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THE STRATEGY OF TADZKIRAH IN IMPLEMENTING CHARACTERS AT MAN INSAN CENDEKIA SAMBAS

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Abstract: This Article examines the tadzkirah strategy in instilling the character values of students in MAN insan chili sambas, West Kalimantan. This study is more focused on aspects (1) Learning Planning for Akidah Akhlak in Instilling Student Character in MAN Insan Cendekia Sambas, (2) how is the tadzkirah strategy in instilling character in students at MAN Insan Cendekia Sambas. This research uses a qualitative approach. The results of this study indicate that (1) to formulate learning objectives, we should pay attention to the material to be delivered, the student's health condition, their abilities and the supporting facilities to be used. The learning materials chosen should be tailored to the needs of students, the list of materials listed in the syllabus and the material has something to do with moral development. Considering the selection of teaching methods, the goals to be achieved, the conditions of students and teachers, and the environment around the school, collaboration methods such as (lecture methods, stories, discussions, exercises, assignments, demonstrations), group work and exemplary, (2) as for strategies tadzkirah in planning akidah akhlak learning in instilling student character values in MAN Insan Cendekia Sambas, is to pray before the learning process, preparation of classroom situations in general, preparation of conditions for students who will receive material, preparation of material to be delivered, preparation of methods, media and assessment

.Religious and sociological approaches. While the effective media used in learning akidah akhlak to instill the character values of students in MAN Insan Cendekia Sambas are the facilities of the mosque and the school environment.

Keywords: Strategy, tadzkirah, Aqidah Akhlak, Character

Introduction

Law No. 20 of 2003 concerning the National Education System article 13 paragraph 1 states that the education pathway consists of formal, non-formal and informal education which can complement and enrich each other. Informal education is a path of family and environmental education.¹ Informal education actually has a very big role and contribution to the success of education. Students attend school only about 7 hours per day, or less than 30%, the remaining 70% of students are in the family and community environment. When viewed from the quantity of education time at school, it only contributes 30% to the educational outcomes of students.² The religion of Islam pays great attention to the issue of children's education, in order to always maintain high manners and commendable traits which are expected to educate the Muslim generation, train and straighten behavior, and direct to words, deeds and traits of high value and on the other hand, abandoning unwholesome words, actions and lower qualities.

For the Indonesian people, the education carried out so far is considered a failure by various groups, because the education held has not been able to make civilized humans. The proof can be seen so far, quite a number of cases have occurred, ranging from student and student brawls, bribery, jockeying in student admissions, new students or civil servants, case and case brokers, corruption, adultery, and so on. Coupled with the low quality of education in Indonesia compared to neighboring countries, such as: Malaysia, Singapore, and Brunei Darussalam, it further strengthens the indication that the current education is still far from expectations and success.³ For that, so that

¹ Departemen Pendidikan Nasional, Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional (Jakarta: Depdiknas, 2005).

² Agus Zainul Fitri, *Reinventing Human Character: Pendidikan Karakter Berbasis Nilai & Etika di Sekolah*. Jogjakarta: Ar-Ruz Media, 2012, hlm. 13.

³ Suriadi, *Pendidikan Karakter Anak dalam Keluarga*. Jurnal Madaniyah, 2019, 9, 298-305.

failure can be ended immediately, concrete steps must be taken. Currently, the government has started to take these steps through education reform. This can be seen from the theme of the National Education Day commemoration, which reads: "Character Education for Building National Civilization". This theme shows the commitment of the Ministry of National Education which is determined to carry out the revitalization of education, namely character-based education. But the question is, how is the process of inculcating character values in schools. The various methods used by school teachers to instill student character values include good habits by exemplary and integrated into the learning process. According to Dharma Kesuma,⁴ there are several models of character education learning in internalizing character education, namely the reflective model and the rational development learning model. The reflective model is a character education learning model that is directed at understanding the meanings and values contained behind theories, facts, phenomena, information, or objects that become teaching materials in a subject.

