Model of Tadzkiroh Based Character Formation in School

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Abstract
Character formation in school is an effort to assess education output that can be expected to have noble characters started from school. In this effort, model of Tadzkiroh is an innovation to implement character formation by developing character formation through T (Tunjukkan teladan), A (Arahkan), D (Dorong), Z (Zakiyah), K (kontinuitas), I (ingatkan), R (Repetisi), O (Organisasikan), serta H (Heart). Each part of the tadzkiroh acronym is a series of stages of tadzkiroh-based character formation that are interrelated with each other. These steps provide a framework for character formation which leads to the internalization of character values in students
Keywords: Model of Tadzkiroh, Based Character Formation, School

1. Introduction

Education is the process of humanizing mankind to lead them on a better achievement of having gone through the process of education as compared to before. It is hinted that one of the indicators of the success of a process of education is the birth of the output much more education increases both on the cognitive dimension, psychomotor, and affective. It is ironic then considerable hopes when charged at the education process reflected on the empirical level in everyday life.

Almost every day, the media broadcast a variety of immoral acts committed by people who are labeled as House of educated like the Act of corruption, collusion, nepotism, sexual abuse, murder, drugs, and a series of unscrupulous actions others. And then the question then is where the location of the error in the educational world that had experienced significant development in terms of quantity.

Logically, the more the number of educational institutions means more chances to get access to education, the more chance of getting access to education means the more educated people are available, and more a lot of people educated available means the less unscrupulous actions that appear in the center of the social life of society. In the midst of strong defrivasi relative that befell the community against the educational output, character education appears to provide an alternative to the process of education that not only makes learners as a comeback on dimensions cognitive but also on the level of the affective and psychomotor coupled coupled with special characters that could make him be positioning itself proportionally in the midst of the social life of society.

Character education is a very basic needs in the development of a nation remember the character is a prerequisite of the realization of human resource development has become more innovative in catching any opportunities at once have staying power in the face of various obstacles and challenges. Character education brings the spirit of empowerment that has been entrusted to the Constitution which in this case is Law Number 20 Year 2003 about National Education System confirms that the purpose of education is to the development of the learners to become man of faith and piety to God Almighty, noble character, healthy, berimu, accomplished, creative, independent, and become citizens of a democratic and accountable.

In empirical studies, the position of the character education as a very basic requirements in the development of a nation getting affirmation from a yield survey conducted by Jerald Jellison, a psychologist from the University of Southern California, with approximately 24,000 people with an average age of 20-30 years found that the weakening of the character values in the present era. From the results of the survey, it was found that 41% among the respondents never drove the vehicle is drunk or under the influence of narcotics, 33% among the respondents never deceive the people closest to you about something considered important according to personal interest, 38% among the respondents never commit fraud in terms of tax payment, 45% among the respondents never done affair against the legitimate spouse (Lickona, 2009).

The same thing is expressed by Arsyad (2009) that some alarming social phenomena at the moment now that demands the presence of character education as penawarnya like, 1) the rising of violence, 2) the use of bad words, 3) the influence of peer-group which strengthened in acts of violence, 4)) the increase of behaviour self destruct like free sex, drugs, and such, 5) abscuring good and bad moral guidelines, 6) declining work ethic, 7) lack of respect towards children parents and educators, 8) lack a sense of responsibility, 9) the widespread of dishonesty, as well as 10) the growth of suspicion and hatred among fellow (Arsyad, 2009).

Education is an important instrument as well as determining a nation's withdrawal and advanced educational institutions is as its driving force to facilitate the development of character education. Both are one unit which should go hand in hand and balanced, because as already disclosed in the chapter introduction that 80% of a

person's success is determined from a person's characteristics are able to manage potential as well as being able to manage other people. The significance of managing has a positive course that is able to cooperate and implement potential in a creative act (Samani, 2010).

More specifically in the regulations the Minister of National Education Number 22 Year 2006 about standard content of Islamic education in senior high school aims to (1) develop belief through the grant, fertilization, and development knowledge, penghayatan, practice, conditioning, as well as the experiences of the learners about the religion of Islam so that it becomes a human growing muslim faith to God Almighty; (2) realize a human obedient Indonesia religion and noble character that is knowledgeable, diligent man who worship, intelligent, productive, honest, equitable, ethical, disciplined, tolerant (*tasamuh*), maintaining harmony in personal and social as well as developing the culture of religion in the school community.

