
RELIGIOUS CHARACTER BUILDING IN SMIT DAARUL QUR'AN SOUTH TANGERANG

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Abstract

Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education is one of the efforts made by the Indonesian government as a cultured nation and upholding noble morals, realizing religious ethics, noble values, wisdom, and ethics in accordance with the noble ideals of the nation. the founding father of Indonesia. The realization of all these things is a shared responsibility between families, education units, and communities. The Presidential Decree is about Strengthening Character Education (PPK), which is an educational movement that is the responsibility of education units to strengthen the character of students through harmonization of the heart, training of feelings, thoughts and sports with involvement and cooperation between educational units. family and community as part of the National Movement for Mental Revolution (GNRM). To obtain the expected goals in this study, it is necessary to set research objectives. The objectives developed from the above problem formulation are: 1) To describe the concept of religious character formation in SMIT Daarul Qur'an Tangsel? 2) To describe the factors supporting the formation of religious character in SMIT Daarul Qur'an Tangsel? 3) To describe the inhibiting factors of religious character formation in SMIT Daarul Qur'an Tangsel? This research is expected to be useful not only for SMAIT Daarul Qur'an but also for the wider community.

Keywords: Coaching, Character, Religion, Strengthening Character Education.

INTRODUCTION

Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education is one of the efforts made by the Indonesian government as a nation that is cultured and upholds noble character, embodying religious character, noble values, wisdom, and character in accordance with the noble ideals of the founder Indonesian nation (Founding Father) (Laksana, 2019). The realization of all of these things is a joint responsibility of the family, educational units and society. The Presidential Decree concern Strengthening Character Education (PPK) Zakso et al., (2021), which is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of the heart, exercise of feeling (Priyanto, 2020), thought and sports with involvement and cooperation between educational units, families and community as part of the National Mental Revolution Movement (GNRM).

With Strengthening Character Education, students who are at the basic and secondary education levels (SD, SMP and SMA) will be equipped with the spirit of Pancasila and character education which is very useful for them in order to face changes in an increasingly globalized future so that the golden generation Indonesia in 2045 will be achieved brilliantly (Hermino & Arifin, 2020). In addition, Streng thening character education, especially in the formation of religious character, will make students have sufficient potential and competence to live in society and their environment with faith and devotion to the One God, so that they

are not easily carried away by currents that are not in accordance with values religious (Roslan Mohd Nor & Malim, 2014).

The formation of religious character that will be instilled in students uses various principles Aqil, (2018), namely a) oriented towards the development of the potential of students who are at the senior high school (SMA) education level; b) exemplary seniors, teachers/education and education staff in the school environment; c) takes place through habituation all the time in the daily lives of students in the school and community environment. The formation of this religious character is carried out in an integrated manner in intra-curricular, co-curricular and extra-curricular activities.

Adopting Thomas Lickona's argument related to signs of character decline in the times caused by global warming are: a) Increasing violence among adolescents (or even children); b) Culture dishonesty; c) Fanatical attitude towards certain groups/groups (gangs); d) Low respect for parents or teachers; e) The blurring of good and bad morals; f) The use of language that is getting worse (cursing, insulting, ridicule, blasphemy, slander, mesoh, alay) without regard to other people's feelings; g) Increasing self-destructive behavior such as using drugs, alcohol, gambling and free sex; H) Low sense of responsibility as an individual and as a citizen; i) Decreased work ethic and mutual suspicion; j) Lack of concern among people (Dalyono & Lestariningsih, 2016).

This is in accordance with Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible (Dalyono & Lestariningsih, 2016)

From the background above, the researcher is interested in conducting an analytical study on the formation of religious character at SMIT Daarul Qur'an in South Tangerang, which is a boarding school-based school. Why did the researcher choose the school? Because the school has graduated many students who memorize the Qur'an which are very useful in the life of society and the environment in which they live. Researchers believe that students at the school have the potential to be used as a roll model for other schools in the formation of religious character, both in the school, family and community environment.

