

**EDUCATION OF RELIGIOUS VALUES IN
BUILDING HEALTHY PERSONALITY
(Analytical Descriptive Study in Madrasah Aliyah
Darul Arqam Garut)**

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ABSTRACT

Educational value as a teaching or counseling leads students to realize the values of truth, goodness, and beauty, through the process of the correct value judgments and habituation to act consistently. So the process of education in teaching and learning activities require a variety of methods through modeling, or good advice, loving attention [mauidhab hasanah], and riyadhah through habituation. This is also equipped with a curriculum of Darul Arqam "balanced" and "integrated" between religious instruction in general subjects. The teacher expected goals in line with the vision and mission of Darul Arqam Madrasah Aliyah equipped with extra-curricular activities and school discipline. Someone with a healthy personality can give happiness to her needs through behaviors (adjusted) with the environmental norms and needs of his conscience, thus forming the character of the students

become independent, accomplished, happy, sholeh, honest, faithful and pious to Allah SWT.

Keywords : Educational Values, Objectives, and the Healthy Personality.

ABSTRAK

Nilai pendidikan nilai sebagai pengajaran atau bimbingan kepada siswa agar menyadari nilai-nilai kebenaran, kebaikan, dan keindahan, melalui proses pertimbangan nilai yang tepat dan pembiasaan bertindak secara konsisten. Maka proses pendidikan dalam kegiatan belajar mengajar memerlukan berbagai metode melalui keteladanan, mauidbah hasanah atau nasihat yang baik dan santun, perbatian penuh kasih sayang, dan riyadhab melalui pembiasaan. Hal ini, dilengkapi dengan kurikulum Darul Arqam yang “berimbang” dan “terpadu” antara pelajaran agama dengan pelajaran umum. Adapun tujuan yang diharapkan guru searah dengan visi dan misi Madrasah Aliyah Darul Arqam yang dilengkapi dengan kegiatan ekstrakurikuler dan tata tertib sekolah. Seseorang dengan kepribadian sehat dapat memberi kebahagiaan terhadap kebutuhannya melalui kelakuan (menyesuaikan diri) dengan norma lingkungan dan kebutuhan hati nuraninya, sehingga membentuk karakter siswa menjadi mandiri, berprestasi, bahagia, shaleh, jujur, beriman dan bertakwa kepada Allah SWT.

Kata Kunci : Nilai-Nilai Pendidikan, Sasaran, dan Kepribadian yang Sehat

INTRODUCTION

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and the skills needed themselves, society, nation and state, the National Education No. 20 of 2003. Educational process intended to develop a healthy personality possessed by human beings as a whole and complete. People with healthy personalities can adjust themselves well and can actualize themselves (self-actualizing). Healthy personality by Hurlock (1974:423) that he considered capable of adapting to the environment, his calm, in harmony with the outside world and with himself, without guilt, anxiety, hostility, and not to destroy themselves and others and is able to meet their needs through behavior according to social norms and his conscience.

It means that a person with a healthy personality is someone who can give happiness to her needs through behaviors (adjusted) with the environmental norms and the needs of conscience, because there are two things that are very important for healthy personality. First, that the person was not only playing his role well but he had to get satisfaction from that role. Second, the essence of a healthy personality is a person must play his role in the lives of other people satisfaction. He must act in accordance with the rules, morals, and laws that apply in the life of the community. Someone also constantly dissatisfied with himself and

the role that he would do in his life, will eventually lead to a sick personality. Satisfaction depends on the person's lifestyle or get their needs met, intentions, and aspirations.

Meanwhile, Cavan (1952) emphasized that a person can adjust themselves, have the satisfaction of quickly and with adequate control systems and the things that fit with its culture. Later supported by Maslow (1954) associated with self-actualizing person or a mentally healthy person with characteristics as follows :

1. *Perceive your life or the world as it is and feel comfortable in living it.*
2. *Receiving himself, others and the environment.*
3. *Be spontaneous, simple, natural, honest, genuine and open.*
4. *Having a commitment or dedication to solving problems outside of himself (who happened to someone else)*
5. *Being self-reliant or independent.*
6. *Having a fresh appreciation of the surrounding environment.*
7. *Peak experiences a condition someone is experiencing ecstasy. This experience tends to be more mystical or religious nature.*
8. *Has a social interest, sympathy, and empathy.*
9. *Very good interpersonal relationship (friendship or brotherhood) with others.*
10. *Being democratic (tolerant, and open).*
11. *Creative (flexible, spontaneous, open, and not afraid of).*

One of the keys of the definition of personality is the adjustment (adjustment). According to the Schneiders in Yusuf, S.L.N & Juntika. A.N. (2007:12) that adjustment means an individual response, whether it is behavioral or mental in the effort to overcome the needs of the self, emotional stress, frustration and konflik, and maintain harmony between the fulfillment

of these needs with the demands (norms) environment. Hurlock (1974) argued that :

Characteristics of healthy or healthy personality (healthy personality) characterized by: Ability to self assess realistic, realistic assess the situation, assess the achievements obtained in realistic, accepting responsibility, independence (autonomy), can control the emotions, goal-oriented, oriented out, social acceptance, has a philosophy of life, be happy. Happiness is supported by the factors of achievement (achievement), acceptance (acceptance of others), and Affection (feeling or affection of others).

"As a whole human being by Dahlan (1988:14) that" Man is intact in the eyes of a man reflecting Kaffah complete in the sense of intention, he said, thought, behavior, and goals to be realized in live in a society. All that will be confronted to God Almighty."

Man who is faithful and righteous to God., As well as a certain character mahmudah, healthy personality is the main goal to be realized by the teachers of Islamic religion in daily life for students, both in schools, families, and communities. Many factors are closely related to the success or failure of the efforts of Islamic religious teachers in nurturing and developing the student participants to have a healthy personality and akhlakul Karimah. Equipped by al-Ghazali's view in Zainuddin, et al. (1990:57) that the teacher as Islamic moral educator in healthy personal development, teachers must meet them: "Be patient, be tawadhu in meetings, trustees and not yelling at stupid people, friends, and telling the truth".

To learn moral values and comprehensively, it must understand the sense of values. Value (value) is in man (voice or human heart) with the reference basis and / or the demands of moral values (value / moral based and claim) that there are certain values in the system and the their relevant belief system, Djahiri (1996:16). So simple and easily understood by the common language of value is the price given person / group of people against something (material-imateriil, personal, conditional), or the price implied or brought into the identity of something. Where the price is determined by the order value (value system): 1. Set of beliefs (belief system), 2. What is inside / relevant groups. Both cases (especially the belief system) becomes the basis and the pricing demands. The purpose here is the price affectual prices, namely affecting the world price of human affective. While Fraenkel in Djahiri (1996:18) understanding the value is :

Value is idea, concept about what some think is important one related to ethic and Aesthetics ... How people behave and conduct ... Standards of conduct, beauty, efficiency or worth that endors and that people people to live up or maintain ... guide to what is right and just ... means and ends of behavior or norm ... is a powerful emotional commitment ...

The meaning of the underlined text above, shows factual qualifications. Ethics and aesthetics are the source of normative reference values, morals, behavior attitude behave, conduct is a demand, the mean and values are the contents of the message or the soul spirit. Or is the value of something of value that are considered

fair value, good, true and beautiful as well as to guide or handle yourself.

Each value can have a moral weight when included in moral behavior, as Imam al-Ghazali in Djahiri (1996:22) that "the existence of moral values is the heart (al-Qolbu) and integrated / unified body in which a voice and eyes of the heart or conscience (the conscience of man) ". Supported with Najati's view (2005:426) that "the Islamic religion in particular, helps us to provide evidence of success in faith in God to heal the soul of various diseases, create safe and peaceful feelings, avoid feeling restless, and various mental illnesses sometimes occur". Through the courteous language learning can create a sense of religious values better student behavior, according to what is disclosed Sauri (2009:77) that any behavior that is courteous person recorded as part of worship. Therefore, politeness can be valuable if done in worship because of God's intentions.

Reviewed from the point of General Education studies, the values of religious behavior in fostering a healthy personality is one of the essential studies, because more lead to the creation or development of conditions of development maturity and independence of learners, so that life becomes stable, happy, harmonious, has a value principal-value for humanity, and humanity in the social community life. The field of religious studies as a General Education in Aliyah or high school level, is still considered the same as other education-education, when directed to the General Education attitude and personality development of a

healthy not only to develop the cognitive or intellectual aspects but also emotions, habits, affective, psychomotor, and personality self berjati true Muslims. In this case, development of educational model of religious values in getting a healthy personality can not be done only through counsel, but should start from the example of exemplary teachers, principals, parents, community leaders and others. All that is based on sincerity, purity, and the change in attitude to fulfill its religious passion for God on the basis of (*lillah*), Djamari (1988:13). From our observation of this phenomenon seems further strengthened by the existence of realities that often appear in students' actions, as opposed to religious values that given, such as the emergence of a shift in values, for students raises another problem which resulted in the emergence of negative symptoms outbreak of moral decadence (aberrant personality) today among teenagers, such as liquor, free sex free sex, juvenile delinquency between students, drug abuse, and loss of sense of shame among the people of the east with all forms and types.

First, the role of Islamic religious teachers in developing educational model of religious values in building a healthy personality, highly crystallized as the embodiment emphasizes attitudes, behaviors and healthy person, noble character, faith and duty to Allah SWT. Learning is one of the factors that influence a child's personality, the more important in the socio-cultural development of more advanced societies, and often led to progress a particular impact in the form; failure in achieving the goal of education is not due provided

teaching materials, but how to teach, anxiety score , dissatisfaction, and disappointment.

Second, his parents being strict or less gives outpouring of affection to his son. As Hawari (1999:77) that fighting of students, drug abuse and crime among teenagers, due to the lack of a better communication between families, schools, and communities. So that the religious values taught in schools as an ideal concept, dealing with the reality in society as opposed to the existence of students' understanding of diversity in schools. In such a situation arose certain attitudes among students who reflect the turmoil and confusion value orientation, and educational gaps between the religious values taught in schools with a level of understanding learners' diversity.

