

CHARACTER EDUCATION FOR WOMEN: CASE STUDY OF MADRASAH MU'ALLIMAAT MUHAMMADIYAH YOGYAKARTA

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Abstract-*The present study aims at determining the character education implemented in the extracurricular and extracurricular activities, strategy, and expectations for the alumni of Madrasah Mu'allimaat Muhammadiyah Yogyakarta with their contributions to family, society and national life. It is a qualitative study by using descriptive method. The findings of this study reveal that the realization of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta employs a holistic approach model. All members of this institution, namely director, boarding school managers, religious teachers, employees, general teachers, students, and dormitory staff should be involved and responsible for the accomplishment of character education. Rules are devised to uphold character values through self-motivation that can be used to inculcate the character values in students. They should entail reinforcement, reward, and incentive. Madrasah Mu'allimaat Muhammadiyah Yogyakarta strives to prepare its graduates with the "3D concept" in which the alumni will be "noticed", "recognized", and "needed" by the society.*

Keywords: *Model, Character Education, Women, Mu'allimat, Muhammadiyah*

Abstrak-*Penelitian ini bertujuan untuk menentukan pendidikan karakter yang dilaksanakan dalam kegiatan intrakurikuler dan ekstrakurikuler, strategi dan harapan untuk alumni Madrasah Mu'allimaat Muhammadiyah Yogyakarta dalam kaitannya dengan kontribusi mereka pada keluarga, masyarakat dan kehidupan nasional. Merupakan penelitian kualitatif dengan menggunakan metode deskriptif. Temuan penelitian ini mengungkapkan bahwa perwujudan pendidikan karakter di Madrasah Mu'allimaat Muhammadiyah Yogyakarta menggunakan model pendekatan holistik. Semua anggota lembaga ini, yaitu direktur, manajer asrama, guru agama, karyawan, guru umum, siswa dan staf asrama harus dilibatkan dan bertanggung*

jawab untuk pencapaian pendidikan karakter. Aturan-aturan dirancang untuk menjunjung nilai-nilai karakter melalui motivasi diri yang dapat digunakan untuk menanamkan nilai-nilai karakter dalam diri siswa. Mereka harus memerlukan penguatan, penghargaan dan insentif. Madrasah Mu'allimaat Muhammadiyah Yogyakarta berusaha mempersiapkan lulusannya dengan "konsep 3D" di mana para alumni akan "diperhatikan", "diakui", dan "dibutuhkan" oleh masyarakat.

Kata Kunci: *Model, Pendidikan Karakter, Perempuan, Mu'allimat, Muhammadiyah*

A. Introduction

The deteriorating conditions of women are increasingly alarming as indicated by abortion, prostitution, and promiscuity which become common phenomena in Indonesia. One factor behind such a moral decline is the invisible distance between modern women and moral characters. Essentially, a woman is a school that someday she will be a mother who gives birth to the next generation of the nation. Moreover, every woman will be an educator for her children hence she must possess characters that must be instilled as early as possible through character education. It is an attempt to generate women who will infiltrate character values in nurturing their children so as they will be the next generation with moral characters.

Madrasah Mu'allimaat Muhammadiyah Yogyakarta is an educational institution whose goal is to internalize moral characters in women through formal education. For six years, the students will be guided and accustomed to carry out Islamic values as a provision for them to become future educators. It is aimed to form women with moral characters and women aspired by the society, nation, and state.

Madrasah Mu'allimaat Muhammadiyah Yogyakarta is a special school for Muslim young women with the boarding school system. The students gain education both in the madrasa and the boarding school. They are monitored for 24 hours. It becomes the background of this present study since as a special educational institution for women, Madrasah Mu'allimaat Muhammadiyah Yogyakarta is aimed at generating the students into character women as future community leaders. Education is held by balancing between the science of religion and general science.

The establishment of Madrasah Mu'allimaat Muhammadiyah as a special madrasa for women is expected to educate students through the

habituation and actualization of moral characters, to create women who can provide benefits to society. The present study will discuss character education as implemented in this institution, which is interesting because the realization of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is not only held in madrasa but also in the dormitory for six years. Therefore, based on the background, the present study aims to reveal the model of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta. Problems raised in this study include: Why the learning process in Madrasah Mu'allimaat Muhammadiyah Yogyakarta has not been able to stimulate the students to actualize Islamic characters in their daily life? How is the character education model in intracurricular and extracurricular learning in Madrasah Mu'allimaat Muhammadiyah Yogyakarta? What are the strategies of character education on intracurricular and extracurricular activities in Madrasah Mu'allimaat Muhammadiyah Yogyakarta? What are the expected characters of the alumni of Madrasah Mu'allimaat Muhammadiyah Yogyakarta in social life? In the present study, the researcher will disclose the model of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta regarding the aspects of the model on intracurricular and extracurricular activities and strategies on intracurricular and extracurricular activities, as well as describe the impact of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta.