2. Character Education Concept

Character education is an educational concept with the emphasis on the formation of the character of learners in which the concept of education has been getting considerable attention among education experts. Samani & Haryanto (2011) depicts the character education is meant by a system of cultivation of character values to students at schools that include a component of knowledge, awareness, or willpower, and actions to implement the values the well against God, self, neighbor, neighborhood, or nationality to become human beings kamil. Through character education will be created in the school environment that helps students in the development of ethics, responsibility and teaching model through good character through the universal values (Berkowitz & Bier, 2005) The goal of character education is to make students to be more positive and able to steer themselves in education and student life as well as trying hard ldalam her future goals (Suhono & Utama, 2017). This is done by teaching the students against the basic values of humanity such as honesty, generous, courage, respect or glory.

Character education is an education establishment of the character of learners who have several benefits: (1) the function of the formation and development of potential learners so good minded, good hearted, and well behaved in accordance with the philosophy of life pancasila; (2) the function of the repair and reinforcement, i.e. improve and strengthen the role of the family, education, society, and Governments to participate in the development of potential citizens and nation-building towards a developed nation, independent, and prosperous; (3) the filtering Function, by means of choosing the nation's own culture and the cultures of other Nations that filter does not correspond to the values of the culture and character of the nation's dignity (Fadlillah & Khoirida, 2013).

The third of these functions can be done with the endorsement of the philosophy of pancasila State ideology, and reinforcement of the values and norms of the Constitution of UUD 1945, strengthening the commitment of the national unitary State of the Republic of Indonesia, strengthening values diversity in accordance with the conception of Bhineka Tunggal Ika, and strengthening the nation's competitiveness and excellence for the sustainability of the life of the community, nation, and State Indonesia in the global context (Fadlillah & Khoirida, 2013).

3. Principles of Character Education

Character cannot be developed appropriately and instant, it should be with a long, careful peroses and systematic. The character was formed against the stages of the development of the age of the learners. Based on the thinking of Psychologist Lawrence Kohlberg's (1992) and basic education expert Marlene Lockheed (1990), there are 4 character education to be done 1) stage of understanding and reasoning against the value, 2) application of phase behavior and attitudes towards, and the definition of and reflection to the students of the entire behavior (Majid & Andayani, 2012).

Character education is broad in scope, encompassing various approaches to building good character. Therefore, we need the principles of character education that will be used by schools as a guide in developing character education. Lickona (1996) explains the eleven principles of character education as follow: (1) Promote ethical values as a base character, (2) Identify kerakter in konfrehensif so that includes juice and provoking, behavior, (3) Use a sharp, proactive approach, and effective way to build character, (4) Create social community school has caring, (5) provide an opportunity to students to show good behavior, (6) have coverage against meaningful and challenging curriculum that appreciate all students, are built for success, and help (7) aim at the growth of self motivation of the students, (8) enable the entire school staff as responsible moral community against the character development in schools, (9) the existence of the Division leadership and moral support for character education initiative, (10) Enable family and community members as partners in the business of building character, (11) evaluate characters school staff functions, as teachers of the characters, and positive character manivestasi on the lives of students. The concept becomes famous when not limited to be a concept, but is realized in real life with active spread and practised character values in it.

4. Pillars of Character Education

4.1 Moral Knowing

Miral knowing is the inability of a person to do good even though he has had knowledge of the good of it, because he is not a trained person to do a good (Majid & Andayani, 2012). Departing from it, the success of the character education is heavily dependent on whether or not there is a knowing, loving, and doing.

As the first aspect, moral knowing has six elements: (1) Moral awareness, (2) knowledge of moral values, (3) the determination of the point of view of logic, (4), (5) moral courage to take action and (6) self introduction. The concept of a sixth component must be transferred to the students to fill in the realm of their knowledge. Common sense which is the gift of God is huge for human beings give a positive effect for all learners to improve the behavior of his character. The religion of Islam in the form of guidelines for human intelligence and follow the guiding values of the Godhead.