Third, interest in the success made by the managers of Darul Arqam Madrasah Aliyah Garut, showing different schools with public schools that other pesantren based. Madrasah Aliyah Policy Darul Arqam, as set forth in the rules of education, directed to the creation of (successful learning and teaching, successful achievement, and prestigious, successful organization regeneration) life and circumstances which are orderly, safe, comfortable, prosperous, and provide direction for the creation of situations specific to educational institutions, Ma'had Darul Arqam (2008:6).

Fourth, a healthy personality that has something to do with the whole personality is personality stable, mature (adult) or the healthy as one of the goals of public education. According to Phenix (1964:28) whole personality characterized by essential values including

symbolic value, aesthetic, ethical, empirical, and synoptic sinoetik on individual self. One of the synoptic value is religious values.

The core issue in this research, is a pattern of engagement with moral guidance that was developed at Darul Arqam Ma'had done comprehensively by the school management. Pattern of moral development is done as internalization of religious values on the behavior of students to have a diversity of personality in a holistic sense. Those Problems, then formulated into a few more detailed questions below as follows :

1. What Is the goal to be achieved by religious teachers for educational of religious values in building a healthy personality of students in school ?
2. How to educational of religious values in building a healthy personality to changes in student behavior in school ?

DISCUSSION

Goals by the Islamic Religious Teachers to Educational of Religious Values in Leading Healthy Personality of Students in School

The purpose of effort by Islamic religious teachers to educational of religious values in fostering a healthy personality or character of the students at school, can be interpreted that the efforts of Islamic religious teachers have been characterized by internal factors and external factors. Any attempt made by the Islamic religious teachers (Arg, ESG, and NHg) in the development of good character, have led to the achievement of the goals, that is human beings have

intact personality, in the sense of safety in the world and salvation in the hereafter. In achieving these goals, they did repeatedly with a full sense of responsibility and commitment are strong enough, although with a different approach in displaying the behavior, but the purpose remains the hope that together as something to be achieved. Development of a healthy personality of students by teachers of Islamic religion, is a tool to assist them in carrying out the procedures of everyday life, which includes *hablum minallah and hablum minannas*. Eventually it create a peaceful life, and students know how to act in the environment at both school and community so that accepted in social life. If linked to more comprehensive values as UNESCO (1992) categorized that the value of Education goals is starting from resuscitation efforts until the realization of the value of behaviors.

Based on the results of interviews with three Muslim religious teachers (Arg, NHg, and ESg) in Madrasah Aliyah Garut Darul Arqam dealing with the purpose of healthy personality development of students which is expected at school, is that all students have the goal of an Islamic life as a way of life in the world and provision of life after death in heaven, the admirable morals, faith and duty to God, devotion to parents, polite in speaking, manners of acting, peer respect and affection for the younger. Al-Quran was revealed to mankind as a creature that requires communication, Sauri (2009:29). While Dahlan (2001:9) asserts that the Qur'an shows the six principles that ought to speak politely to hold on to religious teachers who install

religious values on students, namely: 1. *Qaulan sadida* [the words better and loving] Q.S. An-Nisa/4:9 and Al-Ahzab/33:70, Al-Buruswi (1996:447); 2. *Qaulan ma'rufa* Q.S. Al-Anfal/23:32 which means the polite language, smooth, full appreciation; 3. *Qaulan baligha* Q.S. An-Nisa/4:63, which means a clear speech, meaningful, and accurate what they want; 4. *Qaulan maysura* Q.S. Al-Isra/17:28 which means simple words; 5. *Qaulan layyina* Q.S. Thaha/20:44 which means smooth words; 6. *Qaulan Karima* Q.S. Al-Isra/17:23 which means noble words. Then, if education is associated with religious values, educational objectives are basically determined by the view of life (way of life) those who design education, the best man is the educational purposes, Tafsir (2007:75). In this case, in accordance with Djatnika expressed by (1987:40) that :

To achieve the faith and piety should be prioritized by implanting aqidah-aqidah, faith in the truth, especially about the existence of God and all that is required to believe, conscious of duty, his heart inclined to do that duty is very important to strengthen the faith itself. With a person of faith will do the obligations of belief and with a lot to do charity pious (worship) will strengthen one's faith.

Education of religious values in building a healthy personality, according to Asril's view (1997:72) that the healthy personality associated with the morals of Islam as follows :

a. Absolute goodness of pure goodness that is in the environment, time and any place; b. Kindness, comprehensive goodness means for all the people at all times; c. Fixed, lasting, and stable means no change; d. Obligations that must

be adhered to the good that should be implemented; e. Comprehensive supervision means the source of God and one does not dare to break.

Education of religious values is a comprehensive education and basic nature which should be owned by a man in full toward a better and perfect, declared by oral, believed by heart, and obliged in the form of action. Its purpose is that people have good behavior, so can color all aspects of life in the world and the Hereafter provisions. The other purpose of education mentioned above, in line with the vision and mission of Darul Arqam Ma'had Garut as follows :

Vision :

As a cadre of educational institutions with character of Kemuhammadiyah, scientific minded, competitive, *bertafaqquh fiddin*, and *berakhlaqul Karimah*.

Mission :

1. Organizing and developing a comprehensive education and teaching that integrate religious science (*Al-Ulum An-Naqliyah*) and rational science (*Al-Ulum Al-Aqliyah*);
2. Organizing and developing models of training and recruitment and the activities of Islamic da'wah;
3. Conducting and enlightening special education in the mastery of moslem boarding school especially (*Al-Ulum An-Naqliyah*) through education of Arabic language, *Bahtsul Kutub* [learning yellow book], and Kemuhammadiyah [organization];
4. Cultivating students in activities like taste, ratio, and sports and other achievement tests through intracurricular and extracurricular activities;
5. connect and develop relations and cooperation with various institutional

stakeholders, as long as it does not conflict with the bases and the principles of Muhammadiyah organization.

By developing the intellectual potential, religion, and creativity of the students are expected to bear children is not only good students intellectually, but also very important in terms of physical and spiritual health, noble character, a personality that is steady and independent, responsible, and a man who is faithful and duty to Allah, the Almighty.

To understand the vision of Madrasah Aliyah Darul Arqam is difficult to be separated by MMpp thinking. As a chairman Ma'had Darul Arqam Islamic School Garut, that Mamak thinking especially about the founding mission of the school as acknowledged in his writing, inspired by the ideas that have commitment to give birth generation of qualified and able to compete. Various barriers and obstacles will not discourage Pesantren of Darul Arqam in creating a generation *Khaira ummah*. Best generation which has *bertafaqquh fiddin* and *berakhlakul Karimah*. Generation that can provide benefits, not only for the Muhammadiyah, but also for the people of the Muslims as a whole, Ma'had Darul Arqam (2008:1).

In this study, revealed objectives which is reached by Islamic Teacher is implemented in in the form of words, thoughts, and actions that could reflect themselves as Muslims form the completely, especially to realize that all students Madrasah Aliyah Garut Darul Arqam, a healthy personality and character admirable. Morality is basically the accumulation of basic values lived out of students, teachers taught in schools, and can

be expressed in words recalled polite and appropriate behavior with school values. According to Daradjat (1984:255) it is as the consistency of behavior impacted of religious rituals and belief. In educating and training students seem that they have qualified educators according to Islam, as Al-Abrasyi (1974:131) explains, that the conditions of educators, among others: Sincerity in performing duties, act in accordance with his words, forgiving, patient, fatherly nature, knowing character of students. An educator was given the title as the father of the soul or spiritual father or *al-Abu al-Ruh*, al-Ghazali in al-Atiyah Abrasyi (1974:136). The task of an educator is to give the fine people with science, education, morality, and enforce it. It's strongly said by al-Nahlawi (1992:170-171) that the main task of an educator as follows :

1. Purification, which is the development, cleaning and removal of the soul to his Creator, away from crime and keeping them always in the nature.
2. Teaching, namely the transfer of knowledge and aqidah to reason and hearts of the believers, so that they realize the behavior and life.

As according to ASk, and Hk, realizing human potential, Ma'had Darul Arqam maximizes the potential of students and guide him, to be a pious son and the beloved creature of God Almighty. Obedience to God is revealed as the goal of Islamic religious teachers in developing a healthy personality or character of the students. The healthy person has a healthy sense or health here according to the World Healty Organization (WHO) is a condition of the Spiritual and Physical

Welfare and Social Economy, <http://www.anakui.com/forum/topik.php?id=609/2/2009>. The purpose of this is contained in the behavior of teachers when invite students to perform prayers on time and guidance in reading and writing complete Quran with interpretation seriously. The meaning of the activities of teachers and students is the meaning of the value of obedience, seriousness and the value of honesty.

Value of seriousness revealed at the time said and done readings that have been set and exemplified in the prayer. To express sincerity in prayer needs the pronunciation of the correct reading of the prayer, reception, presenting God in prayer as if God looks at. According to Al-Ghazali (Zakky Syamrakh Mubarak, 1994:69) "It is by rejecting thoughts come from outside or inside her. "

The value of honesty expressed by all the rules in the prayer is not reducing and not through prayer guidelines starting from *takbiratul Ibram* and ended with greetings. In addition to the value of honesty, the Islamic religious teachers also hope that students in conducting activities beyond prayer will be honest, disciplined with full sincerity. As expressed Daradjat (1984:199), the meaning of prayer in the life of a Muslim is an important feature for the righteous and happy people and serve to distance themselves from evil and evil work. In terms of human relationships, student behavior especially for obedience to God., Filial to parents, respect for teachers, and love to a younger, realized in the form of implementation and responsibilities in various types of training and conditioning which are provided by the

teacher Islam. Among other pickets carrying out hygiene classes, dormitories, and in turn to the mosque and the lecture turns to do the students after prayers. This goal implies the creation of a disciplined life of the time and tasks, both at school and in families, and the value of responsibility as one of the goals of Islamic Religious Education. As Shihab (1992:172) says that the Quran introduced himself as "Giving directions to the (road) is more straight" (Quran 17:19). The guidelines aim to provide prosperity and happiness for mankind, both individually or in groups. Prophet of Muhammad Saw, which in this case acts as a recipient of the Qur'an, has a duty to convey these instructions, purifies and teaches mankind (Q.S. al-Mulk/67:2).

