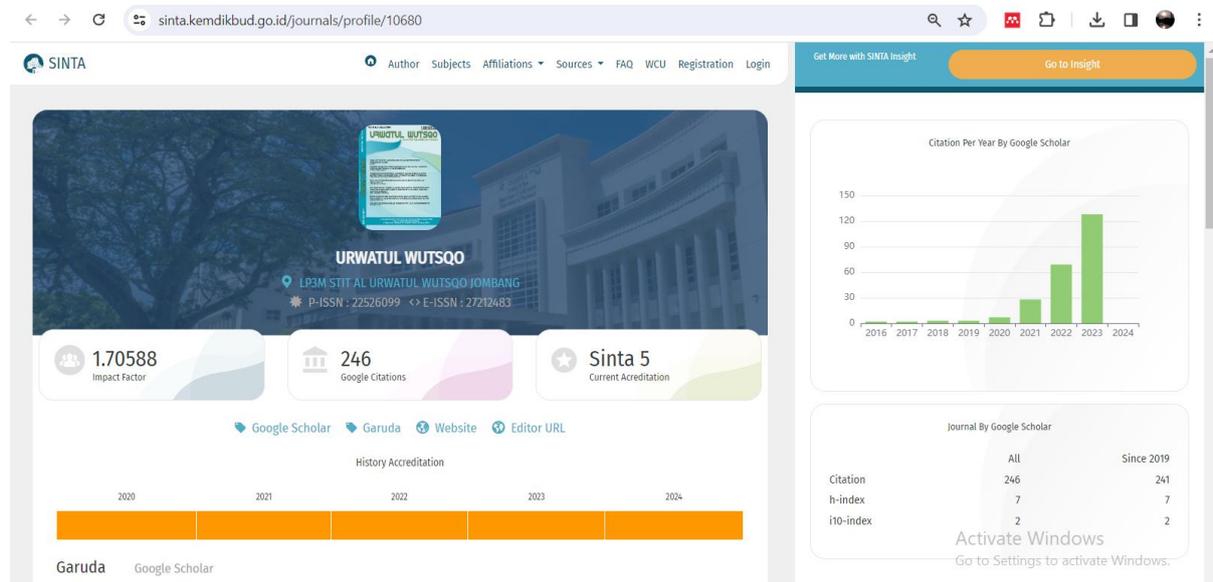


Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman

Efforts For Forming Religious Character Through The Addition Of Religious Activities

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Cover & Daftar Isi

The cover of the journal is for Volume 13, No. 1, March 2024. The title is "URWATUL WUTSQO" and the subtitle is "Jurnal Studi Kependidikan dan Keislaman". The publisher is Lembaga Penelitian, Pengabdian dan Pengabdian Masyarakat (LP3M) STIT AL-URWATUL WUTSQO JOMBANG. The table of contents lists several articles, with the article "Efforts For Forming Religious Character Through The Addition Of Religious Activities" highlighted in a red box.

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Link jurnal:

<https://jurnal.stituwjombang.ac.id/index.php/UrwatulWutsqo/issue/view/69>

The screenshot shows the journal's website interface. At the top, there is a navigation bar with links for CURRENT, EDITORIAL TEAM, REVIEWERS, ARCHIVES, ANNOUNCEMENTS, ARTICLE SUBMISSIONS, and ABOUT. The main header features the journal title "URWATUL WUTSQO" and its subtitle "Jurnal Studi Kependidikan dan Keislaman". The e-ISSN is 2721-2483. The publisher is LEMBAGA PENELITIAN, PENERBITAN DAN PENGABDIAN MASYARAKAT (LP3M) STIT AI-URWATUL WUTSQO JOMBANG. The page displays the issue information: "Vol. 13 No. 1 (2024): March". A thumbnail of the journal cover is shown. Text on the page states: "This issue has been available online since December 2023 for the regular issue of March 2024. All articles in this issue (12 original research articles) were authored/co-authored by 23 authors from 2 countries (Indonesia and Australia)". The DOI is <https://doi.org/10.54437/urwatulwutsqo.v13i1> and the publication date is 2023-12-06. On the right side, there is a sidebar with sections: E-JOURNAL STIT-UW, AKREDITASI JURNAL (Accredited SINTA 5), and JOURNAL DETAIL (Online ISSN: 2721-2483, Focus and Scope, Author Guidelines, Publication Ethics).

Informasi dewan redaksi/editor

Link editorial board:

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The screenshot shows the editorial team page on the journal's website. The navigation bar is the same as in the previous screenshot. The main content area is titled "Editorial Team". It lists the Editor In-Chief: Moch. Sya'rani Hasan, Scopus ID (67203068301), STIT AI-Urwatul Wutsqo Jombang, Indonesia. It also lists the Managing Editors: Sunardi, (Sinta ID: 6710656), STIT AI-Urwatul Wutsqo Jombang, Indonesia. The Editorial Board members are listed as follows: Muhammad Fahmi Hidayatullah (Scopus Id: 67554747300), Universitas Islam Malang, Indonesia; Akhmad Sirojudin, Scopus ID (67879583400) Institut Pesantren KH Abdul Chalim Mojokerto, Indonesia; Andi Musafir Rusyaidi, (67193883208) Coventry University, Inggris; Mochammad Najmul Afad, (Sinta Id) Institut Agama Islam Negeri Pekalongan, Indonesia; M. Anwar Firdausy, UIN Malik Ibrahim Malang, Indonesia; Kholis Firmansyah, UIN Raden Mas Said Surakarta, Indonesia; Achmad Anwar Abidin, STAI Daruttaqwa Gresik, Indonesia; Solechan, (Sinta Id) STIT AI-Urwatul Wutsqo Jombang, Indonesia; Khoirul Umam, (Sinta Id) Universitas Hasyim Asy'ari (UNHAS) Tebuireng Jombang, Indonesia. The English Language Advisor is Khudriyah, (Sinta Id) STIT AI-Urwatul Wutsqo Jombang, Indonesia. The Cover Design is by Abd. Rozaq, STIT AI-Urwatul Wutsqo Jombang. The right sidebar is identical to the previous screenshot, showing the journal's accreditation and details.

