

THE RELIGIOSITY AND CHARACTER VALUES EDUCATION OF INDUSTRIAL REVOLUTION ERA 4.0 OF MADRASAH MU'ALLIMAT MUHAMMADIYAH YOGYAKARTA INDONESIA

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Abstract

This study aims to find out the deep on the Islamic education of Multilingual Program in Madrasah Mu'allimat Muhammadiyah Yogyakarta which covers: 1) education on religiosity values; 2) education on characters values; and 3) the positive impact of the spiritual values and the education of characters values for the students. This research is qualitative research through descriptive qualitative. Research subjects taken as the sample are: a) Madrasah stakeholders and b) Students. The result of this study shows: (1) the transformation of religiosity value, namely: they instilled the religious values into their personalities; (2) the transformation of characters values: there is transformation of the character values of students, namely: an attitude of empathy and helpful towards others; has the ability to manage moods, emotions, and is able to build excellent communication with others.

Key Words: education, religiosity, character and values, madrasah

INTRODUCTION

Education means the process for enhancing all potencies of human personality, knowledge, values, attitudes, and skills. While in terms of education is a process of improvement, strengthening and refinement of all abilities and human potential [1]. (Pudjo Sumedi, 2013). According to Law number 20 of 2003 article 3 related to the aim of education in Indonesia is to enhance the potential of students to become human beings: (1) have faith and be devoted to God Almighty; (2) noble character; (3) healthy; (4) knowledgeable; (5) competent; (6) creative; (7) independent; and (8) democratic and responsible. The national education system serves to develop students' self potentials so that they have faith, piety, personality, noble character and ability [2]. "(UU Sidiknas, 2003).

However, the fact is that in the field of education the values of religiosity and character values in public schools in Indonesia have not been maximized in educating and enhancing the character values of the students. There are various indicators related to character education problems that occur in Indonesia at recently, which have been rife even reaching viral levels throughout the nation and other countries, and continue to afflict the nation and state, namely: (1) originating from cases of corruption, which case has entrenched both at the village and city level; (2) increasingly rampant drug abuse and distribution; (3) brawls between students everywhere; (4) theft, murder, bullying, and (5) promiscuity and (6) other character education problems. This is the reason why the importance of religious education (religiosity) and character values to be applied from an early age.

Given the urgency of character education, educational institutions have the responsibility to instill them through the process of education and learning.

The education of character values is a duty that becomes the decoration of life for individuals. Someone can be said to be good person if the individual has a good character too, it will bring the good name and will make someone who has a good carry too. As for when compared to a building, character is valued as a building foundation where if there is no strong foundation, the building will not stand firm and be easily swayed. The character attached to a person will affect the way we treat others. Therefore, the root of the problem of all evil and bad actions lies in their character values of individuals [3]. (Muchlas Samani & Hariyanto, 2017).

A good education can not be separated from good religious knowledge as well. The process of inculcation of character education must have guidance and practice continuously. Russel Williams, describes the character as a "muscle", which will become soft if not trained, by training for practice, the "muscles" of the character will become strong and will manifest into habit (habit). Character education can be obtained in formal and non-formal learning. Formal learning is instilled since elementary, junior high, high school and university. Whereas Madrasah are the main focus of the community in all matters, especially in terms of morals. Therefore, madrasah or boarding school institutions are implanted about good and correct morals according to religious law so

that the great expectations of learning can be implemented in concrete actions in the form of good behavior, and polite ethics.

In forming a good personality in students, formal schools are faced with challenges of character values, because through formal education alone is not enough. Schools will not be able to control their relationships either with peers or in community life.

Therefore, there are alternative solutions so that the formation of student personality can be implemented to the fullest through education in the Madrasah which integrated by Boarding schools. Madrasah are Islamic educational institutions to understand, live and practice Islamic teachings by emphasizing the importance of religious morality as a way of living in daily life. At Madrasah Mu'allimaat Muhammadiyah Yogyakarta has boarding facilities as student housing and education so that students can further develop their personality, especially in increasing knowledge about character values or moral values with the control and supervision of Ustadzah or Musrif and caregiver.

Based on the researchers' experiences during observation, and conducting interviews with stakeholders that the Madrasah Mu'allimaat Muhammadiyah Yogyakarta is a hut integrated with the boarding school. The madrasah are well-known disciplines, and the pattern of education in Mu'allimaat Muhammadiyah Yogyakarta uses an integrated system between madrasah and boarding school. Madrasah Mu'allimaat Muhammadiyah Yogyakarta has a plus in terms of regulations and their implementation, so that many parents put their children into the Madrasah because they are known for their discipline and good regulations that are carried out both in forming personal character and in your general education.

In Madrasah Mu'allimaat Muhammadiyah Yogyakarta, there are Madrasah from the level of M.Ts. up to the MA level. The madrasah blends general lessons with religious learning by instilling religious studies and balanced moral education and general science. Therefore, the students who study in the Madrasah Mu'allimaat Muhammadiyah are able to have noble character and achievements.

In addition, it is the fact that educational institutions in Indonesia both schools and Madrasah are still faced the problem of student characters. Education in Indonesia experiences a deterioration in character values and is more focused on developing intellectual quotient, such as: learning, technology, art, and lack of developing student character [4]. (Sutarman, Heru Kurnianto Tjahjono, & Tasman Hamami, 2017).

It means that during the past five years, the accumulation of violence involving students showed serious problems. This is due to the fact that character education values have not been fulfilled which are in harmony with the values of religiosity, but are still based on market needs that rely more on developing aspects of intellectual quotient (IQ) only. Students should be able to obtain a comprehensive education, both affective, cognitive and psychomotor aspects in other terms students need to get the religiosity education, and character values education in addition to intellectual quotient.

Related to the problems of education in Indonesia which are still low in the quality of character education in Indonesia, when seen in the current reality in Indonesia. The problems, such as: (1) increased violence and naughty behavior recently among teenagers; (2) increasing students who play truant and brawls between students; (3)

rampant drug trafficking; (4) the spread of lesbian, gay, bisexuality, and transgender (LGBT) [5].(Sutrisno, 2014).