This model is based on the assumption that humans have a conscience / divine instinct, therefore the human potential to be good must be in humans. The Rational Development model is because the main focus of learning is the rational development competence, argumentation, or reasons for the choice of values chosen by the child. In instilling character values in students, especially those related to morals, one of them is by using a learning model that can encourage students to apply noble morals in everyday life. One such learning model is the tadzkirah model, which is a learning model for Islamic religious education that prioritizes exemplary, guidance, encouragement, sincerity, continuity, reminding, repetition, organizing, and touching the heart of his heart.⁵ However, a special strategy is needed in instilling the values in question. In general, strategy has the meaning as an outline of the direction in action to achieve something that has been determined. Associated with teaching and learning, strategy can be interpreted as a general pattern of teacher-student activities in the implementation of teaching and

⁴ Dewi Prasari Suryawati, "Implementasi Pembelajaran Akidah Akhlak Terhadap Pembentukan Karakter Siswa di MTs Negeri Semanu Gunungkidul" 1 (2016): 14.

⁵ Warni Tune Sumar dan Intan Abdul Razak, *Strategi Pembelajaran dalam Implementasi Kurikulum Berbasis Soft Skill* (Yogyakarta: Deepublish, 2016), hlm. 11.

learning activities to achieve the outlined goals.⁶ In the world of education strategy can be defined as "a plan, method or series of activities identified to achieve a particular educational goal".⁷

Strategy as a process of the ability to understand the gaps or obstacles in his life to formulate new hypotheses and communicate the results.⁴ So it can be concluded that the teaching strategy is the ability of the teacher to create a way of teaching that is better and can bring life to the class.

Tadzkirah

The meaning of Tadzkirah (pronounced Tadzkiroh) can be seen from two aspects, namely etymology and terminology. Etymologically, "Tadzkirah comes from Arabic, which is the word" dzakkara "which means remember,⁸ and tadzkirah (in masdar form) means warning. Whereas what is meant by the word tadzkirah in this dissertation is a learning model derived from an Islamic education theory and is a learning model that has a contextual approach. Tadzkirah in terminology stands for the following meanings:

1. Set an Example

This exemplary concept has been given by Allah SWT. sent the Prophet PBUH, to be a good role model for Muslims throughout history and for all human beings in every time and place. He is like a bright lamp and the moon as a guide. This example must always be nurtured, nurtured and guarded by the treatise bearers. The teacher must have certain characteristics because the teacher is like the original text to be copied. As quoted by Abdul Majid, Ahmad Syauqi said "if the teacher makes even a little mistake, worse students will be born for him".

2. Navigate (Give Guidance)

Guidance given by parents to their children, teachers to students needs to be provided by providing reasons, explanations, directions, and discussions. It can also be done by reprimanding, finding out the

⁶ Syaiful Bahri Djamarah, *Strategi Belajar Mengajar*.(Jakarta:Rineka Cipta, 2010), hlm.5.

⁷ Wina Sanjaya, *Strategi Pembelajaran Berbasis Standar Proses Pendidikan*.(Jakarta: Kencana, 2011), hlm. 128.

⁸ Ahmad Zayadi dan Abdul Majid, *Tadzkirah pembelajaran Pendidikan Agama Islam (PAI) Berdasarkan Pendekatan Kontektual* (Jakarta: Raja Grafindo Persada, 2005), hlm. 42.

cause of the problem and criticism so that the child's behavior changes. This guidance can be in the form of oral, training and skills given to students by looking at the talents and interests they have.⁹

3. Encouragement

The togetherness of parents and teachers with children is not only limited to feeding, drinking, clothing and others, but also providing proper education. Every child must have a strong motivation in education (studying) so that education can be effective. Motivating children is an activity to encourage children to be willing and willing to carry out activities or behaviors expected by parents or teachers. Children who are motivated will be able to develop themselves.

