THE ROLE OF THE TEACHER IN IMPLEMENTING THE INCULCATION OF EDUCATIONAL VALUES. AL-QURAN AND HADITH-BASED CHARACTERS AT SMP PLUS DARUL ILMI MURNI, DELI SERDANG REGENCY

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Abstract: The purpose of this study was to determine the teacher's role in implementing the inculcation of educational values. Al-Quran and Hadith-based characters at SMP Plus Darul Ilmi Murni, Deli Serdang Regency. The method in this research is descriptive qualitative. Data collection techniques using observation, interviews and documentation studies. Data analysis was carried out using interactive model data analysis techniques consisting of data collection, data testing, data reduction and drawing conclusions. The results of this study illustrate that the teacher plays a role in compiling and developing curriculum, syllabus, lesson plans, teaching materials, and methods by integrating with the Al-Quran and Hadith, as well as conveying advice and examples to students. Parents participate and support by educating, supervising, and setting an example in the family environment.

Keywords: The Role of the Teacher, Character Education, Values of the Qur'an and Hadith

Introduction

Education at this time, seems to be directed at the provision of knowledge to acquire intellectual intelligence and technology mastery skills only (Faqihuddin, 2021). However, spiritual and moral intelligence that leads to changes in noble behavior in accordance with the demands taught in the Qur'an and Hadith tends to be ignored. This can ultimately result in decadence or a decline in the morals and morals of students. This statement is in line with Sudarsono's expression quoted by Soedijarto saying that the results of education do produce smart people, but they lose their honest and humble character.

For this reason, education must be able to express itself in balance, cohesiveness and high dynamics. However, noble values in respecting human dignity should not be forgotten, let alone be eliminated (Ibrahim, 2018). The impression is, students are constantly forced to prepare themselves to face the current digitalized world, but students are not equipped with the values of goodness and truth within themselves, so

that when students are unable to align themselves with the changing times, what happens is a loss of confidence. self, identity, stress and other negative traits.

Likewise with the current condition of the character of the nation's children, through various electronic media and phenomena that occur in society, character decadence still occurs where students are used as actors in their school environment or outside the school environment or in the community. Several character decadences such as acts of violence (bullying) committed by students or students, destruction of public facilities, brawls among students, use of illegal drugs, persecution (arbitrary hunting) of teachers and fellow students, sexual harassment and other immoral or immoral acts have clearly occurred in the midst of society (Maunah, 2015). This shows that the current condition of the nation's character, which continues to be unstable, is in a very apprehensive state.

Strengthening character education is designed to be able to integrate, deepen, expand, and align various character education programs and activities that have been implemented before until now (Budhiman, 2017). Integrating character education in this case is in the form of integrating activities in class/outside the classroom at school, and outside of school (community); integration into intracurricular, co-curricular, and extracurricular activities; involving all members of the school, family and community; deepening and expanding character development through various positive activities, adding student learning activities, and rearranging study time; then alignment in the form of adjustments to the teacher's main tasks, school-based management, and school committee functions according to the needs of strengthening character education.

Instilling character education in Islamic teachings has been carried out since the sending of the Prophet Muhammad. to the surface of the earth. The inculcation of morals or character in humans is in line with what was the main mission of the Prophet Muhammad. Likewise, the Qur'an contains many values of character education or contains instructions to prioritize character education to be applied in real life which is carried out by humans every day.

The values of character education as mentioned above, have essentially been recommended by Allah SWT. and Rasulullah saw. with evidence of the verses of the Koran and the Hadith of the Prophet. which contains instructions to humans to apply the values of character education in everyday life (QS. Luqman/31:17-18, QS. al-Baqarah/2:126, QS. ar-Ra'du/13:11 , QS. al-Maidah / 5: 2, QS. al-Ahzab / 33:70, etc.). Of course, there are many more values of character education whose basis and basis or so-called basis are from the Qur'an and the Hadith of the Prophet.

Implementation of character education other than through the learning process can be done through the transformation of school culture (school culture) and habituation through self-development activities (extracurriculars). Schools should not focus on efforts to create graduates who are smart individuals and have academic and non-academic achievements without being involved in producing graduates with character. If the values of character education have been made the main target in a vision of schools and other educational institutions, then the competence of students will appear

in the fields of attitudes, knowledge and skills. This study aims to get a more detailed and in-depth picture of the role of a teacher in implementing educational values. character based on the Koran and Hadith in students at SMP Plus Darul Ilmi Murni, Deli Serdang Regency.

