented for discussion to uncover genuine truths. Data verification involves the researcher validating the accuracy of measurable data obtained through informants who deeply understand the issues being investigated. The purpose of data verification is to avoid the presence of subjectivity, which could compromise the quality of this dissertation.

F. Research Objectives and Significances

1. Research Objectives

This research on the implementation of madrasah regulations regarding rewards and punishments and their contribution to character education (A Study at State Islamic Junior High School 1 in Gorontalo City) has several objectives that serve as the framework for the research work. These objectives are as follows:

- a. To understand the implementation of madrasah regulations regarding rewards and punishments at State Islamic Junior High School 1 in Gorontalo City.
- b. To identify, describe, and explore the implementation of character education at State Islamic Junior High School 1 in Gorontalo City.
- c. To analyze and formulate the contribution of madrasah regulations regarding rewards and punishments to character education at State Islamic Junior High School 1 in Gorontalo City.

2. Research Significances

The theoretical significance is providing clear information about implementing madrasah regulations regarding rewards and punishments and their contribution to character education at State Islamic Junior High School 1 in Gorontalo City. The practical significance is contributing to the understanding of the importance of madrasah regulations on punishments and rewards in education as an effort to achieve educational goals by aligning character education that instils values of fitrah (natural disposition), faith, and noble conduct in the learning process at the madrasah.

3. RESULTS AND DISCUSSION

The fundamental aspect of madrasah discipline and how students can experience its authority is by implementing corresponding sanctions. Discipline serves as a means to instil in students an understanding of the authority inherent in the rules, leading to their spontaneous compliance. At State Islamic Junior High School 1 in Gorontalo City, the regulations encompassing punishments and sanctions are developed by the Vice Principal for Student Affairs, along with their team and the guidance and counselling teacher. This formulation undergoes extensive discussion among all members of the school organization, including the principal, teachers, staff, student representatives, and the madrasah committee, to ensure consensus on the regulations that will be enforced within the madrasah.

Findi Zakaria states that the madrasah regulations are effectively communicated to the students during the MATSAMA (Madrasah Student Orientation) by the Vice Principal for Student Affairs. The regulations are introduced during MATSAMA sessions, as well as during the flag-raising ceremonies held every Monday. The importance of madrasah discipline, as outlined in the regulations, is emphasized in the speeches delivered by the ceremony leader. Furthermore, teachers consistently emphasize student discipline during classroom lessons. To ensure a solid understanding and continuous awareness of the madrasah regulations, they are prominently displayed in each classroom for easy visibility by the students.

Nur Fitriany Lihawa also conveys a similar message, stating that at the beginning of entering the madrasah, there is an activity called MATSAMA (Orientation Period for Madrasah Students). In that activity, the admission committee provides materials on discipline and regulations at State Islamic Junior High School 1 in Gorontalo City, covering topics such as the rules for entering the madrasah, the dress code, and the learning process inside the classroom. The presentation on madrasah discipline and regulations is conducted by the Vice Principal, Findi Zakaria.

Understanding the benefits of punishment is an essential requirement in moral development and must be put into practice to communicate it to students effectively. Therefore, the actions taken, including those in dealing with students who commit violations, should reflect these three aspects (cognitive, affective, and psychomotor) to achieve educational goals.

According to Luki Husin:

"The teachers at State Islamic Junior High School 1 in Gorontalo City aim to implement punishments for students who commit violations to modify their behaviour and serve as a preventive measure for other students."

Punishment is considered adequate when it possesses the following characteristics:

1. Clear Objectives:

The punishments at State Islamic Junior High School 1 in Gorontalo City serve a repressive purpose to deter students from committing further violations (to instil fear) and a preventive purpose to deter other students who have not yet committed any violations.

According to Imran Mole:

"Students who arrive late (five minutes or more) to school at 7:00 AM will be punished by memorizing specific verses from the Quran determined by the respective grade levels (VII, VIII, and IX). This violation is recorded by the guidance and counselling teacher in the tardiness violation book. The purpose of this punishment is to emphasize responsibility and discipline. The late arrival of students disrupts the flow of activities such as congregational morning prayers (Dhuha prayer) and Iqro together, as well as the first hour of learning."