Then, according to Cristoffer Veron P. related to the moral decline that struck among some students (adolescents), namely: (1)the existence of student fights; (2) the spread of narcotics; (3)drug use; (4)liquor (5)pickpocketing by children in their teens; (5) increasing cases pregnancy cases among young women [6].(Cristoffer Veron P., 2018).

This is where the role of educational institutions is expected to be able to produce qualified, competent, highly competitive alumni, and be able to encourage the realization of strong and integrity human resources. Because Islamic education institutions should instill education that optimizes the potential possessed by students, namely education that develops the physical and physical aspects of students [7].(Anis, 2012).

Related to the issue of education, the author raised the topic of research on Religiosity Education and character values education of the Industrial Era 4.0 of Madrasah Students of Muhammadiyah Yogyakarta. The author chose the Multilingual Program of Madrasah Yogyakarta as a place of research, namely the Islamic education institute specifically for women leader, is seen in the perspective of education is exciting. Because the Multilingual Program of Madrasah Mu'allimat implements education that develops the various potentials possessed by students, namely: the values of spiritual quotient (SQ), and character values, in the 4.0 era of the industrial revolution, beside intellectual quotient (IQ).

Besides that, education in Madrasah Mu'allimat Muhammadiyah Yogyakarta not only equips students with mastery of hard skills but also soft skills. The Education Curriculum in Madrasah Mu'allimat Muhammadiyah provides well portion of the curriculum. There are the integrity of the SNP, the Ministry of Religion curriculum and ISMUBA as well as the local curriculum of Madrasah according to the demands of the times.

In terms of soft skills, Madrasah Mu'allimat Muhammadiyah Yogyakarta also equips students with various abilities, including: leadership, international language skills both Arabic and English and other languages (Agung Danarto, 2016). In the era of the industrial revolution 4.0, students are encouraged to have hard skills and soft skills, namely the values of spiritual quotient (religiosity), and the values of character values education. Therefore, various aspects of the soft skills have been instilled to students including the competence of communication in both language English and Arabic, which is integrated in both Madrasah and the boarding school.

In addition, by inculcating educational values it is expected that the output of Madrasah education will be of high quality and highly competitive with Madrasah alumni or other schools, both in the context of the quality of education concerning hard skills and softskills.

Based on the description and background of the problem above, this article will discuss more deeply about the internalization of education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta concerning:

- (1) the pattern of religious values education which is instilled to students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta;
- (2) the pattern of character values education which is instilled to students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta;
- (3) the positive implications of religious education and character values education for character values in students of Multilingual Program of Madrasah Mu'allimat Muhammadiyah Yogyakarta.

LITERATURE REVIEW

In this research, a literature review has been conducted on some relevant research results on various character education problems related to education, religiosity (spiritual quotient), and fighting spirit quotient and other theories relevant to this research, namely:

First, is Muhammad Munadi's research: "Integration of Islam and Science: Study of Two Science Pesantren (Trensain) in Jombang and Sragen." ... "in this study was showed that: (1) the education of students in the Sain Sragen and Jombang Islamic Boarding Schools was an integration of Islam and nature; (2) combining models of public school institutions and pesantren; (3) the prominent academic behavior in the Sain Sragen and Jombang pesantren is the mastery of English and Arabic. [8]. (Muhammad Munadi, 2016)."

Second, Binti Maunah's research on: "Models of students' Academic and Non-Academic Behaviors in Improving Learning Achievement and Discipline at Nurul Ulum Modern Students in Malang". In this study it was stated that: "...in the study was stated that: (1) the majority of students' academic achievements in the Islamic Boarding School were very good, both learning inside Madrasa and outside Madrasa; (2) the prominent academic behavior in this modern pesantren is the mastery of English and Arabic, where most students master both languages; (3) good non-academic behavior is very good manners towards religious teachers and senior students; and (4) discipline and obedient behavior towards the pesantren rules are also very good [9]. (Binti Maunah, 2016)."

Third, Nuruddin Prihartono's research is related to "Patterns of Character Education Through English Language Learning in State High Schools with a Holistic-Integrative Approach". In the study stated that one of the main values of character building to build student character is the existence of adversity values, namely: "...there is no success that can be achieved without high fighting power. High fighting power depicts persistence and sincerity in realizing one's ideals. Because, life is lived through high fighting power will get results and great favors when achieving success. Fighting power also means being persistent and confident in doing things. Avoiding vain actions, both in learning, worship and other activities. Indicator of fighting power for students is to be able to manage learning that is challenging and encouraged to compete fairly and show pride in the achievements they have achieved [10]. (Nuruddin Prihartono, 2015)."

Fourth, the research of Azam Syukur Rahmatullah's research on: "Handling Nazpa Juvenile Delinquency with Compassion-Based Education (Case Study in boarding school in Suryalaya Tasikmalaya) 2013". In this research shows that compassion-based education in boarding school Suryalaya has an transformation of the students' social, religious, moral and intrapersonal transformation of students, namely: (1) the existence of social transformation, which there is a change that is more directed towards social domains, such as, able to respect for other people, willing to help others, and not individualistic; (2) the existence of religious transformation, that is a real change, they feel closer to God; (3) the existence of moral transformation, namely a change in behavior that is more polite and sincere; and (4) the existence of intrapersonal transformation, namely the awareness of a strong will to improve oneself [11]. (Rahmatullah, 2013).

From the various literature studies, it seems clear the differences and the main focus of this study. It examines deeply the problems of education, namely: (1) how the pattern or management of religious values education and character values of Multilingual program students in Madrasah Mu'alimaat Yogyakarta include the cultivation of the values of spirituality, and the values of student character; (2) the educational implications of values that hone the values of spirituality, and the values of student characters in Multilingual students in the Mu'alimaat Madrasah Muhammadiyah Yogyakarta.

THE RELIGIOSITY VALUES AND CHARACTER VALUES EDUCATION CONCEPT

Muhammad Anis related to educational theory states that education is essentially an effort to develop the potential that exists in humans in order to humanize human beings as servants of God on earth optimally, so that students remain in the dignity and high dignity among other creations of God [12]. (Muhammad Anis, 2012).