4. Zakiya (pure-pure-clean)

One of the values that underlie Islamic values according to the scholars is wara '. Literally, wara 'means restraining yourself, being careful or keeping yourself from falling into an accident. In short, wara 'can be interpreted as self-purity. The ability to act wara ', maintain self-purity and cleanse the soul from sins will give birth to a clean heart, sincere intentions and everything is done only hoping for the pleasure of Allah SWT. The concept of self-purity, sincerity in charity and pleasure to Allah SWT. It must be instilled in the child, because the child's soul is still unstable and during the transition period, sometimes there is an excessive feeling of shame in him that causes a lack of confidence. This attitude arises when he is faced with unsupportive family conditions, the environment in which he lives that is less harmonious, and sometimes ridicule comes from his friends. If this is allowed, it will continue to roll like a snowball, so that the moral and personality of the child will be eroded so that in the end he is less able to accept himself, his family and his environment. Thus, in this case the akidah akhlak teacher has a significant function and role. They are required to always include spiritual values in children in the learning process. Intention, sincerity and pleasure are in the heart, and it will be born whenever the heart is touched.

5. Continuity (A Process of Habit in Learning, Acting and Doing)

The Koran makes this habit a technique or method of education. Then he turns all the good qualities into habits, so that the

⁹ Abdul Majid dan Andayani, *Pendidikan Karakter Perspektif Islam*. Bandung: Remaja Rosdakarya, 2013, hlm. 121.

soul can fulfill the habit without too much effort, without losing much energy, and without finding much trouble. The habituation process must be started and instilled in children from an early age. The potential for human spiritual faith is given by Allah SWT. must always be nurtured and maintained by providing training in worship. If the habituation has been instilled, the child will no longer feel heavy in worshipping, even worship will become a frame of charity and a source of enjoyment in his life because he can communicate directly with God and fellow humans.

6. Remind

The activity of remembering has a tremendous impact on life. When we remember something, it will also remind us of the series associated with it. Memories can arise because we have desires, interests, hopes and longings for what we remember. Memorizing activities can also spark new ideas and creativity. If only remembering something that exists in nature can trigger creativity, how about remembering Allah who is the most creative and has unlimited power. Logically, of course, it will have a tremendous positive impact on life. Only the problem is not everyone easily remembers Allah, even though the potential for that is in each of us. This is where the potential to remember Allah SWT needs to be explored by saying his name whether standing, sitting, lying down and so on. The awareness of God that has been awakened since in the womb, can gradually be eroded by the various routines of life. The busyness and demands of life that are so tight sometimes have so drained all of our potential and our memories. However, this awareness can increase and continue to increase. This reality shows the nature of divine consciousness (faith) which can decrease and increase. In order for a person's faith to be stable and continue to grow, a medium is needed to remember Allah. That is what is called dhikrullah. Therefore, in the process of learning akidah akhlak, teachers must try to remind children that they are supervised by Allah, the Creator, who knows what is hidden even though it is only implied in the heart, so that he will always remember Him and protect his behavior from disgraceful actions. So that the faith that has been implanted by God Almighty. in the heart will be carried from potentiality to actuality.

7. Repetitions

Effective education is repeated so that children understand. Any lesson or advice needs to be repeated so that it is easily understood by the child. Strengthening motivation or encouragement and guidance

on several children's learning events can increase the existing abilities of their learning behavior. This encourages the ease of doing repetitions or re-studying the material.

8. Organize

Teachers must be able to organize the knowledge and experiences that students have gained outside of school with the learning experiences they provide. Systematic organization can help teachers to convey information and get information appropriately. This information is then used as feedback for the learning activities that are being carried out. Organizing must be based on benefits for students as a process of education to become human beings to face their lives.

9. Heart-Liver

Spiritual strength lies in the uprightness and cleanliness of conscience, spirit, mind, soul and emotions. The most powerful motive fuels are values, doctrines and ideologies. Thus, the teacher must be able to educate students by incorporating spiritual values. The teacher must be able to awaken and guide the spiritual power that is already present in his student, so that his heart will remain clear, as clean as a mirror. That is the heart of those who believe and do-good deeds.¹⁰

Learning of Aqidah Akhlak

Aqidah comes from the word *aqada* which comes from Arabic. *Aqada ya'qudu* updatan wa *aqidatan* means a bond or agreement, meaning something that is a place for the heart and conscience to be bound to it.¹¹ The creed contains the meaning of submission of the heart, obedience, willingness, and honesty in carrying out Allah's orders as in His words QS al-Nisā '[4]: 65. So by your Lord, they (in essence) do not believe until they make you a judge of the cases they are dispute, then they don't feel in their hearts anything objectionable to the verdict you gave, and they accept it completely.¹²

Ibrahim Muhammad divided the meaning of *akidah* morality into three stages of meaning development, namely: First, faith is

¹⁰ Majid dan Andayani, hlm. 141.