The purpose of punishment is not to harm or seek revenge against the students or to satisfy the teachers' anger. Punishment is not intended to frighten students, as its objective is to assist them in improving their behaviour.

2. Immediate and Consistent Punishment

State Islamic Junior High School 1 in Gorontalo City promptly applies disciplinary measures to students who violate rules immediately after the misconduct occurs. Delaying the punishment for undesired behaviour would result in less favourable outcomes. Based on the researcher's observations, students who fail to wear hats or wear incomplete attire with the Student Organization attributes during the flag-raising ceremony on Mondays are segregated from other participants and positioned in the centre of the field, facing the remaining participants. Apart from being exposed to the sun due to their eastward orientation, they also draw the attention of other students.

Consistency is crucial in administering punishments to students for specific behaviours rather than targeting multiple undesirable behaviours or changes desired by teachers. This approach demonstrates the effectiveness of disciplinary measures in State Islamic Junior High School 1 in Gorontalo City in influencing positive changes in student behaviour.

3. Preceded by reprimand and advice

Before punishing students who violate the regulations, teachers at State Islamic Junior High School 1 in Gorontalo City begin with reprimands, advice, or warnings. Based on the researcher's observations, any violation committed by a student is always preceded by a reprimand and advice, whether it is a minor offence such as a student being improperly dressed, where the teacher directly provides a reprimand and instructs the student to tidy up their attire, or more severe offences such as bringing a cellphone, stealing, or engaging in fights. According to Daning Nurhalisa Kairupan's statement:

"The majority of male students who violate the rules at State Islamic Junior High School 1 in Gorontalo City are found to be involved in behaviours such as wearing their shirts or uniforms untucked, leaving the classroom during learning activities to ask for permission from the teacher, some even going to the cafeteria to buy snacks, and being late for morning school."

According to the researcher's interviews and observations, when students at State Islamic Junior High School 1 in Gorontalo City violate the rules, the most effective approach taken by the teachers is to provide admonishment, advice, or warnings.

4. Punishment and Communication

Punishments accompanied by explanations from the respective teachers do not make students feel hurt or develop resentment towards them. Instead, it motivates students to change their behaviour. This approach is also applied by the teachers at State Islamic Junior High School 1 in Gorontalo City. Such communication methods are highly effective in preventing student violations.

The implementation of punishments is carried out when there is no other option or when gentle and positive approaches have failed. Punishments are implemented out of necessity because verbal warnings explaining the purpose and principles containing educational values are no longer adequate. Punishment is the final step in the educational process due to violating the rules. In State Islamic Junior High School 1 in Gorontalo City, verbal advice and warnings are the initial stages of punishment, making them a form of punishment. Based on the statements above, the study will analyze the implementation of madrasah regulations regarding rewards and punishments and their contribution to character education at State Islamic Junior High School 1 in Gorontalo City.

1. Implementation of Madrasah Regulations on Punishment at State Islamic Junior High School 1 in Gorontalo City

This also applies to the regulations in place at State Islamic Junior High School 1 in Gorontalo City. The formulation of regulations includes the desired behaviors of students as well as behaviors that are considered violations. Additionally, sanctions are specified for students who breach these regulations. The presence of madrasah regulations or

disciplinary guidelines greatly assists teachers in dealing with students who have a habit of committing violations.

The unity of teachers in dealing with student misconduct is of great importance. According to the author's observations, the teachers at State Islamic Junior High School 1 in Gorontalo City exhibit unity when addressing student violations. Suharti Odja states that students who break the rules are less likely to appreciate teachers who are disciplined and enforce the rules strictly. In the absence of unity among teachers, students may show less respect for the madrasah regulations, increasing the number of violations.

Yudin Mohamad shares a similar perspective, stating:

"The teachers arrive before 06:50 Wita at State Islamic Junior High School 1 in Gorontalo City. Attendance is recorded using a fingerprint-based system through the Pusaka application and a location tracking feature. Additionally, they ensure to arrive before the gate is closed. This practice is essential because if a teacher responsible for disciplining the students arrives late to the madrasah, it may lead to ridicule from the students if the teacher themselves frequently arrives late. Teachers should strive to be exemplary role models for their students, setting a good example and upholding punctuality."