Cleanse can be identified by educating, while teaching is nothing except fill the minds of the students with knowledge relating to the nature of metaphysics and physics, Hamzah (1400:1). Objectives to be achieved by reading, purification, and teaching is devotion to God in accordance with the purpose of human creation as affirmed by the Quran in surat Al-Dzariyat: 56: "I did not create humans and jinn except to make the ultimate goal or outcome of all activities as a dedication to me", Al-Akik (1965:94). Activities mentioned above summed up in the content of Al-Baqarah: 30, that is "I am going to make a Caliph on earth" and the letter Hud verse 61: "And He Who created you from earth (ground) and assign or build prosperous world in accordance with the concept set by Allah SWT. "

Educational of Religious Values in Building Healthy Personality for the Changes of Students Behavior

Educational of religious values in building a healthy personality is shown by the teachers of Islamic religion in the form of speech, thought and action has brought results that appear in the daily behavior of students in the school environment. This proves that the figure of the Islamic religious teachers have succeeded in building a conducive climate for students in developing and fostering the spirit of his religion. Building a climate conducive to the growth and development of students' religious personalities are not right out of the education situation whether or not the arrangement made by the Islamic religion teacher. While a formal study corner, the success of the Islamic religion teacher in influencing positive behavior is able to incorporate harmony between the national curriculum and boarding with extracurricular activities at Darul Arqam which became Curriculum (KTSP) of Madrasah Aliyah Darul Arqam Garut. For this reason, the religious teachers are intentional to provide guidance to their students, they act like a parent who is obligated to guide their children. They are not constrained by formal obligations just by adding charges of religious emotional display of the behavior, in the hope that students will feel closer to him and more aware of the obligations of Muslims as a healthy person. Thus, the Islamic religious teachers have been treating the school as a "intermediary bridge" Downey (1979: 23), the student life in the family differ from each other, making himself a running curriculum

that can be emulated by students, to behave better and right, and treat students as subjects of religious education, psychological and sociological, the student needs are provided.

In the context of that understanding, we can say that the religious teachers and other teachers have been able to reflect themselves as a whole healthy person. Healthy personality in the eyes of the Quran explained by Najati (2005:364-365) that the arrangements are dynamic individuals to physical and psychological systems that determine unique temperament in harmony with its surroundings. In educating and training students, they seem to have qualified educators. According to Al-Abrasyi (1974:131) of these conditions among others, "sincerity in carrying out the task, according to the deeds and words, forgiving, patient, fatherly nature, knowing the character of students."

From the appearance of religious teachers and other teachers for granted, then the behavior of students who were born according to observations, besides do they worship the compulsory (congregational dawn prayers, Dzuhur, Ashar, Sunset, and Isha), also in secondary (Monday fasting and Thursday), Tahajud prayer, and other religious morality that can be used as an indicator pointer religious awareness. They also have ideas to use opportunities for the Islamic spirit, and bound by such school regulation such as working-clothes that cover their private parts and also follows the organization of Islamic studies and muhammadiyah organization. This phenomenon indicates that in the student growing religious commitment to values

appropriate behavior mandatory legal order in view of Islam as well as mandatory in view of the school disciplinary culture. The behavior of the student in the display of religious commitment through increased discipline, knowledge, appearance dressed, and involvement in religious activities, is the embodiment of that responsibility which has a moral dimension, social, religious, and personal.

The evaluation according to the Ma'had Darul Arqam (1987:17) is to determine how far the student or students can absorb and understand every lesson that has been given / taught. How can be done include: 1. Asking questions in front of the class which was answered by students in rotation, so as to know their respective abilities; 2. Answered and problems worked directly on the board in rotation, so that they can know where his weaknesses; 3. Arrangement / production issues written by using the means and methods that are supporting the understanding, comprehension, and learning by heart; 4. The weaknesses of the visible and visible from each of the evaluation (students work), to be reviewed and explained again the next time, so that really can be understood by students.

Based on interviews with Ask and Hk as the head of Darul Arqam School Garut, many learnings produce a variety of learning achievement. Moreover, the achievement of Darul Arqam can follow the exchange of students abroad or directly to a scholarship from the Ministry of Religious Affairs. Students who excel are usually ranked from 1 to 10 cumulatively. In the following psych-test sometimes rank 1 is not

accepted but rank 5 was acceptable, the following of psych-test must prepare mentally. In this case, the Darul Arqam cooperates with the USA, rank 1, 2, 3, who really established can not be shaken, in order to exchange students abroad with the consequences or the promise when he returned from America, it will be back in a class III again. As for comparisons with other schools that rival high school 3, 5 Bandung and high school 1 Garut. Then compete with existing schools throughout Indonesia such as Medan, Surabaya, Ujung Pandang, and others.

Thus, the awareness of students to improve their behavior based on the responsibilities that forms a harmonic fabric in the vertical dimension (indicated in the sense of responsibility in improving students' behavior as a form of confession to God). The relationship they show as a form of human sincerity to the religious norms either the obligatory or sunna.. While the horizontal dimension of communication, changes in student behavior occurs because the awareness and social obligations, and awareness of the prevailing norms in society.

CONCLUSION

Based on the research results that have been described above can be summarized as follows :

The Islamic religious purpose in building a healthy personality of students is: To help students keep all the commandments of God and away from all His prohibitions to reach the safety of the world and the hereafter, and the direction (vision, mission) Darul

Arqam Garut, and realized in the form of obedience to Allah SWT., devotion to parents, respect for teachers, each doing good to friends, behave discipline, love of science, honest, patient, and forgiving. In the effort to realize the human form of good and has a healthy personality, was really practiced by Islamic religious teachers in a relatively short time. Actually, teachers cultivate students in many activities like excersice of heart, exercise of ratio, and sports and other achievement tests through intracurricular and extracurricular activities.

That the Islamic religious teachers in building students for a healthy human personality and noble, seems to have brought the results to changes in student behavior. While terms of the value of student behavior in a religious activity, proved to diligently perform their devotions which is obligatory mahdhah, as well as the legal worship of sunnah. They also get an increase in knowledge as a smooth and fluent reading and writing the Qur'an. While other behavioral changes seen in living habits of discipline, always maintain the cleanliness and beauty of the school environment, although there are still one or two students did not notice the importance of healthy living. The evaluation is based on the cognitive and the affective test based on the character of students in religious activities daily, and the most dominant inerbeauty: Potential good healthy personality; good organizational performance; and students who have high creativity.

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Educational value as a teaching or counseling leads students to realize the values of truth, goodness, and beauty, through the process of the correct value judgments and habituation to act consistently. So the process of education in teaching and learning activities require a variety of methods through modeling, or good advice, loving attention [mauidbah hasanah], and riyadabah through habituation. This is also equipped with a curriculum of Darul Arqam "balanced" and "integrated" between religious

instruction in general subjects. The teacher expected goals in line with the vision and mission of Darul Arqam Madrasah Aliyah equipped with extra-curricular activities and school discipline. Someone with a healthy personality can give happiness to her needs through behaviors (adjusted) with the environmental norms and needs of his conscience, thus forming the character of the students become independent, accomplished, happy, sholeh, honest, faithful and pious to Allah SWT.

Keywords : Educational Values, Methods, Curriculum, Objectives, and the Healthy Personality.

Pendidikan nilai sebagai pengajaran atau bimbingan kepada siswa agar menyadari nilai-nilai kebenaran, kebaikan, dan keindahan, melalui proses pertimbangan nilai yang tepat dan pembiasaan bertindak secara konsisten. Maka proses pendidikan dalam kegiatan belajar mengajar memerlukan berbagai metode melalui keteladanan, *mauidhab hasanah* atau nasihat yang baik dan santun, perhatian penuh kasih sayang, dan riyadhah melalui pembiasaan. Hal ini, dilengkapi dengan kurikulum Darul Arqam yang “berimbang” dan “terpadu” antara pelajaran agama dengan pelajaran umum. Adapun tujuan yang diharapkan guru searah dengan visi dan misi Madrasah Aliyah Darul Arqam yang dilengkapi dengan kegiatan ekstrakurikuler dan tata tertib sekolah. Seseorang dengan kepribadian sehat dapat memberi kebahagiaan terhadap kebutuhannya melalui kelakuan (menyesuaikan diri) dengan norma lingkungan

dan kebutuhan hati nuraninya, sehingga membentuk karakter siswa menjadi mandiri, berprestasi, bahagia, shaleh, jujur, beriman dan bertakwa kepada Allah SWT.

CHAPTER I INTRODUCTION

A. Background of Problem

Education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and the skills needed themselves, society, nation and state, the National Education No. 20 of 2003. Educational process intended to develop a healthy personality possessed by human beings as a whole and complete. People with healthy personalities can adjust themselves well and can actualize themselves (self-actualizing). Healthy personality by Hurlock (1974:423) that he considered capable of adapting to the environment, his calm, in harmony with the outside world and with himself, without guilt, anxiety, hostility, and not to destroy themselves and others and is able to meet their needs through behavior according to social norms and his conscience. When a diagnosis made, the criteria considered by Jourard (1959) as follows :

Is able to gratify his needs through behavior that conforms with both the norms of his society and the requirements of his conscience. There are thus two essentials to a healthy personality. The first is that the person must not only play his

role in life satisfactorily but he must derive satisfaction from it. The second satisfaction leads to the emotional state known as happiness or Contentment. Without this, the personality can not be healthy. A person who is chronically Dissatisfied with himself and the role he is expected to play in life sooner or later develop a sick personality.

It means that a person with a healthy personality is someone who can give happiness to her needs through behaviors (adjusted) with the environmental norms and the needs of conscience, because there are two things that are very important for healthy personality. First, that the person was not only playing his role well but he had to get satisfaction from that role. Second, the essence of a healthy personality is a person must play his role in the lives of other people satisfaction. He must act in accordance with the rules, morals, and laws that apply in the life of the community. Someone also constantly dissatisfied with himself and the role that he would do in his life, will eventually lead to a sick personality. Satisfaction depends on the person's lifestyle or get their needs met, intentions, and aspirations.