¹¹ Nur Khalisah Latuconsina, *Aqidah Akhlak Kontemporer* (Makassar: Alauddin Unipersity Press, 2014), hlm. 1.

¹² Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: Semesta al-Qur'an, 2013), hlm. 76.

defined as unanimous determination (al Azmul Muakkad), gathering (al Jam'u), intention (an Niyah), strengthening agreements (at Tausiq liluqud), and something that is embraced and believed by humans, be it true or vanity (ma yadiimu al insan sawaun kaana haqqan au bathilan). Second, the actions of the heart, this is where the faith begins to be interpreted as the act of the servant's heart. Third, this is where the faith has entered a maturity period where it has been structured as a scientific discipline and has its own scope of problems. This is the established stage where the creed is defined as "the knowledge of sharia laws in the field of aqidah which is taken from the (absolute) yaqiniyah arguments and rejects defective subhat and khilafiyah arguments.¹³ Meanwhile, the word "morality" comes from the Arabic "Khuluq", generally Khuluqun ", according to Lughat it is defined as character, temperament, behavior, or character. The word morality is broader in meaning than morals or ethics which are often used in Indonesian because morals include the psychological aspects of physical and spiritual behavior. In terminology, it can be said that morals are the institutions for human behavior in all aspects of life.¹⁴

Akidah akhlak is a combination of two words, namely akidah and akhlak. Thus, the meaning of aqidah according to language is a bond. Whereas the faith according to the term is an opinion and thought or role model that affects the human soul, then becomes a part of the human being itself, is defended, maintained, and is determined that it is true.¹⁵ Like akidah, morality also comes from the Arabic language akhlaq, a form of jama 'from the word khuluq or al-khulq which etymologically means, among others, character, temperament, behavior or character. Material and learning aqidah akhlak in the moral literature also means attitudes that give birth to actions (behavior, behavior) maybe good maybe bad.¹⁶ If the two terms aqidah and morals are linked, it can be understood that the two are closely related entities. Aqidah emphasizes the heart's belief in Allah Almighty and morals is an act with the teachings it believes in.

¹³ Ibrahim Muhammad bin Abdullah al Buraikan, *Pengantar Study Islam* (Jakarta: Pabbani Press, 2000), hlm. 4-5.

¹⁴ Beni Ahmad Saebani dan Abdul Hamid, *Ilmu Akhlak* (Cet. II; Bandung: Pustaka Setia, 2012), hlm. 24.

¹⁵ Tengku Muhammad Habsyi Ash-Shiddieqy, *Ilmu Tauhid/Kalam* (Semarang: Pustaka Fiki Putra, 2012), hlm. 34

¹⁶ Mubasyaroh, *Materi Dan Pembelajaran Aqidah Akhlak* (Kudus: epartemen Agama Pusat Pengembangan Sumber Belajar Stain Kudus, 2008), hlm.65.

Character

Law of the Republic of Indonesia Number 20 of 2003 concerning the Government's National Education System states that the purpose of education is the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens.¹⁷ a democratic and responsible country. Although the meaning of character is different, its meaning is always related to moral strength. Meanwhile, Doni Koesoema, that character education is the dynamic development of continuous abilities in humans to internalize values so as to produce an active and stable disposition within the individual. These dynamics make individual growth more complete. These elements become dimensions that animate the formation process of each individual.¹⁸

For the author, this is not entirely true, because that character is a way of thinking and behaving that characterizes every individual to live and work together, both within the sphere of family, society, nation and state.

“Educator character directs the instructed students to become ulul albab people who do not only have self-defeats, but it is difficult to continue developing themselves, consider their environmental problems, and improve their lives according to their knowledge and character. Ulul Albab Humans are human beings who can rely on from all aspects, both aspects of intellectual, affective and spiritual.”¹⁹

Therefore, the character can have a positive connotation, but it can also have a negative connotation. For example, in social life, there are characteristics of certain groups of people who are considered rude, arrogant, like anarchic and so on, of course such characters are not good and have negative connotations. If examined more deeply, the rough or harsh character of society is the result of their education which occurs naturally.