Link artikel:

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The screenshot shows a web browser window with the address bar containing the URL: jurnal.stituwjombang.ac.id/index.php/UrwatulWutsqo/article/view/1496/696. The page title is "g Religious Character Through The Addition Of Religious Activities". The browser interface includes a search icon, a star icon, and a red notification icon. The page content is as follows:

Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman
Vol. 13, No. 1, March 2024
P-ISSN : 2252-6099; E-ISSN : 2721-2483
DOI: <https://doi.org/10.54437/juw>
Journal Page: <https://jurnal.stituwjombang.ac.id/index.php/UrwatulWutsqo>

Efforts For Forming Religious Character Through The Addition Of Religious Activities

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Abstract: This research aims to describe efforts to build religious character through habituation to religious activities at MAN 19 Jakarta. This research uses a qualitative methodology using descriptive analysis tools and field research methodology. The research involved participants from MAN who were actively involved in religious activities, including observations, and interviews with teachers and students. The findings of this investigation add significantly to our understanding of how religious education at MAN can be an effective means of forming students' religious character. The practical implications can be used to strengthen character through religious activities that are carried out, namely by cultivating the 5S (Greetings, smiles, greetings, politeness and politeness) along with P5 in the independent curriculum, the practice of Duha prayers which teaches them to be obedient and serious in worship and reading activities Al-Qur'an before learning begins

Keywords: *Habits, religious activities, religious character.*

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Perbesaran Otomatis

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Abstrak: Penelitian ini bertujuan untuk mendeskripsikan upaya mengenai pembentukan karakter religius melalui pembiasaan aktivitas keagamaan di MAN 19 Jakarta. Penelitian ini menggunakan metodologi kualitatif dengan menggunakan alat analisis deskriptif dan metodologi penelitian lapangan. Penelitian melibatkan partisipan dari MAN yang secara aktif terlibat dalam kegiatan keagamaan, mencakup observasi, wawancara terhadap guru dan siswa. Temuan penyelidikan ini menambah pemahaman kami secara signifikan terhadap pemahan kita tentang bagaimana pendidikan agama di MAN dapat menjadi sarana efektif dalam membentuk karakter religius siswa. Implikasi praktisnya dapat digunakan untuk memperkuat karakter melalui kegiatan keagamaan yang terlaksana yakni dengan membudayakan 5S (Salam, senyum, sapa, sopan dan santun) beserta P5 dalam kurikulum merdeka, amalan shalat dhuha yang mengajarkan mereka untuk taat dan bersungguh-sungguh dalam beribadah dan kegiatan membaca al-qur'an sebelum pembelajaran dimulai.

Kata Kunci : *Pembiasaan, Kegiatan Keagamaan, Karakter Religius*

Introduction

Problems in character education that affect children and the people who grow up with them have now become very real and interesting (Azizah et al., 2023a). Social problems, among others, are still not completely resolved, for example increasing violence against children and teenagers, bullying, promiscuity, fraud, confiscation of other people's property, teenage theft, and drug abuse (Hasan et al.,

2023). To overcome moral crises, especially during adolescence, character ideals must be instilled and strengthened in the present. Educational pathways are one area that influences how humans can develop in the growth of a nation (Hasan et al., 2022). Islamic Religious Education is an effort or activity that deliberately guides and directs students towards the formation of a primary personality (*insan kamil*) based on Islamic ethical values while maintaining good relationships with Allah SWT (*Hablumminallah*) and fellow humans (*hablumminannas*) and the environment.

Religious education can shape students into human beings who believe and are devoted to God Almighty. Education is an important component in life that cannot be separated from human existence (Rambe et al., 2023). National education aims to help students achieve their maximum potential so that they can grow into human beings who respect and trust other people and can believe in God Almighty, are virtuous, intelligent, creative, independent, and able to participate in democracy and state life. Character education from an early age is as important as advances in science and technology in shaping children's minds. Currently, educators must be able to shape children's personalities in addition to having skills appropriate to their era (Tâm et al., 2020).

Character education at an early age aims to instil in children behaviour that can help them succeed in life, including good behaviour in worship, good citizenship behaviour, social behaviour, and behaviour in the environment. Character education is carried out in all environments where children are (Anisyah et al., 2023). Talking about education, it is common knowledge that it is the only way to success for humans. Additionally, education is seen as a life-saving solution that can help people overcome all obstacles in their lives, both social and personal (Annur et al., 2021). Researchers can conclude that the meaning of education is a major milestone in human and societal development, as a systematic process that aims to shape individual potential and character to bring about positive change. As the words of the Prophet Muhammad SAW, this education aims to be able to produce or give birth to a generation that is intelligent and superior and has positive character. It is hoped that the existence of education in Indonesia can become a driving force for the transformation of future generations (Muttaqin et al., 2023).

Education is also intended to produce a creative, innovative and productive generation of Indonesians who will contribute to the progress of the Indonesian nation. As an educational institution, schools are one of the institutions that must take action to empower all parties involved in the implementation of education, from the community and parents to the government (Arista et al., 2023). Corroborated in the journal Lyana Dwi explains that education provides a

platform and environment for individuals to develop their full potential. Character education will have an impact on developing students' potential and character in terms of self-awareness, decision making and wisdom in the classroom. If character development is carried out from an early age, children can develop ideally with the role of parents at home and the role of teachers at school. The goal of cultivating character can be a motivation and reference (Priska, 2020).