Meanwhile, Cavan (1952) emphasized that a person can adjust themselves, have the satisfaction of quickly and with adequate control systems and the things that fit with its culture. Later supported by Maslow (1954) associated with self-actualizing person or a mentally healthy person with characteristics as follows :

- 1. Perceive your life or the world as it is and feel comfortable in living it.*
- 2. Receiving himself, others and the environment.*
- 3. Be spontaneous, simple, natural, honest, genuine and open.*

4. Having a commitment or dedication to solving problems outside of himself (who happened to someone else) 5. Being self-reliant or independent. 6. Having a fresh appreciation of the surrounding environment. 7. Peak experiences a condition someone is experiencing ecstasy. This experience tends to be more mystical or religious nature. 8. Has a social interest, sympathy, and empathy. 9. Very good interpersonal relationship (friendship or brotherhood) with others. 10. Being democratic (tolerant, and open). 11. Creative (flexible, spontaneous, open, and not afraid of).

One of the keys of the definition of personality is the adjustment (adjustment). According to the Schneiders in Syamsu & Juntika (2007:12) that adjustment means an individual response, whether it is behavioral or mental in the effort to overcome the needs of the self, emotional stress, frustration and konflik, and maintain harmony between the fulfillment of these needs with the demands (norms) environment. Hurlock (1974) argued that :

Characteristics of healthy or healthy personality (healthy personality) characterized by: Ability to self assess realistic, realistic assess the situation, assess the achievements obtained in realistic, accepting responsibility, independence (autonomy), can control the emotions, goal-oriented, oriented out, social acceptance, has a philosophy of life, be happy. Happiness is supported by the factors of achievement (achievement), acceptance (acceptance of others), and Affection (feeling or affection of others).

Existence of teachers are professional educators with the primary task of educating, teaching, guiding, directing, coaching, assessing, and evaluating students in

secondary education, the Constitution of Teachers and Lecturers Chapter I, Article 1 (1). While people with religion, just know God, even in the National Education System Law No. 20 of 2003, Chapter II, Article 3 which explains that :

The National Education functions to develop the ability to form character and civilization of a nation with dignity in the context of the intellectual life of the nation, aims to develop learners' potential to become a man of faith, duty to God Almighty, noble, healthy, knowledgeable, competent, creative, independent , and become citizens of a democratic and responsible.

In the formulation of National Education Goal mentioned above, that the whole human is humankind's noble, healthy personality can be realized if the concerned given the Islamic Religious Education as part of general education programs. This, according to Sumaatmadja expressed by (1990:26) that: "Public Education as an education program that aimed to form a complete human being which includes a very young man until the elderly man. Provided through school education or special education schools. "As a whole human being by Dahlan (1988:14) that" Man is intact in the eyes of a man reflecting Kaffah complete in the sense of intention, he said, thought, behavior, and goals to be realized in live in a society. All that will be confronted to God Almighty."

Man who is faithful and righteous to God., As well as a certain character mahmudah, healthy personality is the main goal to be realized by the teachers of Islamic religion in daily life for students, both in

schools, families, and communities. Many factors are closely related to the success or failure of the efforts of Islamic religious teachers in nurturing and developing the student participants to have a healthy personality and akhlakul Karimah. Equipped by al-Ghazali's view in Zainuddin, et al. (1990:57) that the teacher as Islamic moral educator in healthy personal development, teachers must meet them: "Be patient, be tawadhu in meetings, trustees and not yelling at stupid people, friends, and telling the truth".

To learn moral values and comprehensively, it must understand the sense of values. Value (value) is in man (voice or human heart) with the reference basis and / or the demands of moral values (value / moral based and claim) that there are certain values in the system and the their relevant belief system, Djahiri (1996:16). So simple and easily understood by the common language of value is the price given person / group of people against something (material-imateriil, personal, conditional), or the price implied or brought into the identity of something. Where the price is determined by the order value (value system): 1. Set of beliefs (belief system), 2. What is inside / relevant groups. Both cases (especially the belief system) becomes the basis and the pricing demands. The purpose here is the price affectual prices, namely affecting the world price of human affective. While Fraenkel in Djahiri (1996:18) understanding the value is :

Value is idea, concept about what some think is important one related to ethic and Aesthetics ... How people behave and conduct ... Standards of conduct,

*beauty, efficiency or worth that endorses and that people
people to live up or maintain ... guide to what is right and
just ... means and ends of behavior or norm ... is a
powerful emotional commitment ...*

The meaning of the underlined text above, shows factual qualifications. Ethics and aesthetics are the source of normative reference values, morals, behavior attitude behave, conduct is a demand, the mean and values are the contents of the message or the soul spirit. Or is the value of something of value that are considered fair value, good, true and beautiful as well as to guide or handle yourself. While Newcomb in Djahiri (1996) defines as "many attitude patterns may be organized". As a pattern of attitudes that have been intimate or settled. Unlike the personal value in human beings and the moral is derived from outside themselves relevant, namely the imperative demands / beliefs of other people or groups in which the relevant communities are or become concerned citizens.

Each value can have a moral weight when included in moral behavior, as Imam al-Ghazali in Djahiri (1996:22) that "the existence of moral values is the heart (al-Qolbu) and integrated / unified body in which a voice and eyes of the heart or conscience (the conscience of man) ". Supported with Najati's view (2005:426) that "the Islamic religion in particular, helps us to provide evidence of success in faith in God to heal the soul of various diseases, create safe and peaceful feelings, avoid feeling restless, and various mental illnesses sometimes occur". Through the courteous language learning can create a sense of religious values

better student behavior, according to what is disclosed Sauri (2002:77) that any behavior that is courteous person recorded as part of worship. Therefore, politeness can be valuable if done in worship because of God's intentions.

Reviewed from the point of General Education studies, the values of religious behavior in fostering a healthy personality is one of the essential studies, because more lead to the creation or development of conditions of development maturity and independence of learners, so that life becomes stable, happy, harmonious, has a value principal-value for humanity, and humanity in the social community life. While Nelson (1952:73) that "General Education: To develop and improve the moral character". Or emphasis on the development of moral character. In addition, Trimo (2007:2) suggests that education programs to develop students' skills in assessing process through; choose, appreciate, and act.

The field of religious studies as a General Education in Aliyah or high school level, is still considered the same as other education-education, when directed to the General Education attitude and personality development of a healthy not only to develop the cognitive or intellectual aspects but also emotions, habits, affective, psychomotor, and personality self berjati true Muslims. In this case, development of educational model of religious values in getting a healthy personality can not be done only through counsel, but should start from the example of exemplary teachers, principals, parents, community

leaders and others. All that is based on sincerity, purity, and the change in attitude to fulfill its religious passion for God on the basis of (*lillah*), Djamari (1988:13). While the Islamic religion teacher must have a religious-pedagogic competence, personality, religious, socio-religious and religious, professional competence, so that all the problems facing education, considered, and resolved and placed in an Islamic perspective, Muhaimin (2006:173).

From our observation of this phenomenon seems further strengthened by the existence of realities that often appear in students' actions, as opposed to religious values that given, such as the emergence of a shift in values, for students raises another problem which resulted in the emergence of negative symptoms outbreak of moral decadence (aberrant personality) today among teenagers, such as liquor, free sex free sex, juvenile delinquency between students, drug abuse, and loss of sense of shame among the people of the east with all forms and types.

First, the role of Islamic religious teachers in developing educational model of religious values in building a healthy personality, highly crystallized as the embodiment emphasizes attitudes, behaviors and healthy person, noble character, faith and duty to Allah SWT. Learning is one of the factors that influence a child's personality, the more important in the socio-cultural development of more advanced societies, and often led to progress a particular impact in the form; failure in achieving the goal of education is not due provided

teaching materials, but how to teach, anxiety score , dissatisfaction, and disappointment.

Second, his parents being strict or less gives outpouring of affection to his son. As Hawari (1999:77) that fighting of students, drug abuse and crime among teenagers, due to the lack of a better communication between families, schools, and communities. So that the religious values taught in schools as an ideal concept, dealing with the reality in society as opposed to the existence of students' understanding of diversity in schools. In such a situation arose certain attitudes among students who reflect the turmoil and confusion value orientation, and educational gaps between the religious values taught in schools with a level of understanding learners' diversity.

Third, interest in the success made by the managers of Darul Arqam Madrasah Aliyah Garut, showing different schools with public schools that other pesantren based. Madrasah Aliyah Policy Darul Arqam, as set forth in the rules of education, directed to the creation of (successful learning and teaching, successful achievement, and prestigious, successful organization regeneration) life and circumstances which are orderly, safe, comfortable, prosperous, and provide direction for the creation of situations specific to educational institutions, Ma'had Darul Arqam (2008:6).

Fourth, a healthy personality that has something to do with the whole personality is personality stable, mature (adult) or the healthy as one of the goals of public education. According to Phenix (1964:28) whole personality characterized by essential values including

symbolic value, aesthetic, ethical, empirical, and synoptic sinoetik on individual self. One of the synoptic value is religious values.

B. Statement of Problem

The core issue in this research, is a pattern of engagement with moral guidance that was developed at Darul Arqam Ma'had done comprehensively by the school management. Pattern of moral development is done as internalization of religious values on the behavior of students to have a diversity of personality in a holistic sense. Those Problems, then formulated into a few more detailed questions below as follows :

1. what are the methods used by religious teachers in developing a healthy personality of students in school ?
2. what is the curriculum used by teachers of religion in fostering a healthy personality of students in school ?
3. What Is the goal to be achieved by religious teachers for the development of educational model of religious values in building a healthy personality of students in school ?
4. How to develop educational model of religious values in building a healthy personality to changes in student behavior in school ?