¹⁷ Syamsul Kurniawan, *Pendidikan Karakter Konsepsi dan Implementasinya secara Terpadu Di Lingkungan Keluarga, Sekolah, Perguruan Tinggi dan Masyarakat*. Ar-Ruzz Media, 2016, hlm. 90.

¹⁸ Doni Koesoema A. (2007). *Pendidikan Karakter, Strategi Mendidik Anak di Zaman Global*. Grasindo, 2007, hlm. 74.

¹⁹ Suriadi, *Character Education Based on Gender Justice in The Islamic Perspective*, *Al-hayat: Journal of Islamic Education (AJIE)*, Volume 2, Issue 2 | July -December 2018.

Research methods

This study uses field research, which is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, at MAN Insan Cendekia Sambas. The approach used in this research is descriptive, namely research that provides a careful description of a particular individual or group of conditions and symptoms that occur,²⁰ and is related to MAN Insan Cendekia Sambas. This research was conducted at Madrasah Aliyah Negeri Insan Cendekia Sambas, located in Saing Rambli Village, Sambas District, Sambas Regency, West Kalimantan. The data collection techniques in this study used in-depth interview techniques and extended observations.

Discussion

Learning shows the existence of a teaching and learning process. In general, learning can be defined as a process of changing behavior due to individual interactions with their environment. Based on the results of research interviews that before starting student lessons the students first tidy up clothes, clean the seats, say greetings, pray, greet students and perceptions, before entering the class the students shake hands with the MAN Insan Cendekia Sambas teacher, while entering the class the students read Asmaul Husna together which serves as akidah akhlak teachers as a reference for carrying out teaching and learning activities so that they are more focused and run efficiently and effectively. According to the results of an interview with Junaidi as the Akidah Akhlak teacher, he said: "*Before giving material on akidah akhlak, I always give encouragement about things or behavior to do good.*"²¹ At this stage the teacher must always strive and keep students actively involved in the teaching and learning process by promoting exemplary. In addition, teachers must pay attention to students (students), lesson materials and Lesson Planning (RPP), as well as existing facilities, in addition to the time available to determine classroom management. As well as maintaining the learning atmosphere allows students to learn effectively, by making

²⁰ Koentjaraningrat, *Metode Penelitian Masyarakat* (Jakarta: Pustaka Gramedia Utama, 1993), hlm.89.

²¹ The results of the interview with Junaidi, Saturday, July 18 2020 at MAN Insan Cendekia Sambas.

observations, group question and answer to make conclusions on what they produce.

The teacher sometimes helps students solve problems they cannot solve on their own. The teacher is only a facilitator, while those who actively learn in class are the students themselves. In the teaching and learning process, namely the biological, intellectual and psychological aspects. In the teaching and learning process, the teacher will find that some of their students can master the learning material completely and there are also students who do not completely master the learning material. This fact is a problem that needs to be resolved immediately, and mastery learning is the answer.

Thus, the teaching and learning process is also determined by whether or not the teaching program that has been carried out will affect the goals to be achieved so that stages are needed in teaching. So, the teaching stage means the steps of the teacher in carrying out the teaching and learning process and how the teacher develops student learning activities in relation to the material that must be studied. Teaching and learning activities must be a complete series of each teaching stage. This means that step by step must appear continuously from the beginning to the end of the lesson. In learning using this media, the teacher must be able to deliver learning with effective steps, as applied by the akidah akhlak teacher at MAN Insan Cendekia Sambas, the learning steps are carried out using learning media, it must be in accordance with the material and learning objectives that are to be achieved.

Basically, before the implementation and application of akidah akhlak learning, teachers are required to prepare all kinds of things related to the application of learning, one of which is understanding and knowing how to carry out learning activities, this is intended to make it clear what methods will be used in implementing morality learning. However, in applying it to the subject of akidah akhlak, it is hoped that the teachers are truly capable and can choose and make learning programs correctly. In this case, the researcher interviewed Junaidi as the Akidah teacher morals at MAN Insan Cendekia Sambas, he said: *"In preparing a learning program a teacher must really be able to consider what will be the goal and what needs to be considered in the preparation of a learning program is the learning objectives themselves and the*

ability of students who will receive them".²² This is in line with what was conveyed by Samsuri as an Arabic teacher at MAN Insan Cendekia Sambas, he said: "In the preparation of learning programs, the curriculum, goals and school programs must be considered"²³.