Several research efforts investigate the formation of students' religious character in educational contexts. research conducted by Viochyta Navyanda. R (2021) with the title "School Strategy in Implementing Religious Values and Responsibility at MAN Sidoarjo". Based on the data collected, it can be concluded that the habit of teachers as role models motivates MAN Sidoarjo students to apply religious principles and responsibility. The school environment is a formal institution that implements programs and educates children to help them develop their moral, spiritual, intellectual, emotional and social potential. Teachers act as learning tools in the classroom as parents to pay attention and imitate (Ppkn, 2022). This research and previous research are similar, namely that they both focus on character, especially the religious character of students. The author of this research focuses on efforts to shape students' religious character, while Viochyta Navinda's research focuses more on how to implement religious values and religious responsibilities at MAN Sidoarjo through developing teachers as role models. Therefore, this research examines various ways of developing students' religious character, especially at the MAN level: through exposure to religious practices such as the 5S culture (saying greetings, smiling, saying hello, being polite and courteous), khatmil Qur'an, and getting used to dhuhā in the congregation.

Research by Lis Setiyo Ningrum, Based on these findings, this research created a questionnaire instrument in chemistry teaching materials to test students' religious character. The quiz was developed to incorporate religious character values into vocational school chemistry learning on hydrocarbon material. The questionnaire instrument that was developed included 20 indications which were considered valid and reliable, with a validity of 0.9028 and a reliability of 0.9037. With an average increase in students' religious character of 0.54, the questionnaire succeeded in measuring their religious character, placing them in the middle group (Setiyo Ningrum et al., 2020). The author and I both study religious characters. However, although researchers looked at efforts to form religious character through habituation programs at religious events, researcher Lis Setyo concentrated more on questionnaires to measure religious character through chemistry lessons.

Other research was conducted by Muh Miftahul and Andi Agustang, the results of their research showed that the implementation of the Islamic boarding

school system at MAN 1 Kolaka a) increased pressure in the routine of each student; b) increased intimacy through strong communication between trainer and student; and c) additional learning. 2) The challenges faced in implementing the dormitory system at MAN 1 Kolaka in creating a disciplined character, namely a) the trainer's obstacle is the lack of teaching staff in the dormitory, and b) the student's obstacle is the lack of teaching staff in the dormitory, namely the lack of privacy and feelings of disgust. 3) The results of implementing statutory regulations in forming a disciplinary character at MAN 1 Kolaka are: a) Fewer children break the rules; b) Increased discipline (Reskiawan & Agustang, 2021). This research and other research have similarities, namely that they both discuss student character. The author of this research emphasizes efforts to develop religious character through habituation to religious activities, while Muh Miftahul's research concentrates on implementing students' disciplined character.

Explanations of challenges and deviations in the field of education centre on the characteristics of students who deviate from societal norms and values. There are often several examples of violations by students, including some students who choose not to carefully follow the rules (Azizah et al., 2023b). This is due to the lack of religious material which was previously handled directly by students as a result of circumstances beyond their control, namely following the Covid-19 period where all activities were completed online. Therefore, there is a lack of self-awareness, especially in the application of religion to all of them. Examples of this behaviour include bringing cell phones into the class which has many negative impacts, and other serious violations such as other students arriving late, students not wearing uniforms according to the rules, and students being dishonest. Students stated during assessments that they were kind towards teachers and other school staff but were impolite and did not like the culture of good manners. Bigger violations will arise if these problems are not addressed and eventually become habits that shape the character of students at school.

So educators also play a role as providers/facilitators who prepare learning plans, methodologies, media and teaching materials for use in class. The role of educators is to provide enthusiasm and motivation to students in learning so that students feel comfortable, happy, enjoyable and enthusiastic throughout their learning journey (Syahriyah, 2023). Religious habituation activities are an effort to maintain, preserve and perfect humanity so that they remain faithful to Allah SWT by implementing the Shari'a to become happy people in this world and the hereafter, then habituation activities are carried out. This science seeks to provide understanding and practice of Islamic teachings to strengthen faith and values (Siswa et al., 2023).

Students religious character can be formed at school by holding activities that have a religious nuance, for example, activities that foster the formation of students' religious character (Nirwana & Mujahidin, 2023). This formation is greatly influenced by internal individual factors and external events that occur at school. If a person grows up in a good environment, he will naturally be interested in good things, and school certainly teaches good things that help build a child's religious character. Expressed well in learning activities both inside and outside the classroom. Of course, the key actors who carry out this are teachers and students. The importance of considering the formation of students' religious character values as an integral aspect of the educational process at school. This is also the main goal of MAN 19 Jakarta which is dedicated to fostering ideals and values that contribute to the formation of students' religious personalities in the process of religious activities carried out at school.

Research methods

The research was conducted at Man 19 Jakarta using qualitative techniques. This research is qualitative, and the data obtained is not numerical (numbers), but in the form of words or images. This research uses a qualitative approach with descriptive-analytical methodology (Sugiyono, 2017). This analysis is intended to provide an overview of the current condition of the object based on existing facts (Emzir, 2014). This research is located at MAN 19 Jakarta. The primary data source is an interview with PAI teachers Mr. Ansori and Mrs. Titin, while secondary data comes from papers and other sources relevant to the research topic. This research's data collection techniques include interviews, observation, and documentation (Maimun, 2020). Interviews with several students in class XI and XII.

Research Results and Discussion

Formation of Students' Religious Character at MAN 19 Jakarta

MAN 19 There are 679 students enrolled in Islamic schools in Jakarta, and each child has a unique personality and traits, both good and negative. These characteristics and traits are distinctions that cannot be separated from social class, where one lives, where one comes from, and the family from which one comes. In this day and age, when everything is complicated, it is very easy to influence today's unstable young generation and win their sympathy, making it easier for children to ignore their responsibilities as Muslims and students. However, educators will not remain silent either. Progress will be hampered if as educators we only see students suffering because they are far from understanding religion, especially themselves.