B. Theoretical Framework

The term of "character education" used in the present study refers to the substance of education that instils noble values.¹ Doni Koesuma suggested character education as an anthropological structure directed to the continuous process of self-development to perfect oneself as a virtuous human by actualizing the values of tenacity, responsibility, generosity and so on.² The goals of character education in an educational institution³ are: *First*, to strengthen and develop the values of life that are considered essential and necessary so as become the typical characteristics of learners in line with the fostered values. *Second*, to correct the behaviours of learners that do not correspond to

¹Manshur Muslich, *Pendidikan Karakter; Menjawab tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), p. 35.

²Doni A. Kusuma, *Pendidikan Karakter; Strategi Mendidik Anak di Zaman Global*, (Jakarta: PT. Grasind, 2007), p. 137.

³Dharma Kesuma, Cepi Triatna, Johar Permana. *Pendidikan Karakter; Kajian Teori dan Praktik di Sekolah* (Bandung: Remaja Rosdakarya, 2011), p. 9.

the values as determined by educational institutions. *Third*, to construct a harmonious relationship with family and society in playing the role of character education. In the internalization process linked to the guidance of learners or foster children, there are three stages that represent the process or stage of internalization,⁴ namely: *First*, the stage of value transformation or the process done by educators in conveying good and bad values. It involves verbal communication between educators and learners. *Second*, the stage of value transaction. It is the process of two-way communication or interactional communication between educators and learners. *Third*, the trans-internalization stage as a fortification of previous stage. It does not solely entail verbal communication but also the development of mental attitude and personality. Personal communications play an active role thus when it is linked to one's character, the internalization process should be done appropriately in accordance with the stages of development.

There are several approaches commonly used in realizing character education,⁵ among others: *First*, the inculcation approach that emphasizes the inculcation of specific character within learners. *Second*, the cognitive development approach that emphasizes the cognitive and developmental aspects. *Third*, the value analysis approach that emphasizes the development of learner's logical thinking through analyzing problems related to social values. *Fourth*, the value clarification approach that emphasizes the attempts to assist learners in assessing their attitudes and behaviours to raise their awareness about their personal characters. *Fifth*, the action learning approach that emphasizes the attempts to facilitate learners in carrying out good deeds.

C. Research Method

The present study is a qualitative research⁶ by using descriptive method.⁷ It uses observation method with the objects including the Director, Vice-director, officials, staffs, teachers and students of the Madrasah Mu'allimaat Muhammadiyah Yogyakarta. The interaction between all

⁴Muhaimin, *Strategi Belajar Mengajar*, (Surabaya: Citra Media, 1996), p. 153.

⁵Zaim Elmubarak, *Membumikan Pendidikan Nilai; Mengumpulkan yang Terserak, Menyambung yang Terputus, dan Menyatukan yang Tercerai*, (Bandung: Alfabeta, 2008), p. 61.

⁶S. Nasution, *Metode Penelitian Naturalistik Kualitatif*, (Bandung: Tarsito: 1992), p. 5.

⁷Andi Prastowo, *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*, (Yogyakarta: Ar-Ruzz Media, 2012), p. 186.

components of the school, namely the Director, Vice-director, teachers and students (actor), the programs (activity) and the environment of Madrasah Mu'allimaat Muhammadiyah Yogyakarta (place) will certainly produce a social situation. Qualitative method is deemed to be appropriate based on several considerations. Implementation of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta as the object of this study is an undetermined problem. Thus it is useful to understand the meaning behind the inculcation of moral characters students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta. It is also intended to determine the social interaction occurring in Madrasah Mu'allimaat Muhammadiyah Yogyakarta. In addition, it is used to improve theory about the attempts done by the institution to instil particular characters for students in Madrasah Mu'allimaat Muhammadiyah Yogyakarta.