Literature Review

1. Character building

The term education cannot be separated from character. It can also be understood that between education and character are related and interrelated and complement each other. Education is intended so that a person has good character, and in character a process is needed so that a person has a character predicate, namely through the educational process. Character education can be interpreted as an educational process for students in developing their character through the process of learning and teaching.

This is as expressed by Muchlas and Hariyanto that character education is a process of developing good character (good character) that is attached to students through the practice and teaching of several moral values and through ways of determining a polite and good provision that related to God and to humans themselves (Faqihuddin, 2021). Also added by Ramadhan et al., (2021) stated that character education is moral education that comes into contact with the realms of knowledge (cognitive), attitudes (affective) and skills (psychomotor). Several opinions regarding the meaning of character education, it was concluded that character education is an effort made in a conscious state by adults through a process of mentoring and education whose purpose is to develop the values of wisdom in every human being so that he can have noble character.

The purpose of character education is: a). Developing the heart/conscience/affective potential of students as human beings and citizens who have cultural values and national character; b) Develop the habits and behavior of students who are commendable and in line with universal values and religious national cultural traditions; c) Instill a spirit of leadership and responsibility for students as the nation's next generation; d) Develop the ability of students to become independent, creative, national-minded human beings; e) Developing a school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full of dignity.

Good and bad character is caused by several factors. These factors will color and shape human character or behavior. And the expected human behavior or character, namely noble character. Character education experts have classified factors that can influence character education into factors that are: First, internal factors are supporting/inhibiting factors that come from within the individual. According to Muqowim, one of the internal factors that is closely related to the personality/early character of students is soft skills. Soft skills are basically a person's skills in dealing with other people (interpersonal skills) and skills in self-regulation (intrapersonal skills)

that are able to develop maximum performance (Muqowim, 2012). Further explained matters relating to internal factors that support and hinder character education such as: 1) Instinct or Instinct; 2) Customs/Customs; 3) Will/Intention (Iradah); 4) Conscience/Inner Voice (Dlamir); 5) Heredity.-Second, Factor_External. As for the external factors that influence the formation of character education are: 1) Education; 2) Environment.

2. Implementation-Character Education-in Learning

Character-education can be implemented in Teaching and Learning Activities (KBM) or the learning process in class. Through the learning process, an awareness of the recognition and importance of the values in character education is obtained. The learning process that is carried out in class on a regular schedule and has been determined by the school should be able to create students or students to become noble people who have character or traits such as being religious, nationalist, independent, mutual cooperation, integrity, discipline, honest, polite towards whomever. alone, caring, and others (Ramadhan et al., 2021).

Many values that should be given by the school or educators to students are in the form of character education values. This becomes very difficult if these values are given and instilled in students with the same intensity in each subject. To overcome this, it is necessary to have urgent and main values to be instilled as a starting point for other values. Furthermore, to help focus on instilling these main values, it is necessary to group values that are almost the same in meaning which can then be integrated into appropriate subjects. As in the subjects of PPKn and Islamic Religious Education and Characteristics, many nationalist, religious, independent, mutual cooperation and integrity values are introduced.

The implementation of character education values in the learning process can be carried out through several stages. The first stage begins with planning and continues with the second stage, namely implementation and the third stage, namely learning evaluation in all subjects taught at school. At each stage it is necessary to prepare a syllabus, Learning Implementation Plan (RPP) and teaching materials or books that have been designed and modified to fit the concept that is integrated with the values of character education that you want to apply both in the syllabus, learning implementation plan (RPP) and other materials. teach. The easiest way so that the syllabus, lesson plans (RPP) and teaching materials can be integrated with the values of character education is by adapting the syllabus, lesson plans (RPP) and teaching materials that already exist and then adding new learning activities. is facilitating by introducing the values of character education contained in lessons, realizing the importance of values, and internalizing values (Fathurrohman, 2017).

Method

This research is included in the category of field research (Setiawan & Abrianto, 2019). Field research is research that is carried out directly to research locations (Sugiyono, 2010). When viewed from the nature of the data, this research is included in the category of qualitative research (Sugiyono, 2015). Instruments or data collection tools used in this research are: interviews, observation, documentation by searching for important documents that have anything to do with problems in research.