CHAPTER II DISCUSSION

A. Method of Islamic Teachers in Building Healthy Personality

Modeling methods used to influence the students in developing a healthy personality and good character is by the appearance of Islamic religious teachers and other teachers as an exemplary figure. In the above description would imply that their behavior is not merely bound by formal rules. Religious teachers and other teachers as well as those are always trying to have a successful ethical and aesthetic values, which inside contained an integral part in itself (personalized). A personality psychologist is Allport (1964) that the value is a belief that makes a person acting on the basis of his choice. The belief is placed as psychological areas that are higher than other regions such as desires, motives, attitudes, desires, and needs. Therefore, the decision was wrong, good-bad, beautiful-not beautiful in this area is the result of a series of psychological processes which lead individuals to act and act in accordance with the value of choice. They indirectly had guides students in applying religious values well, through: modeling, time discipline, religious observance, cleanliness, order, regulation of school, beauty of school physical arrangement, appearance of dress, speak and act / conduct. That they do so may invite students to do good. The exemplary method that they do are always related to the context, for example, when the teacher's voice resounded adzan, dismiss the Islamic religion and listening activities with reverence to the end. Later at the rest, teachers and students perform Fajr prayers, Dzuhur, Ashar, Sunset, and Isha in the mosque, listening lecture performed by the students in turn, if there is a problem solved together once and for all (well at school,

in the dorms, and in the mosque), and others. Thus, students who do not perform prayers in congregation, given the sanctions, had previously given a warning, then students who do not perform prayers offended and conscious feeling immediately to do so. Besides the example as above, all the time in and out of the classroom was always saying *salam* [peace]. Another exemplary behavior seen from the Islamic religious teacher who always arrive early or on time, dressed and neat appearance and be fair. In maintaining a clean environment, if there are students who do not throw garbage on the place which has been provided, the Islamic religious teachers before the students directly to take the garbage with not much to talk without blaming anyone and put them in the trash that have been available.

Similarly, students copy what the teacher is doing in keeping clean, no litter. Other efforts in installing discipline, applied to religious activities, especially concerning the time, often expressed by the Arg, “be clever use of time”. While regulation and maintain politeness made Madrasah Aliyah Darul Arqam Garut implemented a sincere eagerness. The effort, which they do show evidence that they are willing to present themselves as exemplary figures and private figures true Muslims. Sanusi (1998:1), personality development described by the dimensions of cognitive, affective, and psychomotor. It also shows that the Islamic religious teachers and other teachers tried to obey all the regulations established schools, so if there are students who do not carry out the school rules will

arise a sense of responsibility on him, because the Islamic religion teacher himself has tried to do that best for student participants with a disciplined obedience.

While the methods of Islamic religious teachers through *mauidhah hasanah* or good advice to influence students into human personality of good and healthy, it is not only limited in the context of routine activities that have been labeled religion, but also performed well at every opportunity in all forms of activities life both in formal situations in the classroom, in the mosque, in the dorm, or outside the classroom. In such situations and the ways, the Islamic religious teachers and other teachers, provide their behaviour so as to create a climate conducive to personal development of students noble and healthy personality. In maintaining the religious values of students in schools, through *hasanah mauidhah* was conducted thoroughly in between: Includes all conditions of life, the events of the universe, and the phenomena of power and grace of Allah SWT. Islamic religious teachers (ARg) used to give advice interspersed with humor and frequently asked questions, when he saw his students or santri who is saturated with a lot of lessons, or students who can not do the tasks assigned by the teacher.

From the observation in our research, the basic values to be achieved is the value of the divine, granting *hasanah mauidhah* better understood as efforts to create a conducive climate for private development of a healthy human personality, noble, faithful and pious to Allah SWT. How to give advice are also intended to remind the students about what is his responsibility as a true

Muslim. In this way the teachers of religion mean to invite students to do what advised, and not just build character and behavior of students, but also to foster an atmosphere of togetherness in the value of school life, showing concern for the teachers to the problems faced by students, so students can do anything disciplined and responsible as the embodiment of human figures that a healthy personality.

Attention of religious teachers and other teachers asking questions to the students is not only meaningful verbal communication alone, however, it contains a more important meaning that there is a concern of a very basic teacher to the students. This will return to the students that they are as a servant who always worship Allah. By asking, religious teachers have warned students to find out what the problem solved, so it can help to overcome them. On the basis of attention and understanding the circumstances and background of students is the problem, the action of Islamic religious teachers and other teachers will be more focused and precise objective in solving problems that students have. Through attention, means that the teachers have advised each other, remind, and keep a truth and patience that is a form of human concern for the healthy personality, Q.S al-Ashr/103:3.

With a variety of activities of religious teachers, both in the context directly related to moral values or healthy personality of students, ways to link with the moral values of God, the morality of human beings and their environment, clearly demonstrated that habituation does the Islamic religion teacher and other teachers

greatly affect the growth behavior of the poor students to be good, and from good to better.

Personal determination of Islamic religious teacher and other teachers had encouraged them to create a conditioning program in the form of realization of extracurricular activities followed by the students. In these activities, Islamic religious teachers seem to facilitate students' opportunities to act in accordance with its capacity, but remain in focus as it should. In situations like the above, habituation does the Islamic religion teacher will be the starting point for doing more improving student obedience to God, that dress looks clean and healthy, improving knowledge and skills, discipline, manners and politeness. These changes are seen in class II and class III to class I while still less change, which will eventually become a habit in creating healthy personality and noble.

From the observation in the field as expressed above, regarding the methods used by Islamic religious teachers in influencing students' Darul Arqam Madrasah Aliyah Garut into healthy human personality, which made them: Modeling, attention, and efforts to provide *mauidhab hasanah* or advice either through (the love of God, against humanity, against nature), and through habituation *riyadhab* in the form of activities that aim to foster awareness-develop a healthy personality in coaching students in school. It confirmed what Soelaeman stated (1988:57) :

From observations on life and human behavior in the world, no matter what color and way revealed a different phenomenon which is a sign of characteristic of human activity

and creativity. Namely that all human activity and creativity, both the motor, the psychological, philosophical and even a patterned rather than random, but always focused, has a specific purpose.

So the purpose of human actors show that the behavior is conscious, which in turn will give birth to responsible behavior, pious by deliberately doing habituation-refraction to get used to, for example a heavy load with many subjects both religious and general seemed to be lighter because it is accustomed and conditioned. Then in dealing with the purpose, human behavior gives instructions that the goals become a pious person has been considered and planned well. Therefore, that will be able to provide the belief and certainty that objectives will be achieved and will become a reality. The goal can not be separated from the fifth runway that is: religious foundation, the basis of anthropological, psychological basis, the basis of socio-cultural and socio economic basis, Soelaeman (1988:65-69).

The five bases above is more completed by Islam as a religious foundation so become the primary value and very basic for the fifth principle. Human beings as servants of God have a basis for consideration of anthropological basis, the life in society as a socio cultural foundation, the power of capacity and funding as the basis of socio economic, and view of individual differences, the integrity of the process of learning, motivation and learning transfer student-centered (student centered) as psychological basis. That is why, methods done by the Islamic religious teachers among

them : Modeling, *mauidhab hasanah* or good advice, attention, and *riyadhab* through habituation, may be interpreted as psychological religious efforts which is a manifestation of a sense of responsibility of teachers of Islamic religion as a Muslim, the leader, and educators who were inseparable in him. On the basis of a strong religious commitment, someone will always be committed themselves to the religious passions.

Use of the method carried out by Islamic religious teachers as psychological religious efforts in the school environment, if examined in depth can not be separated from the religious passions that are owned by the Islamic religious teachers and other teachers. When the teacher gave the example of Islam, good advice, attention, and habituation in instilling good morals seem too self-reflection as a Muslim who holds fast to the principles of a healthy personality and noble character.

Thus, thoughts, words, deeds, actions shows his identify as a muslim who has a noble and healthy personality. Meanwhile, according Soelaeman (1985:177) that the meeting in unity of *aqidah* termed "intentional meeting". Bonds that form the point of view, attitudes, words and behavior directed at a consensus with the goal at the end of life (life end). Thus the use of modeling methods, *mauidhab hasanah* or good advice, attention, and *riyadhab* through habituation, as a whole in thought, word, and action taken by the Islamic religious teachers and other teachers in all school activities intended to foster students' personality healthy intact. According to the Islamic view, there is no perfect human except a man who is good behaviour, Nata (1996:265).

B. Curriculum of Madrasah Aliyah Garut Darul Arqam in Building Personality of Healthy Students in School

Madrasah Aliyah Darul Arqam Garut uses Education Unit Level Curriculum (KTSP), which is next called as "Curriculum Madrasah Aliyah Darul Arqam Garut", and carried out by the Islamic religion teacher in order to develop a noble character and a healthy personality as well as students of social solidarity. As stated by Arg, one of the schools efforts to increase the faith, piety and good character of students, and has a healthy personality, to be more stable and applied in real life is through religious guidance at boarding school, families, communities, and develop a spirituality through *wirid* and actual practice in the form of social action. While the curriculum in other formal policy is school regulation, which in part it is the operationalization of the goals expected, in the context of interpretation "healthy personality noble" according to the Islamic version. School Regulation is a general consensus of the discussion between the principals of education by considering the needs and trends of religious climate at the school, and taken from good intentions of the subjects of education including the Islamic religion teacher. So to make the development of educational model of religious values according to Foundation Motahhari (1993) should be through :

1. Develop intelligence with the philosophy, that man is a creature that has unlimited potential to be developed in accordance with the Constitution 45 that is, the intellectual life of the nation, 2. Develop creativity

conducted by the method of training in an effort to stimulate talent and capabilities of the students, 3. Develop a healthy character or personality done through an approach and based on the philosophy riyadhab that human beings have a spiritual ability to get to God.

In achieving a balance between religious studies and general lessons both taught to develop education and teaching that integrates comprehensive religious science (*Al-Ulum an Naqliyah*) and rational science (*Al-Ulum al Aqliyah*). Special education [muslem boarding school] is carried out in the mastery of al ulum al naqliyah through Arabic-language education, *Babtsul Kutub*, and muhamadiyah organization. The eyes of Religious Studies include: 1. Tauhid, 2. Fiqh of Worship, 3. Fiqh Mawaris, 4. Usul Fiqh, 5. Morals, 6. Recitations, 7. Tafsir, 8. Ilmu Tafsir, 9. Hadith, 10. Hadith Sciences, 11. Nahwu, 12. Sharaf, 13. Mantiq, 14. Balaghah, 15. Muhadatsah, 16. Muthala'ah, 17. Khat, 18. Dictation, 19. Mahfuzhat, 20. Tarikh Islam, 21. Kemuhammadiyah.