The object of this study is all parties related to the character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta. In Intracurricular activities, they include the Director, Vice-director, officials, teachers and students of the school while extracurricular activities include boarding school staffs, *musyrifah* (mentor), cook and students. Data collection requires several methods, including participant observation,⁸ in-depth interview⁹ and documentation.¹⁰ Moreover, Miles and Huberman's data analysis technique is employed. Qualitative data analysis will be conducted interactively and continuously to the extent of data saturation.¹¹ The process of data analysis will be initiated by reviewing all the collected data from various sources of observation, in-depth interview and documentation. Subsequently, they are analyzed through three stages of data reduction, data presentation and conclusion

D. Discussion

1. Profile of Madrasah Mu'allimaat Muhammadiyah Yogyakarta

Madrasah Mu'allimaat Muhammadiyah Yogyakarta is an educational institution for women initiated and established by K.H. Ahmad Dahlan in 1920. In its early establishment, it was a school for both young men and women, and was specialized for young women since 1927. The 28th Muhammadiyah Congress in Medan has stipulated, mandated to the Muhammadiyah Central Executive of Yogyakarta to

⁸Andi Prastowo. *Metode Penelitian Kualitatif...*, p. 220.

⁹*Ibid.*, p. 212.

¹⁰Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 3rd Ed., 2007), p. 83.

¹¹*Ibid*, p. 92.

officially manage Madrasah Mu'allimaat as an educational institution of aspiring future leaders, religious teachers and *muballighat*. The students of Madrasah Mu'allimaat will study for 6 (six) years after they finish primary school or Madrasah Ibtidaiyah.¹²

On October 3, 1988, the Muhammadiyah Central Executive through the Deed of Establishment No. 21/P.P./1988 stated that Madrasah Mu'allimaat Muhammadiyah Yogyakarta is owned by *Persyarikatan Muhammadiyah* under the responsibility of Muhammadiyah Central Executive. On April 21, 1978, Madrasah Mu'allimaat Muhammadiyah Yogyakarta obtained the status of REGISTERED based on the Decree of the Ministry of Religious Affairs of the Republic of Indonesia No. 78/012/A/T for Madrasah Tsanawiyah Mu'allimaat Muhammadiyah Yogyakarta, and No. 78/005/A/A for Madrasah Aliyah Mu'allimaat Muhammadiyah Yogyakarta.¹³

On January 30, 1993, Madrasah Tsanawiyah Mu'allimaat Muhammadiyah Yogyakarta gained the status of RECOGNIZED based on the Accreditation certificate issued by the Ministry of Religious Affairs of the Republic of Indonesia No. B/W.1/MTS/013/93 with Madrasah Statistics Number: 212.347.110005. Meanwhile, Madrasah Aliyah Mu'allimaat Muhammadiyah Yogyakarta received the status of RECOGNIZED on May 21, 1993, with the Certificate Number B/E.IV/MA/0107/93 and Madrasah Statistics Number: 312.347.110.026.¹⁴

On May 17, 1997, Madrasah Tsanawiyah Mu'allimaat Muhammadiyah Yogyakarta was granted the status of EQUALIZED based on the Accreditation Certificate from the Ministry of Religious Affairs of the Republic of Indonesia No. A/W.1/MTS/042/97 with Madrasah Statistics Number: 212.347.110005. Meanwhile, Madrasah Aliyah Mu'allimaat Muhammadiyah Yogyakarta gained the status of EQUALIZED on August 1, 1997 based on the Accreditation Certificate No. A/E.IV/0022/1997 and Madrasah Statistics Number: 312.347.110.026. In addition, the Madrasah Mu'allimaat Muhammadiyah Yogyakarta has also been registered as a Boarding School by the Ministry of Religious Affairs of Yogyakarta Special Region based on the Certificate of Boarding School issued by the Ministry of Religious Affairs of the Republic of Indonesia No. A.9681 dated January 2, 1996.¹⁵

¹²<http://madrasah-muallimaat.sch.id/new/index.php/sejarah-muallimat>, (Accessed on 31 October 2012).

¹³*Ibid.*

¹⁴*Ibid.*

¹⁵*Ibid.*

As the founder of Muhammadiyah movement, K.H.A Dahlan has advised all the cadres of Muhammadiyah, “The current Muhammadiyah will be different from the future Muhammadiyah. Hence all of you should keep studying, being enthusiastic for knowledge and science anywhere. Be a teacher, return to Muhammadiyah. Be scholar, engineer and others, and return to Muhammadiyah” (Profil Muhammadiyah, 2005:11).