There are five strategies for developing religious character: the exemplary method, the habituation method, the advising method, the attention or supervision approach, and the punishment method. The habituation method used in schools is

to shape students' religious personalities through normal religious activities that take place every day. The habituation approach is used to teach students how to think, behave and act according to Islamic beliefs. Habituation is a relatively permanent process of developing attitudes and behaviour through repeated learning experiences. Education will only be wishful thinking if existing attitudes or behaviours are not followed and supported by experience and habituation within oneself (Mulyati, 2020). The habit of encouraging and providing space for students in theories that require direct application, so that theories that are initially heavy become lighter for students if they are often implemented. Based on discussions resulting from interviews with PAI teachers who said that:

"Developing students' religious character involves practising religious content where the school has a vision and mission that must be fulfilled. This mission produces intelligent, independent and moral people, which is closely related to the development of student character. This coaching is different from religious and general learning, such as the practice of midday prayers, congregational noon prayers, and the integration of P5 into the independent curriculum. This practice is carried out by all MAN students, and teachers participate in religious implementation".

The explanations given by PAI teachers will be effective if they are supported by good examples (Musli'ah et al., 2022). All educators collaborate to be positive role models for their children, instilling discipline, honesty, friendliness and noble morals. The example set by an educator in his various actions will be a reflection for his students.

Religious Activities of Students at MAN 19 JAKARTA

Religious activities can be carried out by individuals or groups and can take various forms. Based on research, MAN 19 JAKARTA students take part in various religious activities to help develop their religious character. The religious activities instilled in students refer to the vision and mission of the founding of the school. The vision of the founding of this school is "Creating Graduates into Knowledgeable, Cultural and Insightful Individuals". The missions include the following:

- a. Implemented national standard madrasah
- b. Implementation of a religious environment
- c. Information technology facilities are available
- d. Learning using multimedia
- e. The homeroom system uses academic guidance
- f. 100% of students were declared to have passed, mastering information technology and being able to practice their competencies which are useful in society

g. Computerized administration

h. Extra activities will have light skills according to the field.

According to the researchers' findings from interviews with Pai teacher Pak Ansori, apart from the vision and mission as a guideline for the school's movement as an effort to build character, the Pai teacher explained what concepts MAN 19 uses to shape students' religious character. "One of the activities is to carry out morning habituation, namely tadarus Al -Qur'an and continue with the Dhuha prayer which is usually done together. That Friday begins with tahlil and prayers for each parent, as well as using the mosque for religious activities such as Islamic holidays, birthdays and Friday prayers, apart from that it uses students to dare to become preachers or imams.

Based on the results of interviews and researcher observations, the activities at MAN 19 include the following:

Cultivate 5S (Greetings, Smiles, Greetings, Polite and Polite) and P5 (Pancasila Student Profile Strengthening Project)

When meeting with madrasa heads, teachers, friends and others. At MAN 19, the 5S culture is reflected in daily interactions between students, teachers and treatment staff such as when we say hello, give smiles to other people, greet each other when we meet teachers and friends, as well as akhlakul karimah, namely good morals carried out towards fellow. Both from words and actions. Morals are behaviour commanded by Allah SWT and contain many goodness. When the research was underway at school, the researcher applied it directly when new students arrived at the front gate, the researcher took part in welcoming students who arrived in the morning, and by getting used to shaking hands, the researcher saw that students applied it well and quickly got used to it. Good morals, such as greeting teachers, smiling when facing the teacher, and focusing on positive things that happen every day, can help children build their character (Pangestu & Rozaq, 2023).

Supporting activities P5 (Strengthening Pancasila Student Profile Project)

As a result of the COVID-19 outbreak, the school curriculum in Indonesia has progressed to the point where the Independent Curriculum has developed. The main aim of the new curriculum is to place a strong emphasis on students by supporting the concept of independent learning. Merdeka Belajar is defined as a method that allows students to choose topics that interest them. Schools have the right and obligation to create a curriculum tailored to their specific needs and characteristics. This policy is intended to accelerate national curriculum reform, and providing curriculum choices to schools is one component of change management. Character formation is very important in the P5 curriculum because academic or internal learning alone is not enough to instil moral ideals in children.

This is especially important in today's era and the rise of digital media (Yuniardi, 2023). By the results of research through interviews, Mrs Titin said:

"One of the other activities is that the school is advancing P5, especially in the current autonomous curriculum, which is applied to children, especially class X. This P5 training is carried out from May to September. Then for the following year, starting in February. P5 character development includes preparation and the ability to identify one's successes, interests and talents. Bringing out all creative thoughts so that they can build not only religious character but also the creative character of the younger generation."

Co-curricular learning through P5 is very important for developing children's character because curricular learning alone is not enough.

Congregational Duha Prayer

In Islam, prayer is not limited to the five daily prayers or fardhu prayers. Muslims are also encouraged to perform sunnah prayers. Sunnah prayers are prayers that if you perform, you will be rewarded, if you don't do it, you are not guilty. Dhuha prayer is one of the many types of sunnah prayers (Fenty Sulastini & Moh. Zamili, 2019). MAN 19 teachers apply the habit of Duha prayer to educate their students to be obedient in worship and have a strong sense of obedience in carrying out God's commands, especially prayer because it is the second pillar of Islam and must be done by every Muslim. Prayer has the meaning of ritual worship in the Islamic religion, where a Muslim performs a series of movements and prayers as a form of obedience and direct communication with Allah SWT. Prayer is also a way to get closer to Him and improve your morals.

This activity is a habit before the opening of learning begins every morning, starting at 06.50 when teachers and students are present at school. This activity lasted for two rak'ahs at the school mosque and ended with the congregational recitation of the Dhuha prayer. All students are required to participate in this activity therefore, punishment will be imposed on those who miss it without a clear reason. This practice aims to instil in students a sense of discipline and the meaning of the Dhuha prayer regarding the importance of the Dhuha prayer so that it will become a habit that will stick with the students forever. The Duha prayer religious activity program was established, namely to shape students' religious character. According to the results of research at MAN 19 obtained through interviews, this is as stated by Mr Ansori: 'Religious activities at school are of course religious, such as praying before doing something and praying. For example, carrying out due in congregation, dhuhur in congregation, and continuing until ashar. This does depend on the regulations of each school but is also done taking into account the child's awareness. This is often done by children to educate themselves to be responsible in carrying out their responsibilities, such

as avoiding missing prayers and knowing the terms and conditions of being a Muslim that are beneficial and should not be violated."