As a result, students will positively respond to the existing regulations. According to the researcher's analysis, the approach described above aligns with the sanctions outlined in State Islamic Junior High School 1 regulations in Gorontalo City, specifically in Article 9, which includes written warnings acknowledged by the class teacher, guidance counsellor, and parents/guardians.

According to Imran Mole:

"It is handled by four parties: the class teacher, religious subject teachers, the guidance and counselling teacher, and the vice principal for student affairs. If a violation occurs, the first person to handle it is the class teacher. This also applies if the violation is discovered or faced by another teacher. Suppose the class teacher is unable to handle it. In that case, the case is passed on and handled by the guidance and counselling teacher in collaboration with the religious subject teachers and, subsequently, the vice principal for student affairs."

Another type of violation observed by the author at this school occurs immediately after the morning bell rings at 7:00 AM. The entrance gate is closed five minutes later, resulting in late students waiting outside the school premises. Once the gate is reopened by the assigned duty teachers at 7:10 AM, the late students are instructed to enter and form a line. Two duty teachers, Hapsa Igirisa and Elen Arbie (out of five duty teachers), guide the late students by assessing their memorization of specific Quranic verses according to their respective grade levels. Upon successful memorization, the students can enter the classroom, a form of positive disciplinary action.

The significant number of late students on that particular day was primarily due to their reliance on the same free bus service originating from the city's eastern part (Heledulaa et al.). Unfortunately, the bus they were travelling on experienced a breakdown during the journey, delaying their arrival at the school. Eleven students were affected by the bus breakdown, while two others were late due to overcrowding on public transportation (known as "bentor").

After completing their assigned punishments, the students can perform congregational Dhuha prayer as a form of disciplinary action. This practice occurs daily, and once they finish praying, they sign the violation book on the duty teacher's desk. The violation book contains the names of all students in the madrasah. They search for their names and sign in the corresponding column with the date of the violation. This way, students become aware of the number of times they have committed violations. If a student is late to school for the third time, the matter is escalated to the guidance counsellor (guru BK), and a written warning is issued, which is acknowledged by the class teacher and parents/guardians.

According to the researcher's analysis, the effectiveness of punishments for latecomers could be better. While punishments may deter the individual student from repeating the offence, it does not have the same preventive impact on other students since there are almost always latecomers every morning. The most common violation students commit at Islamic Junior High School 1 in Gorontalo City is tardiness, which prevents them from participating in the collective reading of Iqra and congregational Dhuha prayer. Thus, the punishment primarily serves a retributive purpose by deterring individual students from repeating the offense rather than a preventive purpose for other students.

Imran Mole further explains that the school employs various forms of punishment, ranging from verbal reprimands for students using inappropriate language or not adhering to the dress code (such as not wearing the Student Organization attributes) to the most severe punishment involving parents. Offences such as consuming alcohol, smoking within the school premises, and theft result in the students being handed over to their parents for disciplinary action, considered the most severe punishment. However, implementing punishments always involves a process that includes the student, parents/guardians, guidance counsellor, class teacher, religious teacher, vice principal for student affairs, and the school principal.

Yudin Mohamad suggests that these actions are based on the belief that the madrasah aims for academic excellence and strives to develop students' character and morality. It is essential to achieve a balance between these aspects. Therefore, even if a student has good academic performance but frequently violates the rules in the madrasah, it is highly likely that the student will need help progressing to the next level of competency. According to the researcher, the handling and treatment approach employed thus far, even without imposing physical punishment, has been highly effective.

According to the researcher, the approach and treatment implemented by State Islamic Junior High School 1 in Gorontalo City, even without physical punishment, have been highly effective. The school follows established procedures outlined in the regulations for students, involving class teachers, homeroom teachers, religious teachers, guidance and counselling teachers, the vice principal for student affairs, and the school principal in dealing with disciplinary matters. Class teachers also have the authority to handle violations before involving the homeroom teachers, religious teachers, guidance and counselling teachers, the vice principal for student affairs, and the school principal.