4.2 Moral Loving

Love is the giver of influence for the strengthening of this aspect of the students to become a human character. Especially on the identity consciousness as follows: (1), (2) sensitivity to the suffering of others, (3) love righteousness, (4) self-control, (5) humility. Being is a form of courage to choose consciously after it closes the possibility of maintaining a passing option followed up with arguments that are responsible, solid and logic (Majid & Andayani, 2012)

4.3 Moral Doing

Since the birth of mankind has need of him to others. Human beings are not probably going to develop if its own, therefore it takes the role of others to survive. Man was born to be useful on other human beings can feel the usability if it is done by real contribution and share it to anyone. For beneficial potential, ability and required skills, both as educators, parents, learners then do motion is sure to do my best to suit the needs of the times.
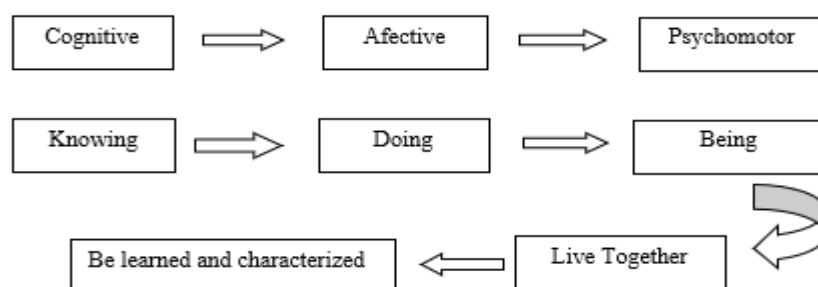
5. The Implementation of Character Education

Basically, before the lively character of the Education Council in recent years, values character education character education, in particular the United Nations, has been introduced by Ki Hajar Dewantara through Basic Grounds Students year 1922 that refer to on the basis of the seven are: (1) the right of a person to organize yourself with the goal of unity in the common life of the Martinet, (2) the teaching means of educating so that his inner independence, his mind, and his energies, (3) education must be in harmony with life, (4) Its own culture in harmony with nature should be able to give you the peace of life, (5) must work according to the will of its own, (6) need to live with the stand alone and (7) and uncommitted, born inner prepared for providing service to the participants students (Mulyasa, 2012).

The spirit of the character education that has been delivered by Ki Hajar Dewantara are then elaborated in some juridical normative-framework as follows: (1) the Constitution of 1945, (2) Act Number 20 of 2003 about National Education System, (3) the Government Regulation Number 19 Year 2005 about education standards, (4) Permendiknas Number 39 of 2008 about Coaching Student, (5) Permendiknas Number 22 Year 2006 about Content Standard, (5) Permendiknas Number 23 of 2006 about standard of Graduates Competency, (6) National medium-term Government plan 2010-2014, and Stategic Planning of Kemendiknas of 2010-2014, (7) JUNIOR Coaching Directorate Renstra Tahun 2010-2014 (Asmani, 2011).

This is the basis of how the framework implementation of character education are imbued by Pancasila pillars described by Muchlas Samani as follows: (1) a character that is sourced from the hearts of sports among other believers and cautious, thankful, honest, reliable, fair, orderly, patient, disciplined, obey the rules, responsibility, empathy, compassion, have dared to take the risk, perseverance, respect the environment, willing to sacrifice, and soulless patriotic, (2) characters from though thought among other intelligent, critical, analytical, innovative, creative, curious, productive, reflective, and the science and technology beorientasi, (3) a character that is sourced from sports, among others, clean and healthy, sportive, tough, reliable, durable, powerful, cooperative, determinatives, competitive, upbeat, tenacious, persistent, and (4) the character that comes on sense though derived from humanity, appreciate, love, mutual, togetherness, friendly, caring, respectful, tolerant, nationalist, worldwide, give priority to the public interest, love the motherland, proud to use the language of Indonesia, proudly use products Indonesia, dynamic, hard work, and a work ethnic (Samani & Haryanto, 2011).