This was also said by Fatimah Zahra, a class XII student who said: "that the school schedules daily prayer and prayer activities and encourages participation. I often do this, but I am aware that not all children will obey the command to pray, therefore it is important for us as students to be aware of this."

The arguments above lead to the conclusion that it is very important to develop the practice of Dhuha prayer in the school community so that it can be applied in everyday life. Regarding the Dhuha prayer, that is, by performing the Dhuha prayer on time, the students' mentality will be well-formed as they can do things quickly and precisely. With this dhuha activity, students will feel used to praying on time, both fardhu and sunnah prayers (Adibah, 2021). Dhuha prayers are also carried out in the congregation because, with this habit, all those who participate in this sunnah prayer service prioritize the common good, and establish good communication and friendship between students and students.

Habituation Activities Practice Reading the Qur'an before Learning

Reading the Qur'an from Surah Al-Fatihah or one surah, each surah being different, is a method of reading the Qur'an carried out at Man 19. Every day subjects that carry out this routine activity are carried out at MAN19, especially to form religious character.

Based on the results of the researchers, before each lesson begins, especially religious lessons which are prioritized in one week of learning, a routine activity of reading the Al-Qur'an is carried out before starting the learning at MAN 19. In addition, due to time constraints, learning usually does not always start with reading The Qur'an in the sense does not cover all subjects starting with reading the surah (Nahdliyah, 2023). Instead, learning is practised by reading prayers before studying and Al-Fatihah. When researchers take part in this routine activity of reading the Koran, researchers can directly observe students in one class, both in terms of the clarity of the lafadz they read and their ability to read the prescribed surah (Mirrota et al., 2023). Some students still have difficulty reading the Koran, but researchers are looking for ways to reach those who can't, so they ask them to read it again and not speed up reading the surah.

Based on the researcher's observations, the results of interviews with student collaboration were clear because each student had certain obstacles, such as reading fluency. Therefore, to achieve this goal, teachers who lead Al-Qur'an Khatmil work together to find solutions to these problems. Therefore, student leaders or supervisors when reading the Koran try to overcome these problems so that the expected results are achieved (Nisa & Hanifuddin, 2023). and hopes that students who feel uncomfortable reading the Koran will seek advice from those

who do. This aims to ensure that each student gets one juz, and those who are not professional readers of the Koran should share their juz with those who are professionals.

Conclusion

Based on the findings and discussion, it appears that the formation of students' religious character at MAN 19 Jakarta begins with classroom learning that follows curriculum guidelines. It is then put into practice by becoming accredited to religious practice. These religious activities include developing 5S (Greet, Smile, Greeting, Polite and Polite) through P5 training (Pancasila Student Profile Strengthening Project) in the special grade 10 independent curriculum, holding Dhuha prayers in congregation, reading the Al-Quran with previously adjusted surahs. beginning of learning, and praying at the end of learning. Character-building habits such as cultivating the 5S (Greet, Smile, Greet, Polite and Courteous) help children develop the value of good manners in front of teachers and other people by always saying hello when meeting and greeting everyone in the school environment. P5's familiarization with the independent curriculum specifically for grade 10 children forms character by developing creative self and pursuing whatever interests and talents they have. Other religious activities, such as congregational Dhuha prayers, among other things, teach students to always be on time and not only complete what is required but also perform sunnah prayers.

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1 Efforts For Forming Religious Character Through The Addition Of Religious Activities

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Abstract: This research aims to describe efforts to build religious character through habituation to religious activities at MAN 19 Jakarta. This research uses a qualitative methodology using descriptive analysis tools and field research methodology. The research involved participants from MAN who were actively involved in religious activities, including observations, and interviews with teachers and students. The findings of this investigation add significantly to our understanding of how religious education at MAN can be an effective means of forming students' religious character. The practical implications can be used to strengthen character through religious activities that are carried out, namely by cultivating the 5S (Greetings, smiles, greetings, politeness and politeness) along with P5 in the independent curriculum, the practice of Duha prayers which teaches them to be obedient and serious in worship and reading activities Al-Qur'an before learning begins

Keywords: *Habits, religious activities, religious character.*

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan upaya mengenai pembentukan karakter religius melalui pembiasaan aktivitas keagamaan di MAN 19 Jakarta. Penelitian ini menggunakan metodologi kualitatif dengan menggunakan alat analisis deskriptif dan metodologi penelitian lapangan. penelitian melibatkan partisipan dari MAN yang secara aktif terlibat dalam kegiatan keagamaan, mencakup observasi, wawancara terhadap guru dan siswa. temuan peneyelidikan ini menambah pemahaman kami secara signifikan terhadap pemahan kita tentang bagaimana pendidikan agama di MAN dapat menjadi sarana efektif dalam membentuk karakter religius siswa. Implikasi praktisnya dapat digunakan untuk memperkuat karakter melalui kegiatan keagamaan yang terlaksana yakni dengan membudayakan 5S (Salam, senyum, sapa, sopan dan santun) beserta P5 dalam kurikulum merdeka, amalan shalat dhuha yang mengajarkan mereka untuk taat dan bersungguh-sungguh dalam beribadah dan kegiatan membaca al-qur'an sebelum pembelajaran dimulai.

Kata Kunci : Pembiasaan, Kegiatan Keagamaan, Karakter Religius

Introduction

Problems in character education that affect children and the people who grow up with them have now become very real and interesting (Azizah et al., 2023a). Social problems, among others, are still not completely resolved, for example increasing violence against children and teenagers, bullying, promiscuity, fraud, confiscation of other people's property, teenage theft, and drug abuse (Hasan et al.,

2023). To overcome moral crises, especially during adolescence, character ideals must be instilled and strengthened in the present. Educational pathways are one area that influences how humans can develop in the growth of a nation (Hasan et al., 2022). Islamic Religious Education is an effort or activity that deliberately guides and directs students towards the formation of a primary personality (insan kamil) based on Islamic ethical values while maintaining good relationships with Allah SWT (*Hablumminallah*) and fellow humans (*hablumminannas*) and the environment.