M. Palupi and HeruKurniantoTjahjono related to the theory of spiritual values stated that one's religiosity is reflected in attitudes and behavior in various situations where individual organizations are located [13]. (Palupi&Tjahjono, 2016). Then, MusyaAsya'rie, et al., as quoted the opinion of Gordon W. Allport, states that intrinsic religiosity is a way of religious individuals who incorporate the values of religion into themselves. The values and teachings of religion are steeped in the souls of adherents. Ritual worship is not without meaning all worship has an influence of attitude of everyday life. This means there is linear between his piety with daily behavior towards others [14]. (MusyaAsya'rie, et al., 2012).

While HamdaniBakran Adz-Dzakey related to spiritual quotient states that prophetic quotient is based on a clear conscience from spiritual diseases, such as shirk, kufr, nifaq, and wicked [15]. (Hamdani Bakran Adz-Dzakey, 2006). Called prophetic quotient because it is based on prophetic values, so its base is on the spiritual. This is in line with the opinion of Ary Ginanjar Agustian that humans consist of two dimensions that require harmony of physical and spiritual needs. Therefore, humans must have

mastery of competencies that hone the physical aspects and vertical spirit to Allah SWT [16]. (Ari GinanjarAgustian, 2001). Furthermore, Muhammad Anis stated that an intelligent human being has good quality who is born from the womb of Islamic education [17]. (Muhammad Anis,2012).

Meanwhile, related to the values of character education William & Scnaps stated that the meaning of character education is an effort made by educational stakeholders carried out together with parents, and community members to help children and adolescents to have a caring, opinionated attitude, and responsible [18]. (Williams & Scnaps, 1999).

Berkowitz, Battistich, & Bier stated that there are 10 significant characters education materials that can be used as character education materials, namely: (1) sexual behavior; (2) knowledge of character; (3) understanding of social moral; (4) problem solving skills; (5) emotional competence; (6) relationships with others; (7) feelings of interest in going to school; (8) academic achievements; (9) communication competence; **sikap** teachers [19]. (Berkowitz, Battistich, & Bier, 2008).

Furthermore, according to Hamdani Bakran Adz- Dzakey the meaning of the values of character education is in line with the theory of emotional intelligence, namely: (1) Sowing love on earth; (2) Understand the feelings and circumstances of others; (3) Respect and (4) respect oneself and others [20]. (Hamdani Bakran Adz-Dzakey, 2006). Then, according to Ary Ginanjar Agustian the meaning of emotional intelligence (EQ) is an ability to feel, understand effectively, apply emotional power and sensitivity as a source of energy, information, connections and human influence [21]. (Ary Ginanjar Agustian, 2001).

From these various definitions, it can be concluded that the meaning of education in this article about values of religiosity, and character values in this study is an internalization of values of religiosity, and values of character education in students of Madrasah Mu'allimaat Muhammadiyah Yogyakarta to face the era of revolution industry 4.0.

RESEARCH METHOD

This research is a qualitative research with a qualitative descriptive approach to study the experiences of students at Madrasah Mu'allimaat Muhammadiyah Yogyakarta. John Creswell states that the purpose of qualitative research is to understand certain situations, events, groups or social interactions [22].(Creswell, 2015).

The research situation that is the focus of this study is how the education of the values of religiosity and the values of character education in the Muhilingual Program in the Madrasah Mu'allimat Muhammadiyah Yogyakarta and its implications for the transformation of the values of religiosity, the values of character education (social competence) and the achievement of achievements academic students.

Data sources or research subjects (informants) used in this study are subjects who truly understand the research problem taken by purposive sampling. Following are some sources of informants in this study: (1) Chairman of the BPH Madrasah Mu'allimat; (2) Director of Madrasah Mu'allimat and his staff; (3) The teacher or supervisor, and (4) students of the Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta.

Then, related to data validation in this study, using triangulation techniques, and data validation processes through: (1) data reduction obtained from in-depth interviews, observation, and documentation; (2) presenting data, (3) then conclusions and verification are carried out to answer the problem formulations in this research.

FINDING AND DISCUSSION

The results of this research are as following:

1. The Religiosity Values Education of Multilingual Program Students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta

"... the values of religiosity that are inculcated to the students of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is an internalization of values of religiosity into students' personalities which is carried out in an integrated manner in Madrasah and in the dormitory from waking up to going back to sleep every day [23]. (Sayyidah Barah, 2016)".

Religiosity education has been instilled in students who are beneficial to the development of basic competencies in the field of personality of students which are fundamental to the Multilingual program in Mu'allimaat. These competencies, namely: piety, faith, and sincerity, piety, sincerity, independence, and example all of which underlie a personality figure who has a high commitment to the *amar ma'ruf nahi munkar*. Therefore, the religiosity education of students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is seriously instilled which emphasizes moral education to strengthen the mentality of graduates in pioneering as an organization cadre. *Kharimah's* values character is strongly attached to the personality of each graduate who is also an indicator of their identity after completing their education in Madrasah [24]. (Sayyidah Barah, 2016).

Furthermore, according to students of Multilingual Program, related to the education of values of religiosity, are as follows:

"... some patterns of religious values education in Multilingual of Madrasah Mu'allimaat Muhammadiyah Yogyakarta students, such us: (a) do praying before and after the activities of studying; (b) do five times prayers in the mosque or boarding; (c) *Tahajjud* prayer; (d) recitation of Al-Qur'an in the morning in Madrasah; (e) *Dhuha* prayer; (f) *Sunnah* fasting of Monday-Thursday; (g) there must be an Al-Qur'an for every evening prayer and for the morning prayer in the boarding school; (h) speech and cult by students [25]. (Baituva, 2016)".

Various patterns of religious values education above are beneficial to the values of the students' faith intrinsic religiosity. This is suitable with Musya Asya'rie's theory which religiosity is a way of religious individuals who incorporate religious values into their personalities [26]. (Musya Asya'rie, 2012).