To maintain authenticity of Islamic teachings, K.H.A. Dahlan also claimed: “Muhammadiyah aspires to elevate Islam against backwardness. Many Muslims uphold the interpretation of the scholars instead of the Qur’an and Hadith. Muslims must return to the Qur’an and Hadith. They must learn from the authentic sources instead of merely from the books of exegesis” (Profil Muhammadiyah, 2005: 15). Therefore, K.H.A Dahlan and Muhammadiyah consistently promote *tajdid* or renewal movement by propagating the pure and progressive Islam—with the Qur’an and Sunnah as the sources—as a religion that brings the progress of life of Muslims in particular and the nation and mankind in general.

Muhammadiyah is an organization with Islamic movement which aims are to enjoin what is right and abandon what is wrong in accordance with Islamic creed and the Qur’an and Sunnah, and to realize the real Islamic society to carry out the function and mission of mankind as the servant and caliph of Allah on the Earth as stated in Faith Pledge and Aspirations of Muhammadiyah Life (*Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah*) and Muhammadiyah Characters.

To reach the aims, Muhammadiyah requires cadres with multi-side competency. They must have the capacity as Islamic jurist (*faqih*), preacher (*mubaligh*), struggler (*mujahid*) and interpreter of Islamic law (*mujtahid*) with eminent commitment, broad insight and professional ability in carrying out the mission of Muhammadiyah. The cadre has an internal role as a driver who pioneers, directs and accomplishes the functions of Muhammadiyah’s struggle as well as charity and services, and at the same time, has an external role as a cadre of people, nation, and world that carry out the mission of the blessing for the universe.

As the attempt to create the cadres of Muhammadiyah, K.H.A Dahlan founded *Al-Qismu Arqa* in 1918, in which it was later converted into *Pondok Muhammadiyah* in 1920, *Kweekschool Moehammadijah* in 1924 and finally, *Madrasah Mu’allimin-Mu’allimaat Muhammadiyah* in 1930. A year later, it was divided into two: *Madrasah Mu’allimin*

in Ketanggunan Yogyakarta and Madrasah Mu'allimaat in Notoprajan Yogyakarta.

In the 23rd Muhammadiyah Congress of 1934 in Yogyakarta, Madrasah Mu'allimin-Mu'allimaat Muhammadiyah Yogyakarta was reaffirmed as the secondary school for the cadres of *Persyarikatan* Muhammadiyah as organized by Muhammadiyah Central Executive. Furthermore, the objectives of the institution are: to achieve the vision and mission of Muhammadiyah, to form candidates for Muhammadiyah cadres and to prepare prospective educators, Islamic scholars and leaders who will carry out the development of science (Ensiklopedi Muhammadiyah, 2005: 244).

In the same event, the two madrassas received legal authentication. Thus, the Muhammadiyah Congress mandated the Muhammadiyah Central Executive as the manager of the two madrassas in Yogyakarta. In 1994, the presence of the two madrassas were reinforced through the decree of PP Muhammadiyah No. 63/SK-PP/VI-C/4.a/1994 on Qa'idah Madrasah Mu'allimin-Mu'allimaat Muhammadiyah Yogyakarta.

In line with the development of Muhammadiyah and society in terms of geographical range (local and global) and challenges of the globalization era, Madrasah Mu'allimin-Mu'allimaat Muhammadiyah Yogyakarta as the "congress-mandated madrasa" is required to respond to the changes professionally and astutely without leaving their identity as the school for Muhammadiyah cadres. To support the effectiveness of the 6-years education system, the whole process of development and education in Madrasah is done 24-hours a day based on the system of boarding school.

From the previous description, it is obvious that Madrasah Mu'allimaat Muhammadiyah Yogyakarta has a distinctive identity that can be specifically affirmed as follows:

- a. The establishment and development of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is integral with the noble ideals of K.H.A. Dahlan, namely to revere and uphold Islam so as to realize a main society that later will be the ideal of Islamic struggle.
- b. The entire educational activities and process of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is integrated with the vision, mission and ideology of Muhammadiyah and is implemented based on Islamic values as upheld by Muhammadiyah.
- c. Madrasah Mu'allimaat Muhammadiyah Yogyakarta is entirely aware that the institution cannot be detached from the objective

of *Persyarikatan* and the people on the importance of the cadres of *Persyarikatan* who have the accountability as the pioneer, perpetrator and perfecter of the struggle and charity and services of Muhammadiyah in the future. Therefore, Madrasah Mu'allimaat Muhammadiyah Yogyakarta always re-establishes itself as a modern educational institution that nurtures prospective Islamic scholars, leaders, and educators in *Persyarikatan* Muhammadiyah in particular and the people in general.