According to ARwk, the implementation of the wide curriculum, certainly need time management effectively and efficiently, with the provisions of pupils or students to learn each day starting at 05.00 in the morning until the evening at 09.00, break (for lunch which was available in school, prayer congregation at the time Shubuh, Dhuhur, Asr, Maghrib, and Isha, plus prayer and sunna Tahajud other, as well as other activities that directly led by a teacher coach. Every day before the students prayed together always recite Al-Quran, the first hour begins with the reading verse Holy Quran jointly led by a pupil between 5 to 10 minutes.

Completion of school regulation by adding some valuable points of Islamic norm such as dress modestly and get close especially for akhwat, the students attempted to come to room class on time, for students who are good achievement is not collected the money paid, but they are given a scholarship, students accustomed to giving their best alms to people who could not afford, it is because of the good faith of the perpetrators of education. Part of the islamic regulation become a reference in evaluating the ethics and actions of students.

As for the purpose of the curriculum (KTSP) Madrasah Aliyah Darul Arqam Ma'had according ARwk Garut, formulated at the institution, namely :

Ideal Objective :

Darul Arqam Educational Ma'had in general is to meet the needs of Muhammadiyah as functioning as the United Islamic Da'wah Movement Amar Ma'ruf Nahi Munkar, while an ideal objective of Ma'had specifically for creating future cadre or future scholars of Muhammadiyah which is able and capable to : 1. Investigate or understand the Qur'an and as-Sunnah according to the rules, 2. Take / determine the laws of Islam rightly and truthly, 3. Selecting / setting the strongest law among the laws that exist and develop, 4. Muhammadiyah directed to continue to function as the Islamic Movement, Da'wah Movement, and Movement Tajdid.

Real Objective :

That is, the goals can be achieved today through educational programs Ma'had Darul Arqam for 6 years, namely: The first three years (level

Tsanawiyah / junior high) and three second year (level Aliyah / SMA). In the real purpose of this, Ma'had Darul Arqam has could produce human resources who have the qualifications and competencies: 1. Strong in aqidah (*Tamheed Khalis*), khusyu' in worship, and noble character with *Akhlauq Karimah*, 2. Commitment for scientific and academic competence balanced between religious science (*Al-Ulum an Naqliyah*) and rational science (*Al-Ulum al Aqliyah*), 3. Ability to compete in the reality of life in an intelligent, character, ethical, dignified, and courteous.

Based on the interview, according to (ARg) formally, the implementation of curriculum policy referenced by the Islamic religious teachers in Madrasah Aliyah Darul Arqam Garut, apply to the curriculum (KTSP) 2009/2010 school year and its supplement, with materials such as: 1. Citizenship Education, 2. Indonesian Language and Literature, 3. English, 4. Mathematics, 5. Integrated Science, 6. Integrated Social Science, 7. Art / Culture Art, 8. Pend. Physical, 9. ICT, 10. History, 11. Geography, 12. Economy, 13. Sociology, 14. Physics, 15. Chemistry, 16. Biology, 17. Local Subject, 18. Self Development.

Implementation of these, in order to achieve a healthy human personality, noble, faithful and pious to Allah SWT., as listed in the National Education Goals. Then Arg, also declared his actions motivated by a sense of responsibility and religious orders. According to Ask, in settlement of the religious situation in the schools rely more initiatives from the education actors like board

leaders, headmaster, teachers of Islamic religion and other teachers, and students. As the program has been implemented long ago, the macro planning done at the beginning of the meeting, and also discussed other academic issues. While for technical consultation, meeting hold monthly.

The main meeting is to liken the perception that arises consensus with the curriculum policies and actions in doing coaching. Inputs are important considerations in occasional meetings of principals, teachers, and students. They provide good feedback which is causistic by telling the case, as well as constructive ideas to achieve an activity of religious values so that it gives a deal with the consequences which should be followed up. While materials such as language studied (Indonesia, English, Arabic) according to Ask, is more emphasized on encouraging students to be able to read and review the literature books in foreign languages accurately and quickly. Similarly, students in other materials provided only general principles. Then they develop their own insights.

Learning strategy adopted by the Islamic religious teachers with other teachers, (the term Madrasah Aliyah Darul Arqam grade 4, 5, and 6) in class I and class II is to develop in accordance with the expectations of teaching and school orientation. But the third class, religious teachers endeavour to get curriculum targets by following an intensive tutoring in Bimbel [learning guidance]. As for the materials that are the UN [national exam], development and its implications is preparing students to the university.

Therefore, the orientation of the pesantren curriculum implementation by ARwk, is to modify the model of Islamic schools as an educational orientation to the human as a creature of reason given potential, to develop a noble character and a healthy personality, through the education of religious values is formally by considering the problem situation and social conditions to optimize the quality of graduates as a whole individual, faith and duty to Allah SWT. All of these phenomena is motivated by the belief that there is in him the faith, Sauri (1996:48). Therefore, confirmed by Tafsir (1995:26-27) for education we are able to produce graduates who are strong in faith, there are six steps that can be taken by the school, as follows :

a. Establish education as a core belief in the school curriculum, b. Define the need for school principals and school campus officials to create a conducive environment for embedded faith stronger, c. Establish the need to insert a general education teacher in teaching the faith is, therefore teachers need to acquire additional common religious education and provide enough reading material to help them integrate faith in the lessons, D. Cooperation between school and parents e. Partial filling of the activities with ekstra curricular activities that can strengthen the faith of the students. Not only memorial of the days of religion, camping, picnics, scout, can also be used for the education of faith, and f. Emphasizing the school authorities that the education / coaching only faith is difficult merely given in cognitive instruction, faith education must be done through modelling methods and

habituation. Therefore, all school officials should be a person who deserves to be exemplary.

The existence of Islamic religious teachers in improving the quality of students through curriculum policy (KTSP) refers to the National Education Goals. Operationally, the curriculum was implemented insights to the material taught at Madrasah Aliyah Garut Darul Arqam to achieve academic performance optimally. However, according to Ask, in the implementation of curriculum Madrasah Aliyah Darul Arqam more emphasizes on the application of religious values in children's lives daily in addition to mastering a number of materials listed in the curriculum. The curriculum is not separated from the primary reference in determining the objectives and actions to be done. Because the power source used by law is the development activities of religious values in the pesantren.

In training and monitoring the implementation of extra and intra-curricular which is conducted by teachers, with the goal of keeping students in the free choice of these extra activities, remains within the framework of morality wthat has a healthy personality. Judging from the composition of the product trends Darul Arqam Madrasah Aliyah virtually Garut has the potential to be able to compete with an equal educational institution. Ask according to the survey proves, from a variety of achievements that have achieved better than sports and academic achievement.

Extracurricular programs are strongly supported the activities of religious values, especially the study of mediators programs, Arabic and English, scholarly work,

all the aspirations of students can be transmitted either via the ideas and criticisms with the opening forum of democracy. All Academic according to NHg, civitas need for cooperation from various parties or programs vocational each other, so that it can give and take in many things. As a Muslim, according NHg, healthy personality development actions or morals of the students is a manifestation of the values of the Qur'an and the Sunnah of the Prophet. Even these values can be ascertained as the basic values underlying the birth of a healthy personality development policy or morals in Madrasah Aliyah Garut Darul Arqam, which appears initiatives to advance the leadership of the pesantren from the leaders, headmaster, teachers of Islamic religion and other teachers. Plus, with the appearance of the figure of the Islamic religion teacher with a commitment to high Muslim and religious field of advanced know Arabic. In developing a healthy personality or character of the students in the Madrasah Aliyah Garut Darul Arqam by Islamic religious teacher, is not out of the curriculum which is used as reference in determining the objectives and actions to be performed. In general, the curriculum used as reference ia (K'TSP) which are completed by extra-curricular programs, intra-curricular, and school regulation.

Darul Arqam Ma'had curriculum that is "balanced" and "Integrated" is the most comprehensive curriculum of religious studies and the combined general, Ma'had Darul Arqam (2008:18). So, in charge of curriculum areas must develop a work program calendar-related education curriculum. This calendar contains a

compilation of educational programs and annual term, KBM schedules, teaching assignments for teachers in accordance with the field of study, and graphics educational activities, including teacher list record. To smooth the process of teaching and learning activities, Ma'had Darul Arqam provide learning media, including: Laboratory of Mathematics, Computers, and Language, Library, and Multimedia. Mathematics and Multimedia Laboratory run by the laboratory are fully responsible for the use of these facilities when the practice took place. All laboratory is under the coordination of Head of General Education. While the Library and Language Laboratory handled by a coach and the coach Language Library which is under the head of moslem boarding education.

While the Student Division, students as another element in education, also must receive primary attention. In this connection, the charge was appointed in charge of student affairs and at the same time work program. The task for the Education Sector in charge of Student Affairs include coordination with the coach, develop achievement, interests and talents and abilities of students, engage students in the race, PMDK handle, record of student absenteeism, as well as dealing with students who have problems absenteeism, morale, and discipline.

Extracurricular activities is a means of supporting to bring all potential students. Extracurricular activities play an important role in developing the potential of students in leadership, independence, cooperation, and creativity. In education, Darul Arqam

Ma'had implement a curriculum that is "balanced" and "Integrated" between religious studies and general subjects. The percentage of religious subjects for 51.3% (39 hours of lessons). Percentage is consistent with the prevalence Ma'had, which is filled with various lessons and derived from yellow books (in Arabic, do not use translation books). Hopely, in the sixth year (the second three-year) students have a key to recite Qu'an and master of yellow books. It was the percentage of the general subjects of 48.7% (37 hours of lessons). The amount is equal to 100% curriculum SMP/SMU minus Religious Studies that have been replaced by the board curriculum and muhammadiyah rule.