Religious education can shape students into human beings who believe and are devoted to God Almighty. Education is an important component in life that cannot be separated from human existence (Rambe et al., 2023). National education aims to help students achieve their maximum potential so that they can grow into human beings who respect and trust other people and can believe in God Almighty, are virtuous, intelligent, creative, independent, and able to participate in democracy and state life. Character education from an early age is as important as advances in science and technology in shaping children's minds. Currently, educators must be able to shape children's personalities in addition to having skills appropriate to their era (Tâm et al., 2020).

Character education at an early age aims to instil in children behaviour that can help them succeed in life, including good behaviour in worship, good citizenship behaviour, social behaviour, and behaviour in the environment. Character education is carried out in all environments where children are (Anisyah et al., 2023). Talking about education, it is common knowledge that it is the only way to success for humans. Additionally, education is seen as a life-saving solution that can help people overcome all obstacles in their lives, both social and personal (Annur et al., 2021). Researchers can conclude that the meaning of education is a major milestone in human and societal development, as a systematic process that aims to shape individual potential and character to bring about positive change. As the words of the Prophet Muhammad SAW, this education aims to be able to produce or give birth to a generation that is intelligent and superior and has positive character. It is hoped that the existence of education in Indonesia can become a driving force for the transformation of future generations (Muttaqin et al., 2023).

Education is also intended to produce a creative, innovative and productive generation of Indonesians who will contribute to the progress of the Indonesian nation. As an educational institution, schools are one of the institutions that must take action to empower all parties involved in the implementation of education, from the community and parents to the government (Arista et al., 2023). Corroborated in the journal Lyana Dwi explains that education provides a

platform and environment for individuals to develop their full potential. Character education will have an impact on developing students' potential and character in terms of self-awareness, decision making and wisdom in the classroom. If character development is carried out from an early age, children can develop ideally with the role of parents at home and the role of teachers at school. The goal of cultivating character can be a motivation and reference (Priska, 2020).

Several research efforts investigate the formation of students' religious character in educational contexts. research conducted by Viochyta Navyanda. R (2021) with the title "School Strategy in Implementing Religious Values and Responsibility at MAN Sidoarjo". Based on the data collected, it can be concluded that the habit of teachers as role models motivates MAN Sidoarjo students to apply religious principles and responsibility. The school environment is a formal institution that implements programs and educates children to help them develop their moral, spiritual, intellectual, emotional and social potential. Teachers act as learning tools in the classroom as parents to pay attention and imitate (Ppkn, 2022). This research and previous research are similar, namely that they both focus on character, especially the religious character of students. The author of this research focuses on efforts to shape students' religious character, while Viochyta Navinda's research focuses more on how to implement religious values and religious responsibilities at MAN Sidoarjo through developing teachers as role models. Therefore, this research examines various ways of developing students' religious character, especially at the MAN level: through exposure to religious practices such as the 5S culture (saying greetings, smiling, saying hello, being polite and courteous), khatmil Qur'an, and getting used to dhuha in the congregation.

Research by Lis Setiyo Ningrum, Based on these findings, this research created a questionnaire instrument in chemistry teaching materials to test students' religious character. The quiz was developed to incorporate religious character values into vocational school chemistry learning on hydrocarbon material. The questionnaire instrument that was developed included 20 indications which were considered valid and reliable, with a validity of 0.9028 and a reliability of 0.9037. With an average increase in students' religious character of 0.54, the questionnaire succeeded in measuring their religious character, placing them in the middle group (Setiyo Ningrum et al., 2020). The author and I both study religious characters. However, although researchers looked at efforts to form religious character through habituation programs at religious events, researcher Lis Setyo concentrated more on questionnaires to measure religious character through chemistry lessons.

Other research was conducted by Muh Miftahul and Andi Agustang, the results of their research showed that the implementation of the Islamic boarding

school system at MAN 1 Kolaka a) increased pressure in the routine of each student; b) increased intimacy through strong communication between trainer and student; and c) additional learning. 2) The challenges faced in implementing the dormitory system at MAN 1 Kolaka in creating a disciplined character, namely a) the trainer's obstacle is the lack of teaching staff in the dormitory, and b) the student's obstacle is the lack of teaching staff in the dormitory, namely the lack of privacy and feelings of disgust. 3) The results of implementing statutory regulations in forming a disciplinary character at MAN 1 Kolaka are: a) Fewer children break the rules; b) Increased discipline (Reskiawan & Agustang, 2021). This research and other research have similarities, namely that they both discuss student character. The author of this research emphasizes efforts to develop religious character through habituation to religious activities, while Muh Miftahul's research concentrates on implementing students' disciplined character.

Explanations of challenges and deviations in the field of education centre on the characteristics of students who deviate from societal norms and values. There are often several examples of violations by students, including some students who choose not to carefully follow the rules (Azizah et al., 2023b). This is due to the lack of religious material which was previously handled directly by students as a result of circumstances beyond their control, namely following the Covid-19 period where all activities were completed online. Therefore, there is a lack of self-awareness, especially in the application of religion to all of them. Examples of this behaviour include bringing cell phones into the class which has many negative impacts, and other serious violations such as other students arriving late, students not wearing uniforms according to the rules, and students being dishonest. Students stated during assessments that they were kind towards teachers and other school staff but were impolite and did not like the culture of good manners. Bigger violations will arise if these problems are not addressed and eventually become habits that shape the character of students at school.

So educators also play a role as providers/facilitators who prepare learning plans, methodologies, media and teaching materials for use in class. The role of educators is to provide enthusiasm and motivation to students in learning so that students feel comfortable, happy, enjoyable and enthusiastic throughout their learning journey (Syahriyah, 2023). Religious habituation activities are an effort to maintain, preserve and perfect humanity so that they remain faithful to Allah SWT by implementing the Shari'a to become happy people in this world and the hereafter, then habituation activities are carried out. This science seeks to provide understanding and practice of Islamic teachings to strengthen faith and values (Siswa et al., 2023).