2. The Character Values Education for Students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta

Character Values Education is a form or pattern of education that instilled character values so that students can manage their emotions well, have competence in dealing with fellow peers and others well, and can manage their own emotions for good and well-being. The implementation of these values is carried out in an integrated manner between madrasa and dormitory. According to Ustadzah Ustadzah Sayyidah Barah, the head of affairs in the field of curriculum in the Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, that: "...the internalization pattern of character values education in the Multilingual Mu'allimaat Muhammadiyah Yogyakarta program, including: (1) *Sunnah* fasting Monday-Thursday; (2) environmental care activities; (3) Plastic Free day; (4) S-5 cultures, as like: smile, greetings, greetings, courtesy and courtesy every day; (5) and social service of society." Further, Ustadzah Sayyidah Barah stated that: "...the education of character values in the Multilingual program in the Mu'allimaat Muhammadiyah Yogyakarta is internalized to the students since becoming a madrasa student and during being a student in a madrasa which is integrated planting in madrasahs and dormitories. The education of character values has a positive impact on students related to the values of social competence of students, namely: (a) having an attitude of empathy; (b) good self-awareness (c) self-regulation, good motivation, and social skills, which are able to build good communication relationships with others, both fellow students, school leaders, teachers, employees, and other stakeholders and have good academic achievements [27]." (Sayyidah Barah, 2016)

The results of the study are in accordance with the theory of Hamdani Bakran Adz-Dzakiey. According to Hamdani Bakran, there are several indicators that someone has good social competence values (character values), which are: (1) sowing love on earth; (2) understand the feelings and circumstances of others; (3) respect, respect for themselves and others; (4) be alert; (5) introspective; and (6) environment friendly [28]. (Hamdani Bakran Adz-Dzakiey, 2006).

3. The Positive Impact of Spiritual Values and Character Values Education which are taught for Students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta.

The positive impact of the religiosity values education and character values after obtaining internalization of education through integrated activities in madrasah and boarding school, namely:

a. Transformation of the Values of Religiosity Values.

Based on the research results in depth interview, and observation with some informans in Mu'allimaat, it can be said which the spiritual transformation as stated by some students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta are: (1) feeling more familiar and happiness with the religion knowledge; (2) feeling near to Allah, more deeply in worshiping God; (3) be happy to practice *sunnah* prayer and more diligent in performing obligatory duties, whether performed in madrasah and boarding school [29]. (some students in Mu'allimaat, 2016). The transformation of this character is called: "the intrinsic religiosity transformation". It is the religiosity values that internalized into the students' hearts and more have the meaning of worship as a form of obligation of a Muslim. As Musya Asy'arie quoted, ... " *the spiritual quotient is a religious way of incorporating religious values into itself. Values and teachings of religion deep down into the souls of its adherents. Ritual activities worship are not just a practice without meaning, but had transformation in every- day attitude.*" [30]. (Musya Asy'arie, et.al., 2012).

There are some experiences of students religiosity values in Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta as Baituva stated that:

"... the education of religiosity values is also instilled for the students activities of religious such as *Dhuha* prayer, *Tahajud* prayer, and the Holy Qur'an reading habit in Madrasah and in boarding school. Relation to the comfort of studying in Madrasah muallimaat Muhammadiyah Yogyakarta. Therefore, describing of the program above, Baituva also feels comfortable" [31]. (Baituva, 2016).

Furthermore, another student whose name Aurora stated that:

"...some activities of spiritual values education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta, as like: (1) Night prayer (*tahajud*) with prayer leaders taking turns from each class member; (2) *Dhuha* prayer in congregation lead by each class; (3) learning every morning; and (4) students always listen to calling of prayer (*adzan*) and to pray *together (jamaah)*" [32]. (Aurora, 2016).

Based on the experiences of some students' life can be concluded that after obtaining education internalization of religiosity values of students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta, students had transformation of religiosity values and character values in their life [33]. (Risti Zahroh, 2016).

b. Transformation of Character Values Education.

According to Baituva after the students received the education of character values in the Multilingual Program, namely:

(a) Sunnah fasting Monday-Thursday; (b) environmental care activities; (c) Plastic Free day; (d) S-5 culture, namely: smiling, greetings, greetings, courtesy every day; (e) social service; (f) 10 minutes of Madrasah environmental care activities; and (g) environmental care activities. There are positive impact on the education of character values, namely: having an attitude of empathy (*rahmatan lilalamin*), good self-awareness, self-regulation, good motivation, and social skills, which are able to build good communication relationships with others, both to fellow students, school friends, school leaders, teachers, employees, and to another stakeholders [34]. (Baituva, 2016).

CONCLUSION

Based on the result of research in Madrasah Mu'allimaat Muhammadiyah Yogyakarta after the internalization of the education of religious values (SQ), and the character values education which integrated in Madrasa and in the dormitory have a positive impact and transformation of students' character values. They can be concluded are as follows:

1. The pattern of religiosity values education toward students of the Multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, namely: (a) prayer activities to begin and to end the lesson; (b) the obligatory prayer of five obligatory prayers in a mosque or dormitory; (c) Tahajud prayer; (d) tadarus Al-Qur'an morning in Madrasa; (e) Dhuha prayer; (f) Sunnah fasting of Monday- Thursday; (g) recitation of Al-Qur'an in every evening prayer and for the morning prayer in the dormitory; (h) speech (*Muhadarah*). The inculcation of the values are integrated both in Madrasah and in boarding school with the guidance by the teacher, or *musrif*. The education of the values of religiosity is useful and deepens the values of faith and piety, the values of student integrity in terms of personality and leadership competencies. In addition, good character of moral is also strongly attached to the personality of students who are indicators of the identity of students of the Multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta.
2. The pattern of character education values in the Multilingual Program undertaken, namely:
(a) Sunnah fasting of Monday-Thursday; (b) environmental care activities; (c) Plastic Free day; (d) S-5 cultures, namely: smiling, greetings, greetings, courtesy every day; (e) social service; (f) 10 minutes of Madrasah environmental care activities; and (g) environmental care activities. There are positive impact on the transformation of character values, namely: having an attitude of empathy (*rahmatan lilalamin*), good self-awareness, self-regulation, good motivation, and social skills, which are able to build good communication relationships with others, both to fellow students, school friends, school leaders, teachers, employees, and to another stakeholders

3. The education of religiosity values and character values are useful for the transformation of values of the personality competencies and social competencies of students, namely: the embedded attitudes of deep faith that radiate in everyday behavior, and social behavior, namely: values *Rahmah's* value to others and the environment. In addition, the education of the values of religiosity and character values of students in the Multilingual Program of the Madrasah Mu'allimaat Muhammadiyah Yogyakarta has positive implication to the transformation of the values of student religiosity, the values of social competence and the values of affection toward another and the attainment of achievement good academic achievement of students and ready to face the challenges of the revolutionary era 4.0.