Teaching and Learning Activities (KBM) at Darul Arqam Garut. Time used for teaching and learning activities are divided into four time, namely: 1. Dawn, at 05.00 - 06.20 WIB, 2. Afternoon, at 07.15 - 11.30, 3. Afternoon, at 15:45 to 17:45 pm, 4. Tonight, at 19:30 to 20:50 pm. For each class, the same duration time of 40 minutes. When the morning there was a break to rest for 15 minutes between the hours of 09.55 - 10.00 WIB. The KBM time is arranged in the rest of the time obligatory prayers. This is done so that students can do obligatory prayers in congregation at the mosque. While the break for students is time-time as follows: 1. Between the hours of 06.20 - 07.15 WIB is used for breakfast, 2. Between the hours of 13:00 to 15:00 pm is used for lunch, exercise, or other work completed, 3. Between the hours of 18:30 to 19:30 pm is used for dinner.

With the curriculum policy referenced Madrasah Aliyah Garut Darul Arqam in creating operational policy of morals guidance, clearly the efforts of Islamic religious teachers in developing a healthy personality or character of the students have a strong legal basis and justifiable. It means that the reference value which is became the curriculum as the basic values must be operated so that became operational instrumental value. Because a basic value can be a number of instrumental value, Djahiri (1995:33). The rationale of the policy referenced, will be the foundation in a variety of efforts to achieve the purpose and the desired objectives. While the rationale that arose the operational policies, according Soelaeman (1988:65) will serve as a sufficient basis in a rational explanation. Fostering healthy morals and healthy personality of students conducted by the Islamic religious teachers and the cooperation with other teachers, refer to the understanding of the curriculum policy referenced in Madrasah Aliyah Garut Darul Arqam.

In terms of the aspect of education, Darul Arqam Madrasah Aliyah Garut try to develop the education system "Balanced" and "Integrated". Overall existing education programs seeks to optimize the development potential of a holistic student who performed well in school or classroom and outside the classroom. Balance in developing a basic human potential, means making the potential to be developed to achieve a higher goal of "insan kamil" Tafsir (1990:130). Ikbal in Rahardjo (1985:25) defines insan kamil as "the knight of Muslim" which in itself there is strength,

knowledge, deeds, and wisdom. This will be implications for the level of mastery and the ability of students as a whole. When associated with Islamic religious teachers in developing a healthy personality or character of the good student, basic rational explanation is the religious foundation that crystallized in charge UUSPN goals, school regulation, mission and set of norms contained in the Qur'an and Sunnah. Thus, the Islamic religious teachers in managing the religious situation in the schools can also be described as an effort based on the Qur'an and Sunnah as a way of life in which formally basis of the source is not listed, but it has become the norm even it may have personalized him/his.

With regard to this, Soelaeman (1985:96) explains that the purpose of education is not separated from the four bases :

- 1. Religious basis, the underlying pattern of action of Islamic Religious Education teachers as being religious in order to realize the students to become good human morals and faith and duty to Allah SWT.*
- 2. Anthropological basis, which underlies the fairness of people living in the community. Education is recognized as an effort to humanize the men, because all action taken in the effort was intended for humanitarian purposes.*
- 3. Psychological basis, which underlies the action taken in an effort to consider the fairness of students coaching students, healthy individual students, and its development as a unique figure.*
- 4. Socio-cultural basis, the underlying at what should be the educational efforts undertaken by the Islamic religious teachers, so that future students will live*

in accordance with the development of community circumstances.

Attachment to the curriculum in action is needed, since schools are formal institutions which all activities are clearly organized, educational objectives have been formulated with the stated, subject matter, curriculum, and methods are clearly programmed. All that, have been stated in a set of rules school or boarding which have been legalized. With regard to the human beings who have more sense and reason with all the limitations, so that makes human beings capable of choosing between alternatives and be able to distinguish between good and bad, or that of the canceled haq, the truth of the principles of Islam comes from Allah (Surah 18:29), (Surah 42:13).

C. Goals by the Islamic Religious Teachers to Develop Educational Model of Religious Values in Leading Healthy Personality of Students in School

The purpose of effort by Islamic religious teachers to develop educational model of religious values in fostering a healthy personality or character of the students at school, can be interpreted that the efforts of Islamic religious teachers have been characterized by internal factors and external factors. Any attempt made by the Islamic religious teachers (Arg, ESG, and NHg) in the development of good character, have led to the achievement of the goals, that is human beings have intact personality, in the sense of safety in the world and salvation in the hereafter. In achieving these goals, they

did repeatedly with a full sense of responsibility and commitment are strong enough, although with a different approach in displaying the behavior, but the purpose remains the hope that together as something to be achieved. Development of a healthy personality of students by teachers of Islamic religion, is a tool to assist them in carrying out the procedures of everyday life, which includes *hablum minallah* and *hablum minannas*. Eventually it create a peaceful life, and students know how to act in the environment at both school and community so that accepted in social life. If linked to more comprehensive values as UNESCO (1992) categorized that the value of Education goals is starting from resuscitation efforts until the realization of the value of behaviors.

Based on the results of interviews with three Muslim religious teachers (Arg, NHg, and ESg) in Madrasah Aliyah Garut Darul Arqam dealing with the purpose of healthy personality development of students which is expected at school, is that all students have the goal of an Islamic life as a way of life in the world and provision of life after death in heaven, the admirable morals, faith and duty to God, devotion to parents, polite in speaking, manners of acting, peer respect and affection for the younger. Al-Quran was revealed to mankind as a creature that requires communication, Sauri (2009:29). While Dahlan (2001:9) asserts that the Qur'an shows the six principles that ought to speak politely to hold on to religious teachers who install religious values on students, namely: 1. *Qaulan sadida* [the words better and loving] Q.S. An-Nisa/4:9 and Al-

Alhazab/33:70, Al-Buruswi (1996:447); 2. *Qaulan ma'rufa* Q.S. Al-Anfal/23:32 which means the polite language, smooth, full appreciation; 3. *Qaulan baligha* Q.S. An-Nisa/4:63, which means a clear speech, meaningful, and accurate what they want; 4. *Qaulan maysura* Q.S. Al-Isra/17:28 which means simple words; 5. *Qaulan layyina* Q.S. Thaha/20:44 which means smooth words; 6. *Qaulan Karima* Q.S. Al-Isra/17:23 which means noble words. Then, if education is associated with religious values, educational objectives are basically determined by the view of life (way of life) those who design education, the best man is the educational purposes, Tafsir (2007:75). In this case, in accordance with Djatnika expressed by (1987:40) that :

To achieve the faith and piety should be prioritized by implanting aqidah-aqidah, faith in the truth, especially about the existence of God and all that is required to believe, conscious of duty, his heart inclined to do that duty is very important to strengthen the faith itself. With a person of faith will do the obligations of belief and with a lot to do charity pious (worship) will strengthen one's faith.

Education of religious values in building a healthy personality, according to Asril's view (1997:72) that the healthy personality associated with the morals of Islam as follows :

a. Absolute goodness of pure goodness that is in the environment, time and any place; b. Kindness, comprehensive goodness means for all the people at all times; c. Fixed, lasting, and stable means no change; d. Obligations that must be adhered to the good that should

be implemented; e. Comprehensive supervision means the source of God and one does not dare to break.

Education of religious values is a comprehensive education and basic nature which should be owned by a man in full toward a better and perfect, declared by oral, believed by heart, and obliged in the form of action. Its purpose is that people have good behavior, so can color all aspects of life in the world and the Hereafter provisions. The other purpose of education mentioned above, in line with the vision and mission of Darul Arqam Ma'had Garut as follows :

Vision : As a cadre of educational institutions with character of Kemuhammadiyah, scientific minded, competitive, *bertafaqquh fiddin*, and berakhlaqul Karimah.

Mission: 1. Organizing and developing a comprehensive education and teaching that integrate religious science (*Al-Ulum An-Naqliyah*) and rational science (*Al-Ulum Al-Aqliyah*); 2. Organizing and developing models of training and recruitment and the activities of Islamic da'wah.; 3. Conducting and enlightening special education in the mastery of moslem boarding school especially (*Al-Ulum An-Naqliyah*) through education of Arabic language, *Bahsul Kutub* [learning yellow book], and Kemuhammadiyah [organization]; 4. Cultivating students in activities like taste, ratio, and sports and other achievement tests through intracurricular and extracurricular activities; 5. connect and develop relations

and cooperation with various institutional stakeholders, as long as it does not conflict with the bases and the principles of Muhammadiyah organization.

By developing the intellectual potential, religion, and creativity of the students are expected to bear children is not only good students intellectually, but also very important in terms of physical and spiritual health, noble character, a personality that is steady and independent, responsible, and a man who is faithful and duty to Allah, the Almighty.

To understand the vision of Madrasah Aliyah Darul Arqam is difficult to be separated by MMpp thinking. As a chairman Ma'had Darul Arqam Islamic School Garut, that Mamak thinking especially about the founding mission of the school as acknowledged in his writing, inspired by the ideas that have commitment to give birth generation of qualified and able to compete. Various barriers and obstacles will not discourage Pesantren of Darul Arqam in creating a generation *Khaira ummah*. Best generation which has *bertafaqub fiddin* and *berakhlakul Karimah*. Generation that can provide benefits, not only for the Muhammadiyah, but also for the people of the Muslims as a whole, Ma'had Darul Arqam (2008:1).

In this study, revealed objectives which is reached by Islamic Teacher is implemented in in the form of words, thoughts, and actions that could reflect themselves as Muslims form the completely, especially to realize that all students Madrasah Aliyah Garut Darul Arqam, a healthy personality and character admirable.

Morality is basically the accumulation of basic values lived out of students, teachers taught in schools, and can be expressed in words recalled polite and appropriate behavior with school values. According to Daradjat (1984:255) it is as the consistency of behavior impacted of religious rituals and belief. In educating and training students seem that they have qualified educators according to Islam, as Al-Abrasyi (1974:131) explains, that the conditions of educators, among others: Sincerity in performing duties, act in accordance with his words, forgiving, patient, fatherly nature, knowing character of students. An educator was given the title as the father of the soul or spiritual father or *al-Abu al-Ruh*, al-Ghazali in al-Atiyah Abrasyi (1990:136). The task of an educator is to give the fine people with science, education, morality, and enforce it. It's strongly said by al-Nahlawi (1992:170-171) that the main task of an educator as follows :

3. Purification, which is the development, cleaning and removal of the soul to his Creator, away from crime and keeping them always in the nature.
4. Teaching, namely the transfer of knowledge and aqidah to reason and hearts of the believers, so that they realize the behavior and life.

