CHAPTER I

INTRODUCTION

A. Background of the Study

Education is a process of transformation knowledge towards the repairing, strengthening, and perfecting of all human potential. Therefore, training doesn't know time and space; it is not limited by the thick walls of the school and also the narrowness of the time learning in the classroom. Education takes place throughout life and can be done anywhere and anytime a human being willing and able to do the educational process. Education can be defined as a human endeavour in building his personality by the values and culture that exists within the society. [1] Moh. Roqib also quoted the opinion of H. Ali Saifullah in his book "*Education, Teaching, and Culture: Education as a Symptom of Culture*" that education is generally aimed at instilling specific values and norms as stipulated in the philosophy of education, namely the value or criteria upheld by an educational institution. [2] Human needs of education are something very absolute in this life, and humans cannot be separated from educational activities. In the opinion of John Dewey quoted by Fatah Yasin that education is one of the necessities of life to human form and prepare to live with his discipline. [3]

From some sense of education above, then it can be understood that education is not merely a process of transfer knowledge, but more than that, even education is also a transfer value. Through the process of knowledge transfer and value this, learners are expected to have extensive knowledge and also the high morals, good morals against

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[1]   Fatah Yasin, *Dimensi-dimensi Pendidikan Islam,* (Malang: UIN-Malang Press, 2008), p. 15.

[2]   Moh. Roqib, *Ilmu Pendidikan Islam,* (Yogyakarta: Lkis, 2009), p. 17.

[3]   Fatah Yasin, *Dimensi-dimensi Pendidikan Islam, Op.cit,* p. 15.

God, morals against fellow human beings, as well as attitudes towards nature. Morals are all things that have been firmly entrenched in one's self, which acts without thinking it through first.

The educational activity aims to generate human resources competitive and able to survive in the face of wave dynamics. [4] The purpose of education as stated in the statutes of the national education system is confirmed that the goal of civic culture is the development of potential learners in order to become a man of faith and pious to God Almighty, precious, healthy, have learned, accomplished, creative, independent, and become citizens of a democratic and accountable. [5]

Based on the national educational goals, then in practice, it takes an educational concept that is completed by the nature of humanity. However, the fact that it does not fit in the expected. In the world of education, developing various forms of behaviour that is often entirely incompatible, even contradictory with values of morality. Its ways are diverse, ranging from the action of the educators that do not reflect the soul of educational, business in school, bureaucracy, violence, and conduct more and more away from the corridors of morality.

In the practice of national education nowadays, there is a distortion between the national education goals with social reality. Various national phenomena showed distressing symptoms related to character generation and the elite of the nation. Even more worrying is that the nation's character lapses do little that happened in education itself, also done by principals of schooling.

The alarming phenomena of which we can see from the published news media often makes us sad to hear it, fights, free association, student learners and learners involved drug cases, teens school age who commit immoral acts, to the students of elementary school which

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[4]   Muh. Takdir, *Pendidikan yang Mencerahkan,* (Malang: UMM Press, 2014), p. 1.

[5]   *Undang-undang Sistem Pendidikan Nasional,* (Yogyakarta: Pustaka Pelajar, 2011), p. 8.

celebrates the graduation party with booze. This is exacerbated again with the circulation of pornographic images and videos, [6] disobedience protege to the teacher, [7] violence and fraud are growing. Even fundamental issues of Islamic education in schools is a large number of learners who have yet to make, how could make participants have an attitude to religious students if not already acquainted with Holy Scripture itself. Due to such phenomena, often disappointing results in education communities.

The above facts show that there is a failure of the institution in terms of growing the human of character or good morals. Because what is taught in schools about the values of goodness has not yet formed a human characteristic, meaning that efforts in the achievement of the objectives of education conducted by the schools have not been fully achieved. During this school only put forward the academic performance of just helping learners become intelligent and talented, and slightly less noticed character education that allows them to be a good human.

Based on the research of pre-survey, implementation of character education based on habituation in MTs N 1 Kebumen has already ben applied for a long time even before the Government announced the nation's culture and character education as a national movement. However, with the implementation of character education better and directional. MTs N 1 Kebumen is very serious in the formation of character and the construction of the learners, the various efforts taken by the school to implement character education. Character education in MTs N 1 Kebumen in the implementation of integrated on each subject and other programs outside the process of teaching and learning activities. Character education is not explicitly stated in one particular

[6] Dharma kesuma, dkk, *Pendidikan Karakter: Kajian Teori dan Praktek di Sekolah,* (Bandung: Remaja Rosdakarya, 2011), p. 3.

[7] Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan,* (Jakarta: Kencana, 2011), p. 2.

topic, and instead, it is integrated with all issues and outdoor activities such as learning culture school, extracurricular activities, and other activities. Through character education expected to learners in MTs N 1 Kebumen can develop and improve the quality of personality of learners as well as independently can use his knowledge and internalise the values of the characters into the everyday behaviour.

Therefore, the process of getting used to in school learning has essential meanings in the process of education and habit of being someone's key to success in educating. For it in a learning advantage is not on the deed but instead merely a pattern, and in initiating a positive practice and meaningful to learners who are considered valid and responsive it through ethical practices.

It is interesting to research in MTs N 1 Kebuman because character education based on habituation is done at that school in the form of Islamic morals are already good enough. Therefore, the author is interested in conducting research entitled " **The Implementation of Character Education based on Habituation in Shaping Islamic Moralities in MTs N 1 Kebumen Central Java**".

B. Problem of the Study

From exposure to the background of the above, the ploblems of the study are formulated as follows:

1. What are the values of the characters in MTs N 1 Kebumen?
2. How is the implementation of character education based on habituation in shaping Islamic moralities in MTs N 1 Kebumen?

C. Purpose of the Research

From the problem of study above, it can be noted that this study aims:

1. To analyze the values of the characters in MTs N 1 Kebumen.
2. To examine the character education of students based on habituation in shaping Islamic moralities in MTs N 1 Kebumen.

D. Benefits of the Research
1. Theoretical Benefits
   a. Give an overview of the science about character education based on habituation in the school.
   b. Give scientific knowledge, especially to student Education Faculty.
   c. Give contribute to your thoughts and new ideas about applying Islamic character education based on habituation.
2. Practical Benefits
   a. As material input for the school in improving the quality of character education based on habituation.
   b. As material input for the tutor's school in improving the quality of character education based on habituation.
   c. As references and consideration for the institution of the school that has yet to implement character education based on habituation.