Students religious character can be formed at school by holding activities that have a religious nuance, for example, activities that foster the formation of students' religious character (Nirwana & Mujahidin, 2023). This formation is greatly influenced by internal individual factors and external events that occur at school. If a person grows up in a good environment, he will naturally be interested in good things, and school certainly teaches good things that help build a child's religious character. Expressed well in learning activities both inside and outside the classroom. Of course, the key actors who carry out this are teachers and students. The importance of considering the formation of students' religious character values as an integral aspect of the educational process at school. This is also the main goal of MAN 19 Jakarta which is dedicated to fostering ideals and values that contribute to the formation of students' religious personalities in the process of religious activities carried out at school.

Research methods

The research was conducted at Man 19 Jakarta using qualitative techniques. This research is qualitative, and the data obtained is not numerical (numbers), but in the form of words or images. This research uses a qualitative approach with descriptive-analytical methodology (Sugiyono, 2017). This analysis is intended to provide an overview of the current condition of the object based on existing facts (Emzir, 2014). This research is located at MAN 19 Jakarta. The primary data source is an interview with PAI teachers Mr. Ansori and Mrs. Titin, while secondary data comes from papers and other sources relevant to the research topic. This research's data collection techniques include interviews, observation, and documentation (Maimun, 2020). Interviews with several students in class XI and XII.

Research Results and Discussion

Formation of Students' Religious Character at MAN 19 Jakarta

MAN 19 There are 679 students enrolled in Islamic schools in Jakarta, and each child has a unique personality and traits, both good and negative. These characteristics and traits are distinctions that cannot be separated from social class, where one lives, where one comes from, and the family from which one comes. In this day and age, when everything is complicated, it is very easy to influence today's unstable young generation and win their sympathy, making it easier for children to ignore their responsibilities as Muslims and students. However, educators will not remain silent either. Progress will be hampered if as educators we only see students suffering because they are far from understanding religion, especially themselves.

There are five strategies for developing religious character: the exemplary method, the habituation method, the advising method, the attention or supervision approach, and the punishment method. The habituation method used in schools is

to shape students' religious personalities through normal religious activities that take place every day. The habituation approach is used to teach students how to think, behave and act according to Islamic beliefs. Habituation is a relatively permanent process of developing attitudes and behaviour through repeated learning experiences. Education will only be wishful thinking if existing attitudes or behaviours are not followed and supported by experience and habituation within oneself (Mulyati, 2020). The habit of encouraging and providing space for students in theories that require direct application, so that theories that are initially heavy become lighter for students if they are often implemented. Based on discussions resulting from interviews with PAI teachers who said that:

"Developing students' religious character involves practising religious content. where the school has a vision and mission that must be fulfilled. This mission produces intelligent, independent and moral people, which is closely related to the development of student character. This coaching is different from religious and general learning, such as the practice of midday prayers, congregational noon prayers, and the integration of P5 into the independent curriculum. This practice is carried out by all MAN students, and teachers participate in religious implementation".

The explanations given by PAI teachers will be effective if they are supported by good examples (Musli'ah et al., 2022). All educators collaborate to be positive role models for their children, instilling discipline, honesty, friendliness and noble morals. The example set by an educator in his various actions will be a reflection for his students.

Religious Activities of Students at MAN 19 JAKARTA

Religious activities can be carried out by individuals or groups and can take various forms. Based on research, MAN 19 JAKARTA students take part in various religious activities to help develop their religious character. The religious activities instilled in students refer to the vision and mission of the founding of the school. The vision of the founding of this school is "Creating Graduates into Knowledgeable, Cultural and Insightful Individuals". The missions include the following:

- a. Implemented national standard madrasah
- b. Implementation of a religious environment
- c. Information technology facilities are available
- d. Learning using multimedia
- e. The homeroom system uses academic guidance
- f. 100% of students were declared to have passed, mastering information technology and being able to practice their competencies which are useful in society

- g. Computerized administration
- h. Extra activities will have light skills according to the field.

According to the researchers' findings from interviews with Pai teacher Pak Ansori, apart from the vision and mission as a guideline for the school's movement as an effort to build character, the Pai teacher explained what concepts MAN 19 uses to shape students' religious character. "One of the activities is to carry out morning habituation, namely tadarus Al -Qur'an and continue with the Dhuha prayer which is usually done together. That Friday begins with tahlil and prayers for each parent, as well as using the mosque for religious activities such as Islamic holidays, birthdays and Friday prayers, apart from that it uses students to dare to become preachers or imams.

Based on the results of interviews and researcher observations, the activities at MAN 19 include the following:

Cultivate 5S (Greetings, Smiles, Greetings, Polite and Polite) and P5 (Pancasila Student Profile Strengthening Project)

When meeting with madrasa heads, teachers, friends and others. At MAN 19, the 5S culture is reflected in daily interactions between students, teachers and treatment staff such as when we say hello, give smiles to other people, greet each other when we meet teachers and friends, as well as akhlakul karimah, namely good morals carried out towards fellow. Both from words and actions. Morals are behaviour commanded by Allah SWT and contain many goodness. When the research was underway at school, the researcher applied it directly when new students arrived at the front gate, the researcher took part in welcoming students who arrived in the morning, and by getting used to shaking hands, the researcher saw that students applied it well and quickly got used to it. Good morals, such as greeting teachers, smiling when facing the teacher, and focusing on positive things that happen every day, can help children build their character (Pangestu & Rozaq, 2023).