Thus, in the preparation of a learning program a teacher must pay attention to the objectives to be achieved, the material to be delivered, and the abilities of students who will receive the material. Furthermore, in formulating learning objectives, a teacher certainly has special considerations such as the conditions of the students being faced, the material to be delivered, as well as the availability of learning support facilities. In this case the researcher interviewed Junaidi as the Akidah Akhlak teacher at MAN Insan Cendekia Sambas, saying: "In formulating learning objectives we should pay attention to the material to be delivered, the student's health condition, its abilities and the supporting facilities to be used".²⁴ This is in line with what was conveyed by Samsuri as the Arabic teacher at MAN Insan Cendekia Sambas, he said:

"That what becomes a consideration in the preparation of learning objectives is the type of material to be delivered, the condition of the students being faced, the condition of the teacher, and also the state of the facilities. existing infrastructure".²⁵

As for the akidah akhlak teachers at MAN Insan Cendekia Sambas, in formulating learning objectives, always consider the material to be delivered, the conditions of the students faced, the conditions of the teachers and the conditions of learning support facilities. Then from that, the material chosen by the akidah akhlak teacher in the preparation of learning programs should be adjusted to the syllabus (RPP), textbooks, and the competencies that will be mastered by students. In this case the researcher interviewed Junaidi as the Akidah Akhlak teacher, and Samsuri as the Arabic teacher at MAN Insan Cendekian Sambas said:

"In choosing the material to be taught to students, it is done by adjusting the existing syllabus, the textbook that is the teacher's

²² The results of the interview with Junaidi, Saturday, July 18 2020 at MAN Insan Cendekia Sambas.

²³ The results of the interview with Junaidi, Saturday, July 18 2020 at MAN Insan Cendekia Sambas.

²⁴ *Ibid.*

²⁵ The results of the interview with Syamsuri, Saturday, July 18 2020 at MAN Insan Cendekia Sambas.

handbook, and competency standards that must be mastered by students
" ²⁶

Then from that, apart from having a consideration in choosing learning materials, of course there are reasons for choosing the material to be delivered in the learning process. In this case the researcher interviewed Junaidi as a teacher of Akidah Akhlak at MAN Insan Cendekia Sambas, he said: "*The selected learning material should be tailored to the needs of students, the list of materials listed in the syllabus and the material has something to do with moral development*".²⁷ This is in line with what was conveyed by Samsuri as an Arabic teacher, he said: "*The material chosen is in the form of material that has something to do with the moral development of students in school*".²⁸ Thus, the teacher in choosing learning material adjusts to what is in the textbook, syllabus (RPP) and the material is related to the problem of character building students.

Some forms of tadzkiarah strategies that are applied by akidah akhlak teachers in choosing learning materials, of course, have to do with the choice of teaching methods. In choosing a teaching method, a teacher certainly has his own way, such as first reading a textbook, formulating goals to be achieved, considering student factors that will be faced and also the conditions of the school environment. In this case the researcher interviewed Junaidi as the Akidah Akhlak teacher at MAN Insan Cendekian Sambas said:

*"The reason for every teacher in choosing a teaching method is because of the material factors to be conveyed, the objectives to be achieved, the conditions of the students to be faced, and most importantly, also is the availability of learning support infrastructure. In addition, this method is considered the easiest to implement."*²⁹

In addition, the researcher interviewed Junaidi as an akidah akhlak teacher, at MAN Insan Cendekia Sambas, he said:

"What is considered in the selection of teaching methods is the goals to be achieved, the condition of students and teachers, and the environment around the school".³⁰

²⁶ *Ibid.*

²⁷ The results of the interview with Junaidi, Saturday, July 25, 2020 at MAN Insan Cendekia Sambas.