Suppose a student is absent from school for more than three days without permission from parents/guardians or a doctor's note for illness. In that case, the homeroom teacher conducts a home visit to investigate why the student's absent. They bring along a declaration form to be filled out by the student, and they also meet with the parents/guardians to discuss the student's misconduct (if the absence was a deliberate act of truancy). The declaration form states that the student will not repeat the violation and is signed by the parents/guardians.

The process of handling violations at State Islamic Junior High School 1 in Gorontalo City can be summarized as follows. However, each teacher has the autonomy to handle student misconduct as long as it remains within the framework of the established procedures and guidelines set by the school.

The process flow for handling rule violations at State Islamic Junior High School 1 in Gorontalo City is as follows:

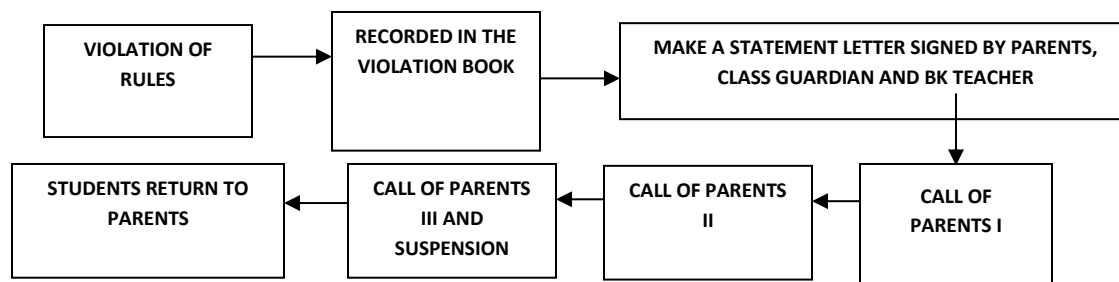


Figure 1. Process flow for handling rule violations at State Islamic Junior High School 1 in Gorontalo City

When inquired about the steps taken by the school when there are violations, the teachers in the research site refer to various measures as "punishment" to address student misconduct. Interestingly, even though these actions aim to evoke embarrassment, they are still referred to as punishments.

According to Karjianto, handling students who violate the rules at State Islamic Junior High School 1 in Gorontalo City takes various forms. This includes giving

reprimands to students who use inappropriate language, providing guidance and conducting cleaning activities in the school environment for students who are late to school, issuing a written statement known to parents/guardians for students who are absent without permission, and involving parents/guardians in cases of theft. The school's punishments do not involve physical treatment or violence. Despite the different forms of handling and the absence of physical punishments, these actions are still referred to as punishments. The goal of administering punishments at State Islamic Junior High School 1 in Gorontalo City is to instil a sense of guilt in students and prevent them from repeating the violations.

Based on the statements made by the headmaster and teachers of State Islamic Junior High School 1 in Gorontalo City, it can be understood that verbal warnings or admonishments are the initial steps teachers take when there is a disciplinary violation. If the violation persists, the next step is to have the student write a statement promising not to repeat the offence. The student's parents or guardians then sign this statement. The most severe punishment in the madrasah is the expulsion of students who commit serious offences, such as getting married, becoming pregnant, drug abuse, or engaging in sexual harassment.

Observing the process of handling rule violations at State Islamic Junior High School 1 in Gorontalo City and based on the author's observations and interviews with teachers and students at the madrasah, it can be concluded that the implementation of punishment in this madrasah follows positive steps that are not burdensome. This indicates that implementing punishment in the madrasah utilises positive and non-oppressive stages in line with the principles of educational discipline.

The principle of "amr ma'ruf nahi munkar" (enjoining good and forbidding evil) is evident in handling violations, which includes advice, guidance, and admonishment. In general, education is considered a form of da'wah (religious outreach) because it involves a relationship between educators and students centred around enjoining good and forbidding evil.