Supporting activities P5 (Strengthening Pancasila Student Profile Project)

As a result of the COVID-19 outbreak, the school curriculum in Indonesia has progressed to the point where the Independent Curriculum has developed. The main aim of the new curriculum is to place a strong emphasis on students by supporting the concept of independent learning. Merdeka Belajar is defined as a method that allows students to choose topics that interest them. Schools have the right and obligation to create a curriculum tailored to their specific needs and characteristics. This policy is intended to accelerate national curriculum reform, and providing curriculum choices to schools is one component of change management. Character formation is very important in the P5 curriculum because academic or internal learning alone is not enough to instil moral ideals in children.

This is especially important in today's era and the rise of digital media (Yuniardi, 2023). By the results of research through interviews, Mrs Titin said:

"One of the other activities is that the school is advancing P5, especially in the current autonomous curriculum, which is applied to children, especially class X. This P5 training is carried out from May to September. Then for the following year, starting in February. P5 character development includes preparation and the ability to identify one's successes, interests and talents. Bringing out all creative thoughts so that they can build not only religious character but also the creative character of the younger generation."

Co-curricular learning through P5 is very important for developing children's character because curricular learning alone is not enough.

Congregational Duha Prayer

In Islam, prayer is not limited to the five daily prayers or fardhu prayers. Muslims are also encouraged to perform sunnah prayers. Sunnah prayers are prayers that if you perform, you will be rewarded, if you don't do it, you are not guilty. Dhuha prayer is one of the many types of sunnah prayers (Fenty Sulastini & Moh. Zamili, 2019). MAN 19 teachers apply the habit of Duha prayer to educate their students to be obedient in worship and have a strong sense of obedience in carrying out God's commands, especially prayer because it is the second pillar of Islam and must be done by every Muslim. Prayer has the meaning of ritual worship in the Islamic religion, where a Muslim performs a series of movements and prayers as a form of obedience and direct communication with Allah SWT. Prayer is also a way to get closer to Him and improve your morals.

This activity is a habit before the opening of learning begins every morning, starting at 06.50 when teachers and students are present at school. This activity lasted for two rak'ahs at the school mosque and ended with the congregational recitation of the Dhuha prayer. All students are required to participate in this activity therefore, punishment will be imposed on those who miss it without a clear reason. This practice aims to instil in students a sense of discipline and the meaning of the Dhuha prayer regarding the importance of the Dhuha prayer so that it will become a habit that will stick with the students forever. The Duha prayer religious activity program was established, namely to shape students' religious character. According to the results of research at MAN 19 obtained through interviews, this is as stated by Mr Ansori: 'Religious activities at school are of course religious, such as praying before doing something and praying. For example, carrying out due in congregation, dhuhur in congregation, and continuing until ashar. This does depend on the regulations of each school but is also done taking into account the child's awareness. This is often done by children to educate themselves to be responsible in carrying out their responsibilities, such

as avoiding missing prayers and knowing the terms and conditions of being a Muslim that are beneficial and should not be violated."

This was also said by Fatimah Zahra, a class XII student who said: "that the school schedules daily prayer and prayer activities and encourages participation. I often do this, but I am aware that not all children will obey the command to pray, therefore it is important for us as students to be aware of this."

The arguments above lead to the conclusion that it is very important to develop the practice of Dhuha prayer in the school community so that it can be applied in everyday life. Regarding the Dhuha prayer, that is, by performing the Dhuha prayer on time, the students' mentality will be well-formed as they can do things quickly and precisely. With this dhuha activity, students will feel used to praying on time, both fardhu and sunnah prayers (Adibah, 2021). Dhuha prayers are also carried out in the congregation because, with this habit, all those who participate in this sunnah prayer service prioritize the common good, and establish good communication and friendship between students and students.

Habituation Activities Practice Reading the Qur'an before Learning

Reading the Qur'an from Surah Al-Fatihah or one surah, each surah being different, is a method of reading the Qur'an carried out at Man 19. Every day subjects that carry out this routine activity are carried out at MAN19, especially to form religious character.

Based on the results of the researchers, before each lesson begins, especially religious lessons which are prioritized in one week of learning, a routine activity of reading the Al-Qur'an is carried out before starting the learning at MAN 19. In addition, due to time constraints, learning usually does not always start with reading The Qur'an in the sense does not cover all subjects starting with reading the surah (Nahdliyah, 2023). Instead, learning is practised by reading prayers before studying and Al-Fatihah. When researchers take part in this routine activity of reading the Koran, researchers can directly observe students in one class, both in terms of the clarity of the lafadz they read and their ability to read the prescribed surah (Mirrota et al., 2023). Some students still have difficulty reading the Koran, but researchers are looking for ways to reach those who can't, so they ask them to read it again and not speed up reading the surah.

Based on the researcher's observations, the results of interviews with student collaboration were clear because each student had certain obstacles, such as reading fluency. Therefore, to achieve this goal, teachers who lead Al-Qur'an Khatmil work together to find solutions to these problems. Therefore, student leaders or supervisors when reading the Koran try to overcome these problems so that the expected results are achieved (Nisa & Hanifuddin, 2023). and hopes that students who feel uncomfortable reading the Koran will seek advice from those

who do. This aims to ensure that each student gets one juz, and those who are not professional readers of the Koran should share their juz with those who are professionals.

4 Conclusion

Based on the findings and discussion, it appears that the formation of students' religious character at MAN 19 Jakarta begins with classroom learning that follows curriculum guidelines. It is then put into practice by becoming accredited to religious practice. These religious activities include developing 5S (Greet, Smile, Greeting, Polite and Polite) through P5 training (Pancasila Student Profile Strengthening Project) in the special grade 10 independent curriculum, holding Dhuha prayers in congregation, reading the Al-Quran with previously adjusted surahs. beginning of learning, and praying at the end of learning. Character-building habits such as cultivating the 5S (Greet, Smile, Greet, Polite and Courteous) help children develop the value of good manners in front of teachers and other people by always saying hello when meeting and greeting everyone in the school environment. P5's familiarization with the independent curriculum specifically for grade 10 children forms character by developing creative self and pursuing whatever interests and talents they have. Other religious activities, such as congregational Dhuha prayers, among other things, teach students to always be on time and not only complete what is required but also perform sunnah prayers.

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