In its implementation, character education could not be released from the three aspects of education which in this case is the cognitive, affective, and psychomotor yan hierarchically described by Barnawi & Arifin (2012) as follows:

Picture 1. The Educational Aspect of the Hierarchy

The hierarchy in the chart above shows that the implementation of character education oriented on increasing insights, behaviours, and skills with three apspek based education with the goal of accomplishing the end i.e. learned and characterized. The expected character was not cut out of the original culture of Indonesia as the embodiment of nationalism and loaded cargo of religion (Barnawi & Arifin, 2012)

6. Character Education Strategies

The success of the character education in the implementation could not be released from the strategy that is applied. According to Dalimunthe (2015) the most character education strategy cannot be seen integrating values and ethics in the subjects, the internalization of positive values inculcated by all the citizens of the school, comprising educators, educational personnel, and learners, conditioning and practice, awarding examples and role models, the creation of the characteristic atmosphere of the school, as well as pembudayaan (Dalimunthe, 2015).

Integrating values and ethics in the subjects is an effort to put all the subjects as a medium transformation of character values on learners. In this context, the introduction of values knowledge through teaching materials is still allowed but not the emphasis. That is emphasized or preferred is the integration of character values through activities in the learning process.

The strategy of character education by integrating the character values in the curriculum can be done by making the character education as a separate subject or meingintegrasikannya with subjects that are relevant to development of character education i.e. subjects of religion and PPKN as well as character education (Kesuma at al, 2012). In its implementation, each subject was given the integration of all values but some major value though doesn't mean that these other values may not be integrated into subjects as mentioned. Thus each subject focuses on the cultivation of the main values that are considered closest to the characteristics of the subjects concerned. According to Wibowo (2013) strategy of planting mainstream values into the subjects described in the following table:

Tabel 1. The Strategy in Implementing the Main Values to Subjects

No	Subject	Main Value
1	Religious Education	Religious, honest, polite, disciplined, responsible, knowledgeable, curious, confident, respecting diversity, obedient to social rules, healthy lifestyle, aware of rights and obligations, hard work, and caring.
2	Citizenship Education	Nationalists, obedient to social rules, democratic, honest, respect diversity, are aware of their rights and obligations, work hard, and care.
3	Indonesian Language	Logical thinking, critical, creative and innovative, confident, responsible, curious, polite, and nationalist.
4	Social Science	Nationalists, respect for diversity, think logically, are critical, creative, and innovative, care for social and environment, have business spirit, be honest, and work hard.
5	Natural Science	Want to know, think logically, critically, creatively and innovatively, honestly, healthy lifestyle, self-confidence, respect for security, discipline, independence, responsibility, care for the environment, and love of science.
6	English Language	Respect for diversity, courtesy, confidence, independence, cooperation, and obedience to social rules.
7	Art and Culture	Respect diversity, nationalism, and respect for the work of others, curious, honest, disciplined and democratic.
8	Health, Sport and Physic Education	Healthy living, hard work, discipline, honest, confident, independent, respecting the work of others
9	Skill	Think logically, critically, creatively, and innovatively, independently, responsibly, and respect the work of others.
10	Local Subject	Respect diversity, respect the work of others, nationalists, and care.

In relation to the internalization of positive values inculcated by all the citizens of the school consist of produce educators, educators, and learners, reflected that need to exist in common perception by all elements that are present in schools in connection with character education. Character education that is only understood by some elements in the school environment is likely to be producing different interpretations so that the result will not be the maximum.

Conditioning and exercise is the next character education strategy as described by Tafsir (2004) that Imam Al-Ghazali urged to familiarize yourself in goodness as with stroking the head of orphans because of the the conditioning it will pop up the impetus which performed with conscious so that so that ultimately shape the form of the characters, that is, an activity that is done automatically due to the impetus of the soul. The link between exercise and conditioning with a character that hinted at the need to eliminate all the deplorable habit that is already outlined in the religion of Islam and keep away from such despicable deeds, then familiarize customs a good habit, do it and love her (Zubaidi, 2012).

The next strategy is awarding examples and role models, where educators play a role that is very strategic in providing example related to the values of the characters want to instil in learners. This is emphasized by the Ramayulis confirmed that the example of the idolized figure is a great thing to note. Example of educators is to success in preparing and shaping the character of learners. This is because educators are the best figures in view of learners will identify as a role model whom he turned itself on every aspect of his life or the figure of the educators will be imprinted in the soul and perasaanya and reflected in his speech and his actions (Ramayulis, 2005).