- d. In the globalization era, Madrasah Mu'allimaat Muhammadiyah Yogyakarta is fully aware that the society—where it stands up and lives and as the medium of struggle—continues to experience rapid developments and transformations. Therefore, Madrasah Mu'allimaat Muhammadiyah Yogyakarta with its boarding school system will constantly improve its professional ability to revitalize the noble ideals which become its foundation and to devise its future in the competitive era that focuses on excellence.

In fact, Madrasah Mu'allimaat Muhammadiyah Yogyakarta has also been registered as Boarding School as stipulated by the Ministry of Religious Affairs of Yogyakarta Special Region based on the Boarding School Certificate issued by the Ministry of Religious Affairs of the Republic of Indonesia No. A.9681 dated January 2, 1996. It is an institution for “transfer of knowledge” and “transfer of value” in providing education for young women. At this time, Madrasah Mu'allimaat Muhammadiyah Yogyakarta has contributed to Islamic education in Indonesia for approximately 93 years and generated the alumni who play a role in society and nation throughout Indonesia.

2. Islamic Character Education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta

The implementation of Islamic values and character education carried out in Madrasah Mu'allimaat Muhammadiyah Yogyakarta primarily relies on the enforcement of rules with discipline and sanctions to students, but less involves the awareness of students. Socialization of Islamic values and characters is conveyed as cognitive aspect. Education and instructional system are concentrated more on the development of cognitive and motor skills. Islamic characters contained within the curriculum are less emphasized, even indistinguishable. Attempts done to internalize Islamic characters are hindered by the goal and target of education of school in general, which is graduation.

Education as the process of character building of civilized society should be accomplished by Madrasah Mu'allimaat Muhammadiyah Yogyakarta as the spearhead of Islamic character building—which is sourced from the Qur'an and Sunnah. Nevertheless, the students and alumni have not demonstrated Islamic characters hence the formation of a humanistic, humanized and civilized society based on Islamic values has not been realized to the fullest. The students of Madrasah Mu'allimaat Muhammadiyah Yogyakarta have less awareness to conduct an assessment of their characters in terms of controlling their attitudes and behaviours. However, the enforcement of rules with discipline and sanctions should be a conceptual basis to inculcate contextual awareness as a reference to determine moral standards for students without positioning it as a justification of individual behaviour.

Islamic characters have not been actualized by students because the teachers and *mujanibah* (guardian) have not optimized their role in building such characters. The model of relationships is relatively distant, in which one party has higher position than another hence the character education works inappropriately. Direction and guidance in character education is interpreted as a seniority relationship in which one party is an object in instead of as the subject or the driving force of the process of education and learning. It leads students have no role in building certain attitudes and behaviours in accordance with Islamic values derived from the Qur'an and Sunnah. As a consequence, the students perceive that the enforcement of Islamic values embedded in the rules of madrasa and boarding school have not been interpreted as a process of character building so as to realize students as individuals with humanistic, humanized and civilized values as promoted by the concept of character in Islam. Thus, the process of education and instruction in Madrasah Mu'allimaat Muhammadiyah Yogyakarta has not constructed a critical awareness, emotional awareness and spiritual awareness.¹⁶

However, Islamic education should foster and encourage the sensibility of students so as their attitudes and behaviours as well as their judgments and approaches to all sciences will be stirred by profound feelings of Islamic ethical and spiritual values.¹⁷ Hence, the spiritualization and Islamization of science will accentuate Islamic education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta

¹⁶Sudarman Damin, *Gwenda Pembaharuan Sistem Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2003), p. 67-69.

¹⁷*Ibid*, p. 73.

compared with others. Islamic education should prioritize Islamic characters and moral development of society. Islamic Education should be able to address the materialistic life style and situate morality as the foundation of life. Additionally, it must be able to generate and produce moral spiritual and character of Muslim women. *Ustadzah* and *mujanibah* should be the role models who provide explanations about Islamic characters through the enforcement of the rules and regulations of boarding school. The explanation is an effort to raise individual awareness of Islamic values and characters with contextual education. Such an approach is done by forming small groups that are assisted by *mujanibah*. Moreover, the system must eliminate seniority and position students as the subject of Islamic character education.