As according to ASk, and Hk, realizing human potential, Ma'had Darul Arqam maximizes the potential of students and guide him, to be a pious son and the beloved creature of God Almighty.

Obedience to God is revealed as the goal of Islamic religious teachers in developing a healthy personality or character of the students. The healthy person has a healthy sense or health here according to the World Health Organization (WHO) is a condition of the Spiritual and Physical Welfare and Social Economy,

<http://www.anakui.com/forum/topik.php?id=609/2/2009>. The purpose of this is contained in the behavior of teachers when invite students to perform prayers on time and guidance in reading and writing complete Quran with interpretation seriously. The meaning of the activities of teachers and students is the meaning of the value of obedience, seriousness and the value of honesty.

Value of seriousness revealed at the time said and done readings that have been set and exemplified in the prayer. To express sincerity in prayer needs the pronunciation of the correct reading of the prayer, reception, presenting God in prayer as if God looks at. According to Al-Ghazali (Zakky Syamrakh Mubarak, 1994:69) "It is by rejecting thoughts come from outside or inside her. "

The value of honesty expressed by all the rules in the prayer is not reducing and not through prayer guidelines starting from *takebiratul Ibram* and ended with greetings. In addition to the value of honesty, the Islamic religious teachers also hope that students in conducting activities beyond prayer will be honest, disciplined with full sincerity. As expressed Daradjat (1984:199), the meaning of prayer in the life of a Muslim is an important feature for the righteous and happy people and serve to

distance themselves from evil and evil work. In terms of human relationships, student behavior especially for obedience to God., Filial to parents, respect for teachers, and love to a younger, realized in the form of implementation and responsibilities in various types of training and conditioning which are provided by the teacher Islam. Among other pickets carrying out hygiene classes, dormitories, and in turn to the mosque and the lecture turns to do the students after prayers. This goal implies the creation of a disciplined life of the time and tasks, both at school and in families, and the value of responsibility as one of the goals of Islamic Religious Education. As Shihab (1992:172) says that the Quran introduced himself as "Giving directions to the (road) is more straight" (Quran 17:19). The guidelines aim to provide prosperity and happiness for mankind, both individually or in groups. Prophet of Muhammad Saw, which in this case acts as a recipient of the Qur'an, has a duty to convey these instructions, purifies and teaches mankind (Q.S. al-Mulk/67:2).

Cleanse can be identified by educating, while teaching is nothing except fill the minds of the students with knowledge relating to the nature of metaphysics and physics, Hamzah (1400:1). Objectives to be achieved by reading, purification, and teaching is devotion to God in accordance with the purpose of human creation as affirmed by the Quran in surat Al-Dzariyat: 56: "I did not create humans and jinn except to make the ultimate goal or outcome of all activities as a dedication to me", Al-Akik (1965:94). Activities mentioned above summed up in the content of Al-Baqarah: 30, that is "I am going

to make a Caliph on earth" and the letter Hud verse 61: "And He Who created you from earth (ground) and assign or build prosperous world in accordance with the concept set by Allah SWT. "

D. Development of Educational Model of Religious Values in Building Healthy Personality for the Changes of Students Behavior

Development of educational model of religious values in building a healthy personality is shown by the teachers of Islamic religion in the form of speech, thought and action has brought results that appear in the daily behavior of students in the school environment. This proves that the figure of the Islamic religious teachers have succeeded in building a conducive climate for students in developing and fostering the spirit of his religion. Building a climate conducive to the growth and development of students' religious personalities are not right out of the education situation whether or not the arrangement made by the Islamic religion teacher. While a formal study corner, the success of the Islamic religion teacher in influencing positive behavior is able to incorporate harmony between the national curriculum and boarding with extracurricular activities at Darul Arqam which became Curriculum (KTSP) of Madrasah Aliyah Darul Arqam Garut. For this reason, the religious teachers are intentional to provide guidance to their students, they act like a parent who is obligated to guide their children. They are not constrained by formal obligations just by adding charges of religious emotional display of the behavior, in the hope that students will

feel closer to him and more aware of the obligations of Muslims as a healthy person. Thus, the Islamic religious teachers have been treating the school as a "intermediary bridge" Downey (1979: 23), the student life in the family differ from each other, making himself a running curriculum that can be emulated by students, to behave better and right, and treat students as subjects of religious education, psychological and sociological, the student needs are provided.

In the context of that understanding, we can say that the religious teachers and other teachers have been able to reflect themselves as a whole healthy person. Healthy personality in the eyes of the Quran explained by Uthman (2005:364-365) that the arrangements are dynamic individuals to physical and psychological systems that determine unique temperament in harmony with its surroundings. In educating and traing students, they seem to have qualified educators. According to Al-Abrasyi (1974: 131) of these conditions among others, "sincerity in carrying out the task, according to the deeds and words, forgiving, patient, fatherly nature, knowing the character of students."

From the appearance of religious teachers and other teachers for granted, then the behavior of students who were born according to observations, besides do they worship the compulsory (congregational dawn prayers, Dzuhur, Ashar, Sunset, and Isha), also in secondary (Monday fasting and Thursday), Tahajud prayer, and other religious morality that can be used as an indicator pointer religious awareness. They also have ideas to use opportunities for the Islamic spirit, and

bound by such school regulation such as working-clothes that cover their private parts and also follows the organization of Islamic studies and muhammadiyah organization. This phenomenon indicates that in the student growing religious commitment to values appropriate behavior mandatory legal order in view of Islam as well as mandatory in view of the school disciplinary culture. The behavior of the student in the display of religious commitment through increased discipline, knowledge, appearance dressed, and involvement in religious activities, is the embodiment of that responsibility which has a moral dimension, social, religious, and personal.

The evaluation according to the Darul Arqam (1987:17) is to determine how far the student or students can absorb and understand every lesson that has been given / taught. How can be done include: 1. Asking questions in front of the class which was answered by students in rotation, so as to know their respective abilities; 2. Answered and problems worked directly on the board in rotation, so that they can know where his weaknesses; 3. Arrangement / production issues written by using the means and methods that are supporting the understanding, comprehension, and learning by heart; 4. The weaknesses of the visible and visible from each of the evaluation (students work), to be reviewed and explained again the next time, so that really can be understood by students.

Based on interviews with Ask and Hk as the head of Darul Arqam School Garut, many learnings produce a variety of learning achievement. Moreover,

the achievement of Darul Arqam can follow the exchange of students abroad or directly to a scholarship from the Ministry of Religious Affairs. Students who excel are usually ranked from 1 to 10 cumulatively. In the following psych-test sometimes rank 1 is not accepted but rank 5 was acceptable, the following of psych-test must prepare mentally. In this case, the Darul Arqam cooperates with the USA, rank 1, 2, 3, who really established can not be shaken, in order to exchange students abroad with the consequences or the promise when he returned from America, it will be back in a class III again. As for comparisons with other schools that rival high school 3, 5 Bandung and high school 1 Garut. Then compete with existing schools throughout Indonesia such as Medan, Surabaya, Ujung Pandang, and others. From Darul Arqam every year there are 2 people learn to America for 1 year.

Thus, the awareness of students to improve their behavior based on the responsibilities that forms a harmonic fabric in the vertical dimension (indicated in the sense of responsibility in improving students' behavior as a form of confession to God.). The relationship they show as a form of human sincerity to the religious norms either the obligatory or sunna.. While the horizontal dimension of communication, changes in student behavior occurs because the awareness and social obligations, and awareness of the prevailing norms in society.

CHAPTER III CONCLUSION

Based on the research results that have been described above can be summarized as follows :

Methods of Islamic religious teachers in developing a healthy personality and character of the student, applies in a particular time and space that are arranged at the level of physical and psychological situations of deliberate, planned, and directed at the expected destination. Methods have relevance to the investment aspects of a healthy personality and character to the students, who embodied in thought, word, and action, among other uses: Modeling, *mauidhab hasanah* or good advice (*Qaulan Sadida, Qaulan ma'rufah, Qaulan balighah, Qaulan maysura, Qaulan layyina, Qaulan Karima*), attention, and riyadhah through habituation. Curriculum policy referenced by the Islamic religious teachers in developing a healthy personality of students in school, that they have a strong initiative to realize educational goals, so that the curriculum was born Ma'had Darul

Arqam that are "balanced" and "Integrated" which is the best curriculum with combination religious studies and general subjects. Implementation of these, in order to realize the man who is faithful and righteous to God, and the personality of good health as stated in the National Education Goals, which are equipped with extra-curricular programs and school discipline.

The Islamic religious purpose in building a healthy personality of students is: To help students keep all the commandments of God and away from all His prohibitions to reach the safety of the world and the hereafter, and the direction (vision, mission) Darul Arqam Garut, and realized in the form of obedience to Allah SWT., devotion to parents, respect for teachers, each doing good to friends, behave discipline, love of science, honest, patient, and forgiving. In the effort to realize the human form of good and has a healthy personality, was really practiced by Islamic religious teachers in a relatively short time. Actually, teachers cultivate students in many activities like excersice of heart, exercise of ratio, and sports and other achievement tests through intracurricular and extracurricular activities. That the Islamic religious teachers in building students for a healthy human personality and noble, seems to have brought the results to changes in student behavior. Changes look in the routine and daily activities of students in the school environment. While terms of the value of student behavior in a religious activity, proved to diligently perform their devotions which is obligatory mahdhah, as well as the legal worship of sunnah. They also get an

increase in knowledge as a smooth and fluent reading and writing the Qur'an. While other behavioral changes seen in living habits of discipline, always maintain the cleanliness and beauty of the school environment, although there are still one or two students did not notice the importance of healthy living. The evaluation is based on the cognitive and the affective test based on the character of students in religious activities daily, and the most dominant innerbeauty: Potential good healthy personality; good organizational performance; and students who have high creativity.

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