Based on the above, the exposure can be understood is a character formation not only deals with the theoretical dimension without any reinforcement on a practical dimension. Consequently, the theory of konstruktivistik has a character formation has accelerate the dynamics of a fairly intense. Character education is characterised by the development of the values of religious character, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, nationality, love of the fatherland, to appreciate the achievements, friendly/ communicative, peace-loving, an avid reader, care for the environment, social care, and responsibility are inseparable from the establishment of the konstruktivistik theory in which the character of learners described as a dynamic process and should not be put them in a position taken for granted. In this context, the theory of contstructivistic which has essence where learners should discover and transforming a complex information to other situations, and if desired, the information belongs to them alone. So in the learning process, learners build their own knowledge with their active involvement in teaching and learning activities.

7. Tadzkiroh as a Model of Character Formation Model

Formation of modelling from the side characters are described by Ramli (2011) which in this case is divided into two models which in this case is a model of integration and model of conditioning. Two models of the formation of the character were further developed in implementation of character education in Indonesia. What is described by the shows need for Ramli Mansyur synergy between strengthening character education with the rules as well as conditioning as his supporters.

Next to that, the Dewi & Marzuki (2018) in her research suggests that the model of the formation of character at least can be done by applying two models which in this case are, 1) the model of the character education through school life, vision, mission the school, the teacher's example, enforcement of rules and discipline, 2) educational model characters using the method or model of learning. Two models of the formation of the character show the need for a normative juridical framework applicable to the institution in supporting the formation of character. It cannot be denied that the position of the vision and mission of the institution as a magnum opus policy development institution can be a springboard in strengthen character education that is applied.

Character is formed not easy, has various forms and variations based on philosophical foundation and pedagogic with the models of internalization of character formation is as follows, 1) knowing the Good by creating the characters, not just simply knowing about things that are good, but they should be able to understand why these things need to be done, 2) feeling the Good by trying to evoke a sense of love for doing good deeds. Here the children are trained to feel the effects of good deeds he had done. When "feeling the good" is already embedded within them, it will be the incredible power of in a person to do good or avoid negative deeds, 3) Acting the Good by training students to do because without doing what is already known or perceived by a person, there will be no meaning. During this just exhortation alone, but do something good it must be trained, and become a part of everyday life (Sayogi, 2010).

Character is formed not easy, has various forms and variations based on its philosophical foundation and pedagogic with the models of internalization of character formation. One of the models is *Tadzkiroh* (Abdul Majid and Dian Andayani, 2011). Tadzkiroh concept can be seen as a model for delivering the pupil in order to continually cultivate, maintain and foster a sense of faith that have been inspired by God in order to get a form of its essence that is pious charity are framed with worship sincere mood gave birth to the airy and pleasure over the Ordinance of God.

Tadzkiroh as a model of character formation gives a character pattern that refers to efforts to strengthen the human nature of the person whose character values are immanent. In its development, the tadzkiroh-based character formation model is a translation of several acronyms namely T (Tunjukkan teladan), A (Arahkan), D (Dorong), Z (Zakiyah), K (kontinuitas), I (ingatkan), R (Repetisi), O (Organisasikan), serta H (Heart). Each part of the tadzkiroh acronym is a series of stages of tadzkiroh-based character formation that are interrelated with each other. Tadzkiroh is a model of character formation which essentially makes character as an immanent value to the soul of students.

The internalization of the character values in students starts from the exemplary nature that must be demonstrated by various parties in the education center in the form of family, community schools which are then followed by directing and encouraging students to implement character values in the character education locus in Indonesia is built on religion, tolerance, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendship / communicative, peace-loving, fond of reading, caring for the environment, caring social, and responsibility. The next step is to purify the souls of students on an ongoing basis by constantly reminding them with repetition and being organized to become an immanent value in the heart.

8. Conclussion

Character is a value that begins to fade away in students as a young generation that becomes a threat to the continuation of nation's development in the future. In this context, education must be present to strengthen the process of forming the character of students by carrying out various innovations in character building models. One model of character formation is tadzkiroh which provides a framework for character formation which leads to the internalization of character values in students.

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