3. Model of Character Education in Intracurricular and Extracurricular Activities in Madrasah Mu'allimaat Muhammadiyah Yogyakarta

Character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is conducted by collaborating madrasa system and boarding school system of education. The process and activities are done 24 hours a day in which they are integrated in the vision, mission and ideology of Muhammadiyah and organized based on Islamic values and Muhammadiyah characters.

The curriculum of character education is devised based on a holistic approach. It means that all members of Madrasah Mu'allimaat Muhammadiyah Yogyakarta, including the director, teachers/*ustadzah*, student/*santri*, and managers of dormitory should be involved and responsible for the implementation of character education. Character building is integrated into all aspects of the boarding school. Character education in intracurricular and extracurricular activities is applied through the curriculum of Madrasah Mu'allimaat Muhammadiyah, which is developed and designed as the learning experiences by involving the four main pillars of: human, science, culture, and learning with the Qur'an and Sunnah as the authentic sources.

The concept of **human** is developed by examining the potential of human nature to accept the existence of God and Divinity that lead humans become a servant of God; the potential of the heart and the mind where the heart is a barometer of goodness and truth, while the mind is used to manage life better with critical, emotional and spiritual intelligence; the physical potential in which the education process is

adjusted based on the developmental phase to meet the needs of the students.

The concept of **science** is developed in which knowledge is classified into two categories, namely the knowledge of God and the knowledge of nature. The first is called *ma'rifah* or the study of religion. Meanwhile, the knowledge of nature is called science or general science. They might be different yet complement and complete each other. Thus, they cannot be separated. They are integrated and must be learned in a balanced and proportional according to their interests. Human knowledge can be gained through various channels, namely: the senses, the mind, and the heart. Allah (SWT) reward wisdom or knowledge to whomever He wills. The knowledge of God and the knowledge of nature, which are acquired without the guidance of revelation of God, will be incomplete or imperfect. The knowledge or science in the physical field is developed through experimentation and observation while in the metaphysical field is developed spiritually and intuitively. To obtain such sciences, *tarbiyah* (systematic development and training of students) and *ta'dib* (good use of knowledge in society) are required.

The concept of **culture** in the process of education cannot be detached from the culture around it. Vice versa, education is expected to create a new culture as the manifestation of the noble human civilization, which is based on the values of Islamic teachings and *akhlakul karimah*. As a modern educational institution, Madrasah Mu'allimaat seeks to realize the culture with the main characters of discipline, knowledgeable, action-based, *amar ma'ruf nahi munkar* in accordance with the potential of learners and the culture of the society as well as with Islamic values and teachings.

The concept of **learning** is interpreted as a transformation of a person in terms of experience, skills, comprehension, attitude and behaviour toward a better direction. It is the process of developing the full potential of each learner through the learning activities, habituation and exemplary that have been devised previously. It is not limited by any class or certain materials, but covers all aspects of the learner's life and occurs throughout life.

Values developed in the model of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta are derived from the Qur'an and Sunnah in accordance with the ideology of Muhammadiyah. In addition, they should be based on the character education as stipulated the Ministry of National Education in 2010, in which there are four

pillars, namely religion, Pancasila, culture, and the objectives of national education. Internalization in the educational process is to inculcate the characters that is done through a comprehensive learning in living the religious values integrated with the educational values as a whole (moral, cultural, customary values) which targets to be inherent in the student's personality, so as becomes a character or disposition of students.¹⁸

The values of character education advocated in Madrasah Mu'allimaat Muhammadiyah are also found by Robingatul Mutmainnah (2012) in which character education should be inculcated as early as possible to instil the virtues derived from the Qur'an and Hadith, human mind and heart, and culture in the framework of building the main characters.¹⁹ It is a process to instil the goodness that is derived from the Qur'an and Hadith, human mind and heart and culture in the framework of building the main characters.²⁰ The implementation of character education in the school and dormitory of Mu'allimaat Muhammadiyah involves the participation of director, officials, teachers and students as well as the provision of dormitory, mosque, library and Scriptures. These elements are the main components of the school, since Madrasah Mu'allimaat Muhammadiyah Yogyakarta uses the concept of boarding school.²¹

4. Strategies Of Character Education In The Intracurricular And Extracurricular Activities In Madrasah Mu'allimaat Muhammadiyah Yogyakarta

Character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is done through social learning and emotional learning developed with academic learning incorporated within curriculum and habituation. Curriculum is a strategy of cognitive development approach which emphasizes the cognitive aspects of learners according to their development. It is intended to stimulate students to think actively about moral issues and in making moral decisions.