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THE RELIGIOSITY AND CHARACTER VALUES EDUCATION OF MULTILINGUAL PROGRAM OF MADRASAH MU'ALLIMAAT MUHAMMADIYAH YOGYAKARTA INDONESIA OF INDUSTRIAL REVOLUTION ERA 4.0

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Abstract

This study aims to find out the deep on the Islamic education of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta which covers: 1) education on religiosity values; 2) education on characters values; and 3) the positive impact of the spiritual values and the education of characters values for the students. This research is qualitative research through descriptive qualitative. Research subjects taken as the sample are: a) Madrasah stakeholders and b) Students. The result of this study shows: (1) the transformation of religiosity value, namely: they instilled the religious values into their personalities; (2) the transformation of characters values: there is transformation of the character values of students, namely: an attitude of empathy and helpful towards others; has the ability to manage moods, emotions, and is able to build excellent communication with others.

Key Words: education, religiosity, character and values, madrasah

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INTRODUCTION

Education means the process for enhancing all potencies of human personality, knowledge, values, attitudes, and skills. While in terms of education is a process of improvement, strengthening and refinement of all abilities and human potential [1]. According to Law number 20 of 2003 article 3 related to the aim of education in Indonesia is to enhance the potential of students to become human beings: (1) have faith and be devoted to God Almighty; (2) noble character; (3) healthy; (4) knowledgeable; (5) competent; (6) creative; (7) independent; and (8) democratic and responsible. The national education system serves to develop students' self potentials so that they have faith, piety, personality, noble character and ability [2].

However, the fact is that in the field of education the values of religiosity and character values in public schools in Indonesia have not been maximized in educating and enhancing the character values of the students. There are various indicators related to character education problems that occur in Indonesia at recently, which have been rife even reaching viral levels throughout the nation and other countries, and continue to afflict the nation and state, namely: (1) originating from cases of corruption, which case has entrenched both at the village and city level; (2) increasingly rampant drug abuse and distribution; (3) brawls between students everywhere; (4) theft, murder, bullying, and (5) promiscuity and (6) other character education problems. This is the reason why the importance of religious education (religiosity) and character values to be applied from an early age. Given the urgency of character education, educational institutions have the responsibility to instill them through the process of education and learning.

The education of character values is a city that becomes the decoration of life for individuals. Someone can be said to be good person if the individual has a good character too, it will bring the good name and will make someone who has a good

carry too. As for when compared to a building, character is valued as a building foundation where if there is no strong foundation, the building will not stand firm and be easily swayed. The character attached to a person will affect the way we treat others. Therefore, the root of the problem of all evil and bad actions lies in their character values of individuals [3].

A good education can not be separated from good religious knowledge as well. The process of inculcation of character education must have guidance and practice continuously. Russel Williams, describes the character as a "muscle", which will become soft if not trained, by training for practice, the "muscles" of the character will become strong and will manifest into habit (habit). Character education can be obtained in formal and non-formal learning. Formal learning is instilled since elementary, junior high, high school and university. Whereas Madrasah are the main focus of the community in all matters, especially in terms of morals. Therefore, madrasah or boarding school institutions are implanted about good and correct morals according to religious law so that the great expectations of learning can be implemented in concrete actions in the form of good behavior, and polite ethics. In forming a good personality in students, formal schools are faced with challenges of character values, because through formal education alone is not enough. Schools will not be able to control their relationships either with peers or in community life.

Therefore, there are alternative solutions so that the formation of student personality can be implemented to the fullest through education in the Madrasah which integrated by Boarding schools. Madrasah are Islamic educational institutions to understand, live and practice Islamic teachings by emphasizing the importance of religious morality as a way of living in daily life. At Madrasah Mu'allimaat Muhammadiyah Yogyakarta has boarding facilities as student housing and education so that students can further develop their personality, especially in increasing knowledge about

character values or moral values with the control and supervision of Ustadzah or Musrif and caregiver.

Based on the researcher's experiences during observation, and conducting interviews with stakeholders that education of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is a hut integrated with the Madrasah and boarding school. The madrasa are well-known disciplines, and the pattern of education in Mu'allimaat Muhammadiyah Yogyakarta uses an integrated system between madrasah and boarding school. Madrasah Mu'allimaat Muhammadiyah Yogyakarta has a plus in terms of regulations and their implementation, so that many parents put their children into the Madrasah because they are known for their discipline and good regulations that are carried out both in forming personal character and in your general education.

In Madrasah Mu'allimaat Muhammadiyah Yogyakarta, there are Madrasah from the level of M.Ts. up to the MA level. The madrasah blends general lessons with religious learning by instilling religious studies and balanced moral education and general science. Therefore, the students who study in the Madrasah Mu'allimaat Muhammadiyah are able to have noble character and achievements.

In addition, it is the fact that educational institutions in Indonesia both schools and Madrasah are still faced the problem of student characters. Education in Indonesia experiences a deterioration in character values and is more focused on developing intellectual quotient, such as: learning, technology, art, and lack of developing student character [4]. It means that during the past five years, the accumulation of violence involving students showed serious problems. This is due to the fact that character education values have not been fulfilled which are in harmony with the values of religiosity, but are still based on market needs that rely more on developing aspects of intellectual quotient (IQ) only. Students should be able to obtain a comprehensive education, both affective, cognitive and psychomotor aspects in other terms students need to get the religiosity education, and character values education in addition to intellectual quotient.