²⁸ *Ibid.*

²⁹ *Ibid.*

³⁰ *Ibid.*

Thus, in general, the akidah akhlak teacher at MAN Insan Cendekia Sambas in choosing teaching methods based on the objectives to be achieved, the conditions of teachers and students, the type of material to be delivered and the supporting environmental conditions.

The tazkiyah strategy in terms of planning, especially in the teaching methods chosen and applied by akidah akhlak teachers in learning activities, uses a lot of collaboration methods such as (lecture methods, stories, discussions, exercises, assignments, demonstrations), group work and exemplary. In this case the researcher interviewed Junaidi as the Akidah Akhlak teacher at MAN Insan Cendekia Sambas said: "Teaching methods that are often chosen in learning activities of akidah morality use the method of collaboration, group work and exemplary."³¹ This is in line with what was conveyed by Samsuri as an Arabic teacher said: "The teaching method chosen must adapt to the material presented, such as lecture methods, examples, discussions, demonstrations, assignments and exercises".³²

The method that is often used in the learning process used by faith teachers in the Tadzkiyah Strategy in the learning process of akidah akhlak to instill student character in MAN Insan Cendekia Sambas West Kalimantan uses exemplary methods. The exemplary method in education is one of the most appropriate methods used to prepare and shape the character and moral values of students. In applying the exemplary method, educators are required to always provide a good example to students because in addition to the Prophet who must be used as an example, educators are also an example for students. In order for this exemplary method to make changes to students, schools must hold programs such as the implementation of congregational prayer at school, reading the Koran before lessons begin, and schools can also implement the dhuha prayer program in congregation at school. This can help achieve the goals of the exemplary method that is applied so that the learning objectives will be realized.³³

³¹ Ibid.

³² The results of the interview with Syamsuri on Saturday, July 25, 2020 at MAN Insan Cendekia Sambas.

³³ Septi Nurjanah, "Analisis Metode Pembelajaran Akidah Akhlak dalam Meningkatkan Pemahaman dan Karakter Peserta Didik," dalam jurnal EduPsyCouns Universitas Muhammadiyah Malang, vol. 2, No. 1/Tahun 2020, hlm. 373.

In addition to some of the reasons or strategies adopted by akidah akhlak teachers in preparing lesson plans, formulating objectives, selecting materials and selecting teaching methods. Of course, akidah akhlak teachers also have consideration and preparation in carrying out learning activities. Preparations such as preparation of general situations in class, preparation of students who will receive learning material, preparation of material to be delivered, preparation of methods to be applied, preparation of media to be used and preparation in assessment techniques. In this case the researcher interviewed Junaidi as the Akidah Akhlak teacher and Samsuri as the Arabic teacher at MAN Insan Cendekian

Sambas said:

*"In general, there are some preparations that are considered in the implementation of learning, such as preparation for class situations, student situations, preparation of material to be delivered and preparation of instructional media. Preparations that are considered in the implementation of learning are the preparation of teaching methods, preparation of tools and media as well as preparation of techniques and assessment tools used in evaluating learning programs."*³⁴

Thus, the tadzkirah strategy in planning akidah akhlak learning in instilling student character values in MAN Insan Cendekia Sambas, then what needs to be considered by the akidah akhlak teacher in carrying out learning is to pray before the learning process, preparation of classroom situations in general, preparation of student conditions that will be receive material, preparation of material to be delivered, preparation of methods, media and assessment. The approach used in learning akidah akhlak in instilling the character values of students in MAN Insan Cendekia Sambas is a religious and sociological approach. While the effective media used in learning akidah akhlak to instill the character values of students in MAN Insan Cendekia Sambas are the facilities of the mosque and the school environment.

Conclusion

The implementation of the strategy of the Islamic Religious Education teacher in providing understanding of worship to children with special needs at the Sambas State Special School is carried out by

³⁴ Results of interviews with Junaidi and Samsuri on Saturday, July 25, 2020 at MAN Insan Cendekia Sambas.

dividing students with special needs according to the disabled such as the mentally disabled class, the autistic student class (mild autism and severe autism), and ADHD student classes so that learning becomes effective according to the needs of children with special needs and the goal is to monitor the process and progress of student learning and to increase the effectiveness of learning activities so that the understanding of worship given to students with special needs can be absorbed.

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