The data analysis technique in this study refers to concepts from Miles and Hubberman. The data that has been collected from observations, interviews, and documents is then analyzed using an interactive model through the data reduction stage in the form of reducing or cutting unnecessary data; data displays; conlusion (Miles & Huberman, 1992). This research in guaranteeing the validity of the data uses triangulation. Triangulation is the most common way to increase data validity in qualitative research. In this regard, it is stated that there are four kinds of triangulation techniques used, namely: 1) data/source triangulation, 2) researcher triangulation, 3) methodological triangulation, 4) theoretical triangulation (Suharsimi Arikunto, 2002).

Result and Discussion

Teachers are people who are responsible for educating students, for this reason teachers with full dedication and loyalty try to guide and foster children so that in the future they become people who are useful for the nation and the nation. The task of an Islamic religious education teacher is not only to make children smart, intelligent and insightful, but also to equip students with values and norms that prepare them to be responsible people for themselves, others and society. Students themselves are indeed the main subject in education, but teachers also have an important role in their success. The teacher is a person whose job is to care for or guide students so that they can develop good potentials and positive characters in themselves so that they are beneficial for themselves and are able to glorify life together.

It is clear that the teacher is one of the important elements of the educational process. Teachers in the educational process must really be a source for students to develop their potential, character, morality, and intellect. So in this case the competencies of a teacher must be maximized so that his role as an agent of change, especially in terms of overcoming disciplinary behavior in schools can be carried out optimally.

Teachers at SMP Plus Darul Ilmi Murni strongly support the implementation of character values based on the Koran and Hadith, seen in compiling and implementing learning tools in the learning process by integrating them with character education values. Likewise, in intracurricular and extracurricular activities the teacher always starts by reading bismillah and prayer, providing motivation and inspiration in the form of conveying the intent and benefits of the learning and activities carried out, giving advice and also praising students, on the other hand the teacher is also a role model by presenting and show good character in attitudes and daily behavior including in learning.

With support from teachers in implementing the values of character education based on the Koran and hadith, the hopes and goals in forming a Quranic generation will be realized. This shows how solid and good the cooperation is built in realizing the school's vision.

The paradigm of smart and good schools, academic teaching and character education are two sides of a coin that are inseparable from one another. When done

effectively, both occur simultaneously and support each other. Good teaching or learning depends on the teacher's ability to apply it.

As the Qur'an provides instructions so that in a container, organization, group so that conflicts, disputes, disputes do not arise which result in the destruction of unity, the collapse of the leadership mechanism that has been fostered so that the programs that have been prepared are not carried out and do not materialize. Word of God Q.S. Al-Anfal/8:46:

$$\text{وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَـٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ}$$

M. Quraish Shihab interpreted the verse above as obeying Allah by fulfilling all His commands and prohibitions. Leave strife and strife that make you scattered and weak. Be patient in facing all the difficulties and obstacles in the war. Verily, Allah is with those who are patient by giving support, encouragement and good protection.

The interpretation above shows the organizing process which emphasizes the importance of creating a unified whole, cooperation and mutual assistance and support. So that there will be a complete unity, mutual support, solidarity and the creation of sound mechanisms and systems so that activities run smoothly, are stable and easily achieve the goals set.

It can be seen that the learning process carried out by the teacher has applied religious values such as reading prayers when they want to start learning and closing learning so that students get used to everyday life. Learning activities are also in accordance with the lesson plans. In the learning process it has also been embedded in a learning process based on the Qur'an and Hadith, so that students apply what is done by the teacher. Striving to implement the values of character education, the teacher becomes a motivator, inspirer and role model that students should emulate and follow in their behavior. The attitude and all movements of a teacher's behavior wherever they are will be a role model for students or teachers as a mirror that will be seen, paid attention to and followed by all their steps.

With regard to the teacher's role in compiling and implementing learning tools, Novia Faradila et al found that to plan learning, teachers plan and develop a management system that includes: curriculum administration and organization, management and manpower, management of facilities and infrastructure, management of financing, management of educational media , and management of relations with the community, which plans the management of the implementation of relevant, effective and efficient learning processes that support the achievement of educational goals. So this work requires focus, and cooperation from all parties.

Doni Putra in his dissertation relates to the role of the teacher, that the teacher teaches knowledge that can lead to guidance in the path of Allah. Furthermore, the knowledge that students are looking for is knowledge that can draw closer to Allah, teachers who teach knowledge to students and explain knowledge of things that can bring students close to Allah which begins with the closeness of the teacher to Allah.