Related to the problems of education in Indonesia which are still low in the quality of character education in Indonesia, when seen in the current reality in Indonesia. The problems, such as: (1) increased violence and naughty behavior recently among teenagers; (2) increasing students who play truant and brawls between students; (3) rampant drug trafficking; (4) the spread of lesbian, gay, bisexuality, and transgender (LGBT) [5].

Then, according to Cristoffer Veron P. related to the moral decline that struck among some students (adolescents), namely: (1) the existence of student fights; (2) the spread of narcotics; (3) drug use; (4) liquor (5) pick pocketing by children in their teens; (6) increasing cases pregnancy cases among young women [6]. This is where the role of educational institutions is expected to be able to produce qualified, competent, highly competitive alumni, and be able to encourage the realization of strong and integrity human resources. Because Islamic education institutions should instill education that optimizes the potential possessed by students, namely education that develops the physical and physical aspects of students [7].

Related to the issue of education, the author raised the topic of research on Religiosity Education and character values education of the Industrial Era 4.0 of Multilingual Program Students of Madrasah Mu'allimaat Muhammadiyah Yogyakarta. The author chose the Madrasah Mu'allimaat Muhammadiyah Yogyakarta as a place of research, namely the Islamic education institute specifically for women leader, is seen in the perspective of education is exciting. Because the Multilingual Program of Madrasah Mu'allimaat implements education that develops the various potentials possessed by students, namely: the values of spiritual quotient (SQ), and character values, in the 4.0 era of the industrial revolution,

beside intellectual quotient (IQ).

Besides that, education in Madrasah Mu'allimat Muhammadiyah Yogyakarta not only equips students with mastery of hard skills but also soft skills. The Education Curriculum in Madrasah Mu'allimat Muhammadiyah provides well portion of the curriculum. There are the integrity of the Ministry of Education and Culture SNP, the Ministry of Religion curriculum and Kemuhimmadiyah values as well as the local curriculum of Madrasah according to the demands of the times.

In terms of soft skills, Madrasah Mu'allimat Muhammadiyah Yogyakarta also equips students with various abilities, including: leadership, international language skills both Arabic and English and other languages [8]. In the era of the industrial revolution 4.0, students are encouraged to have hard skills and soft skills, namely the values of spiritual quotient (religiosity), and the values of character values education. Therefore, various aspects of the soft skills have been instilled to students including the competence of communication in both language English and Arabic, which is integrated in both Madrasah and the boarding school.

In addition, by inculcating educational values it is expected that the output of Madrasah education will be of high quality and highly competitive with Madrasah alumni or other schools, both in the context of the quality of education concerning hard skills and soft skills.

Based on the description and background of the problem above, this article will discuss more deeply about the internalization of education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta concerning:

1. the pattern of religious values education which is instilled toward students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta;
2. the pattern of character values education which is instilled toward students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta;
3. the positive implications of religious education and character values education for character values toward students of Multilingual Program of Madrasah Mu'allimat Muhammadiyah Yogyakarta.

LITERATURE REVIEW

In this research, a literature review has been conducted on some relevant research results on various character education problems related to education, religiosity (spiritual quotient), and character values education and other theories relevant to this research, namely:

First, is Muhammad Munadi's research: "Integration of Islam and Science: Study of Two Science Pesantren (Trensahn) in Jombang and Sragen." ... "in this study was showed that: (1) the education of students in the Sain Sragen and Jombang Islamic Boarding Schools was an integration of Islam and nature; (2) combining models of public school institutions and pesantren; (3) the prominent academic behavior in the Sain Sragen and Jombang pesantren is the mastery of English and Arabic [9].

Second, Binti Maunah's research on: "Models of students' Academic and Non-Academic Behaviors in Improving Learning Achievement and Discipline of Nurul' Ulum Modern Boarding Schools in Malang". The result of this study was showed that: (1) the majority of students' academic achievements in the Islamic Boarding School were very good, both learning inside *Madrasah* and outside *Madrasah*; (2) the prominent academic behavior in this modern boarding school is the mastery of English and Arabic, where most students master both languages; (3) good non-academic behavior is very good manners towards religious teachers and senior students; and (4) discipline and obedient behavior toward the boarding school rules are also very

good [10].

Third, Nuruddin Prihartono's research is related to "Patterns of Character Education Through English Language Learning in State High Schools with a Holistic-Integrative Approach". In the study stated that one of the main values of character building to build student character is the existence of adversity values, namely: "...there is no success that can be achieved without high fighting power. High fighting power depicts persistence and sincerity in realizing one's ideals. Because, life is lived through high fighting power will get results and great favors when achieving success. Fighting power also means being persistent and confident in doing things. Avoiding vain actions, both in learning, worship and other activities. Indicator of fighting power for students is to be able to manage learning that is challenging and encouraged to compete fairly and show pride in the achievements they have achieved [11].

Fourth, the research of Azam Syukur Rahmatullah's research on: "Handling Nazpa Juvenile Delinquency with Compassion-Based Education (Case Study in boarding school in Suryalaya Tasikmalaya) 2013". In this research shows that compassion-based education in boarding school Suryalaya has an transformation of the students' social, religious, moral and intrapersonal transformation of students, namely: (1) the existence of social transformation, which there is a change that is more directed towards social domains, such as, able to respect for other people, willing to help others, and not individualistic; (2) the existence of religious transformation, that is a real change, they feel closer to God; (3) the existence of moral transformation, namely a change in behavior that is more polite and sincere; and (4) the existence of intrapersonal transformation, namely the awareness of a strong will to improve oneself [12].

From the various literature studies, it seems clear the differences and the main focus of this study. It examines deeply the problems of education, namely: (1) how the pattern or management of religious values education and character values of Multilingual program students in Madrasah Mu'allimat Yogyakarta include the cultivation of the values of spirituality, and the values of student character; (2) the educational implications of values that hone the values of spirituality, and the values of student characters of Multilingual students in the Mu'allimat Madrasah Muhammadiyah Yogyakarta.