¹⁸Kementerian Pendidikan Nasional, *Pengembangan Pendidikan Budaya dan karakter Bangsa: Pedoman Sekolah*, (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum Kemendiknas, 2010), p. 8.

¹⁹Robingatul Mutmainnah, *Pendidikan karakter dalam Pendidikan Islam (Sebuah analisis Metode)*, (Yogyakarta: Pascasarjana UIN Sunan kalijaga, 2012).

²⁰Dharma Kesuma, Cepi Triatna & Johar Permana, *Pendidikan karakter: Kajian Teori dan Praktik*, (Bandung: PT Remaja Rosdaarya, 2012), p. 8.

²¹Departemen Agama RI, *Pondok Pesantren dan Madrasah Diniyah; Pertumbuhan dan Perkembangannya*, 2003, p. 28

The findings of the present study confirmed Heni Zuhriyah (2010) in which similar to character education according to Doni Koesuma, the human soul can be altered through education and it can be done in educational institution. He also proposed five methods of character education, namely: knowledge about values, provision of exemplary, determination of priorities, priority praxis and reflection.²²

The strategy of the cognitive development approach is also suggested by Muchlas Samani and Haryanto in which the actions in character education are categorized into three groups: 1) moral knowledge (cognitive aspect), 2) moral feeling (affective aspect), and 3) moral behaviour (psychomotor aspect).²³

Furthermore, action learning approach is also implemented in Madrasah Mu'allimaat Muhammadiyah Yogyakarta. The strategy entails the development of learning experiences and learning process that lead to the character building of students. The learning experience is constructed through intervention and habituation. Intervention is designed based on the structured learning experiences in the classroom and in the dormitory. Habituation is created based on the persistent life situation, which allows students everywhere to get used to behave in accordance with values that have become their characters—which have been internalized and personified through the intervention process. Rule and regulation serve as the control in the process of character building and development. Meanwhile, the development of values/characters are grouped into four pillars, namely: the teaching and learning activities in the classroom, the culture of values in school life through daily educational activities in curriculum, extracurricular activities, and daily life in boarding school.

The results of the present study affirm Heni Zuhriyah (2010) in which according to Ibn Miskawayih, character education is a theological structure to perform the virtue without thinking and consideration hence it requires habituation and training through education. He believed that a soul can be constructed to form certain characters thus *Thoriqun Thob'iyun* as the method of educating moral characters by adjusting it to the psycho-physiological development of the child is required. Ibn Miskawayh claimed that character education aims to practice the main characters of intellectual, honest, pure/modest and righteous.²⁴

²²Heni Zuhriyah, *Pendidikan karakter: Studi Perbandingan Antara Konsep Doni Koesoema dan Ibnu Miskawaih*, (Surabaya: IAIN Sunan Ampel, 2010).

²³Muchlas Samani & Haryanto, *Pendidikan Karakter*, (Bandung: PT. Remaja Rosdakarya Offset), p. 49.

²⁴Heni Zuhriyah, *Pendidikan Karakter:*

The findings of the present study are also in line with Robingatul Mutmainnah (2012) about the appropriate methods for character education in accordance with the child development. The methods should support students to understand goodness, namely the methods of knowing the good, loving and desiring the good and acting the good, role model method, discipline enforcement, habituation, integration, internalization and the creation of conducive atmosphere, teaching, priority setting, priority praxis, reflection and repentance as the essential method in inculcating the characters of Islamic education so as to change one's behaviour or to return to the right path.²⁵

The strategy in the implementation of character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is in line with Zaim Elmubarok who suggested an inculcation approach as an approach in character education. This approach emphasizes the inculcation of the characters or values in students. Based on this approach, the goal of character education is the acceptance of social values (good characters) by students and the rejection of values (bad characters) that are inconsistent with social values.²⁶