Furthermore, this closeness makes students fear only Allah, so a student seeks knowledge and a teacher who can bring him closer and increase his fear of Allah, the teacher explains knowledge to students who can make students fear only Allah, not creatures. School leaders make curriculum and policies that can bring the school community, namely students and teachers close to Allah and khauf or fear of Allah (taqwa). So it is the principal who has a stake in making the school environment a person who fears Allah SWT.

According to Mulyasa, that the function of a teacher is not just giving material in class or giving lessons but has functions and duties and responsibilities that must be borne, namely as parents in schools who are full of affection to provide guidance, advice, guidance so that later after children or students have finished studying at school, become children or students who excel and have good character.

Therefore, teachers as educators in interacting with their students should set an example in the socialization process with other parties, such as when interacting with students, fellow teachers, principals and employees. Educational interactions that occur in society actually have a very large influence on the development of students when they are in their community environment. Sometimes the interaction of the community also influences the classroom and school environment.

According to Ibnu Khaldun, the figure of an educator can make students have noble personalities, because educators have the responsibility to educate the lives of students, so that each student receives influence from a person or group of people who carry out educational activities.

Ulwan further explained that there are five learning strategies that build character: (1) exemplary, (2) habits, (3) advice, (4) giving attention, and (5) giving punishment. In line with the results of Dewi Purnama Sari's research that in developing character through formal education, it must be based on several principles and strategies. Among others are; a). Using the exemplary principle of all parties, including parents, teachers, communities and leaders, b). Using the principle of continuity and routine, namely continuous habituation in all aspects of life, and c). Using the principle of awareness, namely awareness to act in accordance with the values of the characters being taught. One strategy that really needs to be considered in character education is to create a conducive learning environment so that children can learn effectively in an atmosphere that provides a sense of security, rewards without threats, and provides encouragement.

With regard to advice, it means that the teacher must have good and effective communication skills, so that students are willing and enthusiastic about listening which in the end it is hoped that awareness will arise to carry out the advice conveyed.

The teacher's strategy for instilling values about character in the implementation step of this learning is as shown in table 4.1 below:

Table 4.1 : Internalization of Values, Characters in Learning Activities

No.	Behavioral Stages. Teacher	Values Embedded
1	Teacher arrives at school on time	Discipline
2	When the teacher enters the classroom, say	Caring, polite

	hello and greetings in a friendly manner.	
3	Pray together before class begins.	Religious
4	The teacher checks the attendance of students.	Discipline
5	The teacher invites students to pray for students who are unable to attend due to illness for a speedy recovery.	Caring, religious
6	The teacher believes that every student must come on time.	Discipline
7	The teacher reprimands students who come late politely	Polite, caring, disciplined
8	The teacher connects the material to be studied with the values of character education	Critical

In fact, Islam also regulates communication. Islamic communication is the process of conveying messages between humans based on Islamic teachings. This understanding shows that Islamic communication is a way of communicating that is Islamic in nature (not contrary to Islamic teachings). For this reason, in Islam it has been regulated how communication should be carried out, and communication between educators and students cannot be separated from ethical aspects, because ethics is the basis of every behavior, including communication behavior. What has been done by the teachers at SMP Plus Darul Ilmi Murni has shown Islamic communication, namely by conveying messages and learning materials well and accompanied by good advice that can motivate and inspire students.

As McCorskey & McVetta's view that the success of educators and students in learning requires effective communication in class. Effective communication will work well if educators master these skills, so teachers must communicate effectively so that it is expected to motivate students to learn, so that the character of students will gradually be formed.

Pianta also revealed that the quality of teachers' interactions with children is influenced by a variety of teacher characteristics. Educators are expected to have sufficient knowledge, attitudes and skills in facilitating and guiding students. The physical and mental health of educators must also be continuously improved, not to weaken or reach depression and stress levels. Because educators who are physically and mentally weak will have an effect on how to communicate that is less than optimal so that it also has an effect on changing the character of students.

As in a study found that depressed educators may be emotionally exhausted and less able to provide high-quality guidance and services, which in turn will make it difficult for them to change the negative impact on student development.

As Kirschenbaum revealed that character education is a process of habituation that takes a long time, is continuous, integrated, and comprehensive in the classroom and activities outside the classroom. Therefore, character education combines elements of the hidden curriculum with the academic curriculum. The hidden curriculum includes exemplary educators, harmonious relations between members of school institutions

(universities), diversity of students, learning processes, learning assessments, management. For this reason, the teacher's role is very important and strategic in implementing character values which ends in the formation of noble character in students.