Based on the principle of "amr ma'ruf nahi munkar," education includes commands and prohibitions emphasising advice and guidance. Implementing punishment in education based on this principle is known as the preventive function of punishment. According to the author's observations, this principle is widely applied as an intervention for students who commit violations at State Islamic Junior High School 1 in Gorontalo City.

According to the researcher, the three methods teachers can use to correct student deviations are to educate them, rectify their wrongdoings, and shape their morals and spirituality. Teachers can choose the better option and prioritise what is more important for education and improvement, ultimately leading to the goal of becoming righteous, pious individuals with noble characters.

The form of punishment at State Islamic Junior High School 1 in Gorontalo City is in line with the opinion of Henry A. Paul that the essence of punishment is to blame. Punishment is a form of reproach implied through condemnation, as condemnation is how the environment spontaneously reacts when faced with a violation. The law merely arranges, organizes, and systematizes these spontaneous reactions to deviant behaviour.

The aim of punishment at State Islamic Junior High School 1 in Gorontalo City is twofold. Firstly, it aims to be repressive to prevent students from repeating or committing violations again (deterrence). Secondly, it serves a preventive purpose by allowing other students to learn from the punishment undergone by their peers, thus deterring them from engaging in similar or other violations. Therefore, it is wise for teachers to impose punishments proportionately and to maintain an atmosphere of friendliness and gentleness in appropriate situations.

2. Implementation of character education based on faith and piety at State Islamic Junior High School 1 in Gorontalo City

According to Muhaimin, in the context of education at schools, the curriculum or educational program needs to be designed and directed to assist, guide, train, and create an environment for students to develop and enhance their IQ (Intelligence Quotient), EQ (Emotional Quotient), CQ (Creativity Quotient), and SQ (Spiritual Quotient).

In this context, the author leans more towards SQ education, which involves improving the quality of honesty so that students become individuals who have faith and piety towards Allah, possess noble character, act responsibly in their positions, and exhibit the qualities of sincerity, trustworthiness, conveying the message, and understanding.

Character is closely associated with morals, making it a set of universal human behavioural values encompassing all human activities, whether concerning God, oneself, others, or the environment. These values are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs. To actualize faith and piety-based education in the lives of every student, the cultivation of noble character becomes essential.

According to E. Mulyasa, character education consists of three fundamental elements: knowing, loving, and doing the good. Character education goes beyond teaching right from wrong to students; it involves cultivating habits of goodness so that students understand, feel, and willingly engage in virtuous behaviour. Character education aims to instil positive habits in students, enabling them to comprehend, experience, and actively practice what is morally good. This type of education shares a similar mission with moral education or ethical education, as it seeks to develop individuals who possess strong moral values and exhibit virtuous conduct.

Cultivating character based on faith and piety is necessary to achieve a character rooted in faith and piety, which is the ultimate goal of the educational process and is highly desired by every school that facilitates education. The culture or ethos within a

school plays a crucial role in fostering noble virtues in its community. Therefore, schools are responsible for implementing character education based on faith and piety for their students and building a culture of noble character.

Character development involves the stages of knowing, acting, and habituation. Character is not limited to knowledge alone. A person who possesses knowledge of goodness may only act accordingly if it is ingrained as a habitual practice. Based on the author's observations, the school developed five cultural habits: religiousness, honesty, discipline, social care, and environmental concern, which are instilled in all students at the research site.

According to the interviews, State Islamic Junior High School 1 in Gorontalo City has implemented various extracurricular programs that support character education, aiming to instill togetherness, faith in the Almighty, noble character, creativity, independence, and responsibility. Examining the educational vision of State Islamic Junior High School 1 in Gorontalo City, it is evident that the primary foundation for character development is based on religious principles and the cultivation of faith and piety (noble character).

3. The contribution of school regulations regarding punishment to character education based on faith and piety at State Islamic Junior High School 1 in Gorontalo City

A. Regulations or supporting rules from the Central Government (UU RI) and Regional Regulations (Perda) regarding school discipline and punishment.