THE RELIGIOSITY AND CHARACTER VALUES EDUCATION CONCEPT

Muhammad Anis related to educational theory states that education is essentially an effort to develop the potential that exists in humans in order to humanize human beings as servants of God on earth optimally, so that students remain in the dignity and high dignity among other creations of God [13]. M. Palupi and Heru Kurnianto Tjahjono related to the theory of spiritual values stated that one's religiosity is reflected in attitude and behavior of various situations where individual organizations are located [14]. Then, Musya Asy'rie, et al., as quoted the opinion of

Gordon W. Allport, states that intrinsic religiosity is a way of religious individuals who incorporate the values of religion into themselves. The values and teachings of religion are steeped in the souls of adherents. Ritual worship is not without meaning all worship has an influence of attitude of everyday life. This means there is linear between his piety with daily behavior towards others [15].

While Hamdani Bakran Adz-Dzakey related to spiritual quotient states that prophetic quotient is based on a clear conscience from spiritual diseases, such as *shirk*, *kufir*, *nifaq*, and *wicked* [16]. It was called prophetic quotient because it is based on prophetic values, so its base is on the spiritual. This is in line with the opinion of Ary Ginanjar Agustian that humans consist of two dimensions that require harmony of

physical and spiritual needs. Therefore, humans must have mastery of competencies that hone the physical aspects and vertical spirit to Allah SWT [17]. Furthermore, Muhammad Anis stated that an intelligent human being has good quality who is born from the womb of Islamic education [18].

Meanwhile, related to the values of character education William & Scnaps stated that the meaning of character education is an effort made by educational stakeholders carried out together with parents, and community members to help children and adolescents to have a caring, opinionated attitude, and responsible [19]. Berkowitz, Battistich, & Bier stated that there are some significant characters education materials that can be used as character education materials, namely: (1) sexual behavior; (2) knowledge of character; (3) understanding of social moral; (4) problem solving skills; (5) emotional competence; (6) relationships with others; (7) feelings of interest toward going to school; (8) academic achievements, and (9) communication competence [20].

Furthermore, according to Hamdani Bakran Adz-Dzakey the meaning of the values of character education is in line with the theory of emotional intelligence, namely: (1) Sowing love on earth; (2) Understand the feelings and circumstances of others; (3) Respect and (4) respect oneself and others [21]. Then, according to Ary Ginanjar Agustian the meaning of emotional intelligence (EQ) is an ability to feel, understand effectively, apply emotional power and sensitivity as a source of energy, information, connections and human influence [22].

From these various definitions, it can be concluded that the meaning of education in this article about values of religiosity, and character values in this study is the religiosity values, and character values education toward multilingual program students of Madrasah Mu'allimat Muhammadiyah Yogyakarta of revolution industry 4.0. era.

RESEARCH METHOD

This research is a qualitative research with a qualitative descriptive approach to study the experiences of students at Madrasah Mu'allimat Muhammadiyah Yogyakarta. John Creswell states that the purpose of qualitative research is to understand certain situations, events, groups or social interactions [23].

The research situation that is the focus of this study is how the education of the values of religiosity and the values of character education in the Multilingual Program in the Madrasah Mu'allimat Muhammadiyah Yogyakarta and its implications for the transformation of the values of religiosity, the values of character education (social competence) and the achievement of achievements academic students.

Data sources or research subjects (informants) used in this study are subjects who truly understand the research problem taken by purposive sampling. Following are some sources of informants in this study: (1) Chairman of the BPH Madrasah Mu'allimat; (2) Director of Madrasah Mu'allimat and his staff; (3) The teacher or supervisor, and (4) students of the Multilingual Program of Madrasah Mu'allimat Muhammadiyah Yogyakarta.

Then, related to data validation in this study, using triangulation techniques, and data validation processes through: (1) data reduction obtained from in-depth interview, observation, and documentation; (2) presenting data, (3) then conclusion and verification are carried out to answer the problem formulations of this research.

FINDING AND DISCUSSION

The results of this research are as following:

The Religiosity Values Education of Multilingual

Program Students of Madrasah Mu'allimaat Muhammadiyah Yogyakarta Indonesia

"... the values of religiosity that are inculcated toward students of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is an internalization of values of religiosity into students' personalities which is carried out in an integrated manner in Madrasah and in the dormitory from waking up to going back to sleep every day [24].

Religiosity education has been instilled in students who are beneficial to the development of basic competencies in the field of personality of students which are fundamental to the Multilingual program of Mu'allimaat Muhammadiyah Yogyakarta. These competencies, namely: piety, faith, and sincerity, piety, sincerity, independence, and example all of which underlie a personality figure who has a high commitment to the *amar ma'ruf nahi munkar*. Therefore, the religiosity education of students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is seriously instilled which emphasizes moral education to strengthen the mentality of graduates in pioneering as an organization cadre. *Kharimah's* values character is strongly attached to the personality of each graduate who is also an indicator of their identity after completing their education in Madrasah [25].

Furthermore, according to the students of Multilingual Program, related to the education of values of religiosity, are as follows:

"... some patterns of religious values education in Multilingual of Madrasah Mu'allimaat Muhammadiyah Yogyakarta students, such as: (a) do praying before and after the activities of studying; (b) do five times prayers in the mosque or boarding; (c) Night (*Tahajud*) prayer; (d) recitation of Al-Qur'an in the morning in Madrasah; (e) *Dhuha* prayer; (f) *Sunnah* fasting of Monday-Thursday; (g) reading of Al-Qur'an for after evening prayer and for the morning prayer in the boarding school; (h) speech and cult by students" [26].

Various patterns of religious values education above are beneficial to the values of the students' faith intrinsic religiosity. This is suitable with Musya Asy'arie's theory which religiosity is a way of religious individuals who incorporate religious values into their personalities [27].