Then continued by Saptono that character education is education by instilling good values in individuals based on individual and community policies. The good values contained in society are in the form of written and unwritten values that have been mutually agreed upon by the community. The role model of the teacher in displaying character values in their daily lives is very much needed by students.

Character education implemented in schools begins with instilling values and norms in students through educators and educational staff as student role models. Exemplary that can be imitated by students at school in the form of providing learning both in terms of religion and values and social norms in life. Through direct learning by the school, it is hoped that students can grow into individuals who have a high social spirit, respect others, be fair, and think critically. Character education applied in schools is a means of empowerment and humanity. Therefore, if knowledge about individual character can be known, it can be seen how the individual behaves according to the existing conditions.

Character can also be referred to as morals that are owned by each individual. Character is the attitude shown by someone in dealing with various situations. Thus, character education not only provides learning about what is right and what is wrong, but also instills habits about everything that is good so that children understand, are able, and want to do good things. When the teacher wants to build a type of character in students, it means that the teacher wants students to be able to understand, pay attention to, and carry out these character values, even though they have to face challenges and pressure from outside or within themselves. In other words, students have the awareness to force themselves to carry out these values.

Teachers in carrying out their roles, especially in supporting the implementation of educational values. Qur'an and Hadith-based characters in schools do not necessarily go well. Because of course there are things that cannot be avoided such as miscommunication with students and parents of students, etc.

As Sudarwan Danim stated that in order to improve the quality of education in schools, there are five factors that must really be considered and dominate in education, namely the leadership of school principals, teachers (educators), students, curriculum, and collaboration networks.

The teacher becomes a character who plays a role in compiling material, holding extracurricular activities, teaching students to socialize in a quality way and so on. All of that is made, compiled, executed, and accounted for both formally and morally. Without good cooperation between teachers and parents, education in schools will not run well. In the learning process the teacher must always coordinate with parents to create students who have the character of the Koran and Hadith, such as praying

tahadjud, reading the Koran, helping parents. Parents also always send photos of student activities at home so that there is coordination between teachers and parents.

According to Imam Al-Ghazali's opinion in Muhammad Athiyah Al-Abrasy there are conditions, namely, having compassionate nature towards students, and being able to treat their students like parents treat their children, being sincere in doing and working to educate their students without expecting direct rewards in the form of material from students or their parents, can provide solutions for students to avoid disgraceful actions or bad character with smooth language and satire without going through frank talk even harsh language and teachers should have the confidence to always convey their knowledge to students and must maintain honesty.

The successful implementation of character education in the learning process by teachers needs to be supported by a conducive classroom atmosphere, which means that there is good, harmonious, mutual trust, mutual support, as well as attention and care.

As Watson's research results state that there are four conditions for the class to be able to support the success of character education, namely: 1) There is a warm, supportive and trusting relationship between teacher and child, 2) The classroom needs to be a caring and democratic community where the needs of every child competence, autonomy, and sense of belonging are fulfilled, 3) Children need opportunities to discuss and improve their understanding of character values and the way they apply them to everyday life in the classroom, 4) Teachers need to use proactive control techniques and reactive to help children act according to prosocial values and that promote character education goals.

In order for the learning process to be effective, the role of the teacher as a role model is very important and decisive. In addition, habituation creates conditions and reinforcement that allows students in their educational units, at home, in their community to get used to behaving according to prevailing values. The process of cultivating and empowering which includes giving examples, learning, habituating, and strengthening must be developed thoroughly and continuously.

In essence, teachers must be able to compile and apply learning tools that are integrated with the values of character education based on the Koran and hadith, able to understand the material being taught by being able to communicate well so that students are happy, interested, and concerned so that interest is able to make students understand with the material presented and motivated and inspired. That's why teachers are expected to be professional, especially always conveying to students that what is conveyed is something extraordinary, special, important for the success of students in the future so that students don't pretend to pay attention, their minds don't fly to and fro or in various directions. the world but are aware that what is conveyed is something of value or value. In addition, the teacher must also be a role model, a model, a figure that is imitated by students in displaying and demonstrating noble character in their daily attitudes and behavior.

Conclusion

The role of the teacher in implementing the inculcation of character education values based on the Koran and Hadith in students at SMP Plus Darul Ilmi Murni, Deli Serdang Regency, is as a compiler and implementer of the Learning Implementation Plan (RPP) which has been integrated with character values, as motivator and inspiration for students in understanding and instilling character values, as well as being a role model in demonstrating and displaying character values in their lives.

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