Legal basis for rules of procedure/discipline State Islamic Junior High School 1 in Gorontalo City:

1. Law Number 20 of 2003 on the National Education System
2. Government Regulation No. 19 of 2005 on National Education Standards
3. SSN Program of State Islamic Junior High School 1 in Gorontalo City for the academic year 2022/2023
4. Meeting of all OSIS (Student Council) executives with teachers, the school principal, the school committee, and parents of students at State Islamic Junior High School 1 in Gorontalo City regarding the discussion of rules and regulations, prohibitions, and sanctions on September 13, 2022.

In Government Regulation No. 19 of 2005 concerning National Education Standards in Chapter VIII, Article 52, paragraph (1, point g), it states that:

- 1) Academic Regulations
- 2) School Regulations: This pertains to the regulations governing the conduct and discipline of the educational institution, including rules for educators, education

personnel, and students. It also includes guidelines for using and maintaining facilities and infrastructure within the school.

- 3) Participation in maintaining facilities, cleanliness, orderliness, and security of the educational institution.

This reflects the importance of students consistently obeying the school rules so that a sense of order is instilled in them. This aims to guide and direct them towards a specific goal to achieve better results. The best form of discipline is conscious, as obedience and compliance stem from positive initiative, resulting in a high quality of life. Findi Zakaria states that:

"If a student applies awareness, obedience, and compliance in all aspects of life, including learning, following study schedules, and religious obligations, such obedience will yield positive results. When students strive to be orderly, calm, and attentive during class, it will positively impact their academic performance. On the contrary, if students are not diligent and lack discipline in their studies, they are unlikely to achieve good results without proper order and discipline."

The interview results indicate that implementing disciplinary regulations needs to start early to achieve a condition created and formed through behaviours that reflect values such as awareness, obedience, compliance, loyalty, orderliness, and discipline.

Based on the author's observation from March to June 2023, no students have been bringing their mobile phones to school, except during Assessment activities where they can use their phones to communicate with their parents. However, the school has provided a madrasah telephone facility from 07:00 AM to 04:30 PM. This facility allows students to communicate with their parents or guardians when they need to be picked up after school. Interestingly, while the researcher was sitting next to the duty desk, a student borrowed their mobile phone to contact their pick-up person (who was using public transportation called "bentor"). Without hesitation, the researcher handed the phone to the student to adhere to the rule that every teacher must serve the students of State Islamic Junior High School 1 in Gorontalo City.

B. The rules and regulations related to punishment in shaping character

The smoothness of the learning process at State Islamic Junior High School 1 in Gorontalo City is also supported by the school's regulations, which include sanctions as consequences for violations. Discipline is crucial to the rules and regulations shaping students' character. It has been proven that students who adhere to the school's regulations demonstrate consciousness, obedience, loyalty, orderliness, and discipline.

The researcher agrees with the experts mentioned above that character is a person's disposition formed by themselves or influenced by their environment, including the family, school, or community. The implementation of rules and regulations promotes discipline among the students. As Yudin Mohamad emphasises, "All students at State

Islamic Junior High School 1 in Gorontalo City have good character, thanks to the implementation of rules and regulations, which instil discipline and obedience to the established guidelines."

Therefore, punishment is an intentional action taken by teachers to address the misconduct of students and encourage them to rectify their mistakes. Pedagogical punishment should be a deliberate and conscious act as a consequence of a violation. It should at least cause distress and aim toward improvement and awareness of one's wrongdoing.

According to the researchers, these findings indicate a mutual influence between teachers and students. Teachers work based on the demands of their professional calling and conscience. Meanwhile, students listen, obey, and implement what the teachers convey. As a result, the educational goals of shaping mindset, attitude, and behaviour are achieved in learning and cultivating the five cultural values of character at State Islamic Junior High School 1 in Gorontalo City.

CONCLUSION

These core values foster self-awareness, a sense of responsibility, and a deep and unwavering faith in Allah SWT among the students. Implementing madrasah regulations on rewards and punishments plays a crucial role in effectively attaining the educational goals of fostering students with faithfulness and virtuous character qualities. This is evidenced by the students' awareness and adherence to the rules, which have been ingrained through the cultivation of the five core values: religiosity, honesty, discipline, social concern, and environmental awareness.

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