Similarly, the strategy implemented in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is also in line with Zaim Elmubarok's second approach, namely the value analysis approach. This approach emphasizes the development of student's ability to think logically by analyzing problems related to social values, while the cognitive developmental approach emphasizes the individual moral dilemma; and the action learning approach emphasizes the effort of facilitating students to engage in righteous deeds, both individually and collectively in a group.²⁷

The character building performed in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is implemented through the habituation as devised according to the theory proposed by Sri Esti Wuryani Djiwandono (2006), that the enforcement of character values through motivation which can be used to inculcate the characters in students through learning in school is reinforcement. Motivation is simply the outcome of reinforcement. Students, who are reinforced to learn, for instance by giving good score or praising them, will have motivation to learn more. Meanwhile, those who are not reinforced to learn, because they have learned and still not gained good score or their teachers do

²⁵Robingatul Mutmainnah, *Pendidikan karakter dalam Pendidikan Islam...*

²⁶Zaim Elmubarok, *Membumikan Pendidikan Nilai...*, p. 61.

²⁷*Ibid.*, p. 61.

not praise their accomplishment, will have less motivation to learn. Rewards or incentives are the forms of reinforcement that can be given by teachers when the students can complete the task properly. They can motivate students and affect their behaviour.²⁸

Madrasah Mu'allimaat Muhammadiyah Yogyakarta provides an extrinsic reinforcement for the tasks that have been successfully done by students. Underprivileged or those who have low achievement, insufficient preparation, history of failure, or low self-concepts of achievement may require extra incentive for tasks—which relatively difficult at the outset. Nevertheless, not all students carry out their tasks with expectation of obtaining reward or incentive.

E. Conclusion

Education and learning activities in Madrasah Mu'allimaat Muhammadiyah Yogyakarta have not encouraged the students to actualize the Islamic values and characters derived from the Qur'an and Sunnah in their individual and communal life. It is due to the educational process has not built the student's critical awareness, emotional awareness and spiritual awareness. Consequently, students do not have consciousness to use logic and selective behaviours as the basis of action thus the logical assumptions are relatively used as a reference to give sanction of violation instead of to decide actions; students have not optimized the emotional awareness that comes from pure heart, but instead, considering the social and psychological impacts for doing or not doing an action; and students have not had awareness that is built on the critical, emotional and spiritual awareness to so that each student will seek the genuineness as the God's creature who has compassion in performing her functions as a servant and caliph of God so as she will attempt to preserve and improve the divine characters, to have the potential to live in a society (social beings) and to have creativity for life, and to be responsible and functional person.

Character education in Madrasah Mu'allimaat Muhammadiyah Yogyakarta is implemented using holistic approach model. All members including the Director, school officials, teachers, school staffs, students and dormitory staffs must be involved and responsible to the implementation of character education. Character building is integrated into all aspects of the life of school and dormitory through the intracurricular and extracurricular activities in accordance with

²⁸Sri Esti Wuryani Djiwandono, *Psikologi Pendidikan*, (Jakarta: Grasindo, 2006), p. 327.

the curriculum. The curriculum is devised and designed as learning experiences by considering four foundations and main pillars, namely: the concept of human, the concept of science, the concept of culture, and the concept of learning sourced from the Qur'an and Sunnah.

Curriculum uses the strategy of cognitive development approach that emphasizes the cognitive aspects of students according to the development of students. It is intended to encourage students to think actively about moral issues and in making moral decisions. In addition, it also employs action learning approach. The strategies are implemented based on the learning experiences and learning process that lead to the student character building. The approaches used to implement the strategies are the inculcation approach; the value analysis approach that emphasizes the development of student's ability to think logically by analyzing problems related to social values; the cognitive developmental approach that emphasizes the individual moral dilemma; and the action learning approach that emphasizes the effort of facilitating students to engage in righteous deeds, both individually and collectively in a society.

The enforcement of the characters is carried out through habituation as regulated in the rules. Rules are established as the enforcement in the form of motivation which can used to inculcate the characters in students through learning in school is reinforcement, reward and incentive. Nevertheless, the curriculum of character education has not been applied optimally. Madrasah Mu'allimaat Muhammadiyah Yogyakarta is encouraged to generate graduates who possess the 3D, namely "noticed", "recognized", and "needed" by the society. It implies the aspiration that the role and competence of the students, teachers and employees of Madrasah Mu'allimaat Muhammadiyah Yogyakarta is valuable, acknowledged and needed by the society.

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