The Character Values Education toward Students of Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta Indonesia

Character Values Education is a form or pattern of education that instilled character values so that students can manage their emotions well, have competence in dealing with fellow peers and others well, and can manage their own emotions for good and well-being. The implementation of these values is carried out in an integrated manner between madrasa and dormitory/ boarding school. According to Ustadzah Ustadzah Sayyidah Barah, the head of affairs in the field of curriculum in the Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, that: "...the internalization pattern of character values education in the Multilingual Mu'allimaat Muhammadiyah Yogyakarta program, including: (1) *Sunnah* fasting Monday-Thursday; (2) environmental care activities; (3) Plastic Free day; (4) S-5 cultures, namely: smiling, greetings, greetings, courtesy and courtesy every day; (5) and social service of society." Further, Ustadzah Sayyidah Barah stated that: "...the education of character values of students of Multilingual program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is internalized toward the students since becoming as a student in madrasah and boarding school which integrated in madrasah and boarding school. The education of character values has a positive impact on students related to the values of social competence of students, namely: (a) having an attitude of empathy; (b) good self-awareness (c) self-regulation; good motivation, and social

skills, which are able to build good communication relationships with others, both fellow students, school leaders, teachers, employees, and other stakeholders and have good academic achievements" [28].

According to Hamdani Bakran, there are several indicators that someone has good social competence values (character values), which are: (1) sowing love on earth; (2) understand the feelings and circumstances of others; (3) respect, respect for themselves and others; (4) be alert; (5) introspective; and (6) environment friendly.

The Positive Impact of Spiritual and Character Values Education toward Students of Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta Indonesia.

The positive impact of the religiosity values education and character values after obtaining internalization of education through integrated activities in madrasah and boarding school, namely:

a. Transformation of the Religiosity Values.

Based on the research results in depth interview, and observation with some informans in Mu'allimaat, it can be said which the spiritual transformation as stated by Adna Tabriza is one of some students of Multilingual Program in Madrasah Mu'allimaat Muhammadiyah Yogyakarta are: (1) feeling more familiar and happiness with the religion knowledge; (2) feeling near to Allah, more deeply in worshipping God; (3) be happy to practice *sunnah* prayer and more diligent in performing obligatory duties, whether performed in madrasah and boarding school [30]. The transformation of this character is called: "the intrinsic religiosity transformation". It is the religiosity values that internalized into the students' hearts and more have the meaning of worship as a form of obligation of a Muslim. As Musya Asy'arie quoted, "... the spiritual quotient is a religious way of incorporating religious values into itself. Values and teachings of religion deep down into the souls of its adherents. Ritual activities worship are not just a practice without meaning, but had transformation in everyday attitude." [31].

There are some experiences of students religiosity value in Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta as Baituva stated that:

"... the education of religiosity values is also instilled for the students activities of religious such as *Dhuha* prayer, *Tahajud* prayer, and the Holy Qur'an reading habit in Madrasah and in boarding school. Relation to the comfort of studying in Madrasah muallimaat Muhammadiyah Yogyakarta. Therefore, describing of the program above, Baituva also feels comfortable" [32].

Furthermore, another student of Multilingual Program of Madrasah Mu'allimaat, Aurora stated that:

"...some activities of religiosity values education in Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, as like: (1) Night prayer (*tahajud*) with prayer leaders taking turns from each class member; (2) *Dhuha* prayer in congregation lead by each class; (3) learning every morning; and (4) students always listen to calling of prayer (*adzan*) and to pray together" [33].

Based on the experiences of some students' life can be concluded that after obtaining education internalization of religiosity values of students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta, students had transformation of religiosity values and character values in their life.

b. Transformation of Character Values Education.

According to Baituva one of the students of Multilingual Program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, stated that after the students received the education of

character values of the Multilingual Program, as like: (a) *Sunnah* fasting Monday-Thursday; (b) environmental care activities; (c) Plastic Free day; (d) culture of S-5, namely: smiling, greetings, greetings, courtesy every day, courtesy; (e) social service; (f) 10 minutes of Madrasah environmental care activities; and (g) environmental care activities. There are positive impact of the education of character values toward students, namely: (a) having an attitude of empathy (*rahmatan lil 'alamin*); (b) good self-awareness; (c) self-regulation; (d) good motivation, and (e) good social skills as like, good communication relationships with others, both to fellow students, school friends, school leaders, teachers, employees, and to another stakeholders [34].

CONCLUSION

Based on the results of the research in multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, can be concluded are as the following:

First, The pattern of religiosity values education toward students of the Multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, namely: (a) prayer activities to begin and to end the lesson; (b) the obligatory prayer of five obligatory prayers in a mosque or dormitory; (c) Tahajud prayer; (d) tadarus Al-Qur'an morning in Madrasa; (e) Dhuha prayer; (f) *Sunnah* fasting of Monday-Thursday; (g) recitation of Al-Qur'an in every evening prayer and for the morning prayer in the dormitory; (h) speech (*Muhadarah*). The inculcation of the values are integrated both in Madrasah and in boarding school with the guidance by the teacher, or *musrif*. The education of the values of religiosity is useful and deepens the values of faith and piety, the values of student integrity in terms of personality and leadership competencies. In addition, good character of moral is also strongly attached to the personality of students who are indicators of the identity of students of the Multilingual program of Madrasah Mu'allimaat Muhammadiyah Yogyakarta.

Second, the pattern of character education values in the Multilingual Program undertaken, namely:

(a) *Sunnah* fasting of Monday-Thursday; (b) environmental care activities; (c) Plastic Free day; (d) S-5 cultures, namely: smiling, greetings, greetings, courtesy every day, courtesy; (e) social service; (f) To care activities 10 minutes in Madrasah environmental; and (g) environmental care activities. There are positive impact on the transformation of character values, namely: having an attitude of empathy, good self-awareness, self-regulation, good motivation, and social skills, which are able to build good communication relationships with others, both to fellow students, school friends, school leaders, teachers, employees, and to another stakeholders

Third, education of religiosity values and character values are useful for the transformation of values of the personality competencies and social competencies of students, namely: the embedded attitudes of deep faith that radiate in everyday behavior, and social behavior, namely: values emphatic values to others and the environment. In addition, the education of the values of religiosity and character values of students in the Multilingual Program of the Madrasah Mu'allimaat Muhammadiyah Yogyakarta has positive impact of the transformation of student religiosity values, the emphatic values and the values of affection toward another and the attainment of achievement good academic achievement of the students and ready to face the challenges of the industrial revolutionary era 4.0.

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