METHOD RESEARCH

The approach used in this study is a qualitative approach. According to Sugiyono (2005), qualitative research does not focus too much on numbers or values in measuring variables. The purpose of qualitative research is to explain the phenomenon as deeply as possible by collecting data as deeply as possible, which shows the importance of the depth and detail of the data studied. Several points of qualitative research are: Qualitative research does not focus too much on numbers or values in measuring its variables. Qualitative research does not carry out a test using statistical methods. By nature of elaboration, researchers are allowed to dig deeper information on the object of research by not relying on numerical measurements. More structured than quantitative research.

Preparation of Research Design, research design preparation activities will be carried out in the first month; Instrument preparation, research design preparation activities will be carried out in the second month; Data Collection, research design preparation activities will be carried out in the third month; Data Management and Analysis, research design preparation activities will be carried out in the third month; Preparation of Draft Report, research design preparation activities will be carried out in the fourth month: Report Seminar on research design preparation activities will be carried out in the fourth month; Compilation of the Final Report, research design preparation activities will be carried out in the Fourth Month. This research is located at SMAIT Daarul Qur'an Tangerang Selatan Islamic Boarding School.

The research subjects in this study were school coaches, supervisors, principals, teachers, parents of students and informants who could provide the required information. Apart from that, it also involves the community around the Daarul Qur'an Islamic Boarding School, South Tangerang. Can be detailed below:

Base informants namely 1) Principal of SMAIT Daarul Qur'an will be the subject. Many things can be obtained from them as basic informants to make it easier to extract research data information; 2) The teacher as a person who handles student problems, in this case the Daarul Qur'an SMAIT teacher; 4) School Trustees, and 5) Parents of students.

RESULT AND DISCUSSION

The results of the research and discussion will be presented by the researcher in chapter IV. The roots of the research results will become a complete and comprehensive report. The researcher obtained the data findings after carrying out several data collection techniques. Researchers used observation or observation techniques regarding community activities carried out at SMIT Daarul Qur'an, interviewing informants who did have a direct relationship with the institution. Collection of source documentation carried out directly by researchers.

Description of the Research Location

Daarul Qur'an Integrated Islamic Middle School is an educational unit with a boarding school-based senior high school level in the South Tangerang area, Banten Province. In carrying out its activities, this school is under the auspices of the Ministry of Education and Culture and the Ministry of Religion. The following details the school profile:

Location Profile

School Name: Daarul Qur'an Mulia Integrated Islamic High School

NPSN: 70035800

Complete Address: Jalan Raya Puspiptek - Development, Kp. Cikarang Rt. 01 Rw. 07 Pabuaran, Mount Sindur, Bogor, West Java 16340

School Status: Private

Year Established: 2013

Under the auspices: Ministry of Cultural Education

Accreditation Status: A

Form of Education: High School

Ownership Status: Foundation

Decree of School Establishment: 48/011050/DPMPSTSP/XI/2022

Date of Decree of Establishment: 2022-11-07

Operational Permit Decree: 48/011050/DPMPTSP/XI/2022

Operational Permit Decree Date: 2022-11-07

Website: www.darulquran.sch.id

Vision & Mission

Furthermore, to better understand the object of research. Then the Vision and Mission will be stated as follows:

Vision

Becoming a Leading Islamic Da'wah and Education Institution in Forming a Shoutout Society Towards the Progress of the Ummah and Nation

Mission

1. Making da'wah the main foundation and basic perception in all activities
2. Create an integrated learning system (academic learning, character building, and Al-Quran teaching) that is superior so that it becomes a model or model for other Islamic educational institutions
3. Ensure the quality of graduates by improving the quality of human resources and standardizing the educational process so that graduates are ready to serve in society
4. Prioritizing good service so as to satisfy stakeholders
5. Build networking to support preaching and quality education
6. Facilities owned by SMIT Daarul Qur'an namely
 - Digital Libraries
 - Laboratory
 - Computer
 - Science Laboratory
 - Clinic and UKS Badminton, Basketball & Table Tennis
 - 19 Meeting Rooms, School Buildings and Dormitories, Mosques, Office Teachers Math'am (places to eat) & Minimarket & Laundry canteens
 - Sports Facilities (GOR, Futsal Field) Swimming Pool Fast internet connection Security CCTV Fitness Center

Program Specifications And Objectives Of Boarding School Education: Realization of Shout Out Students; Strong Faith, True Worship, Noble Morals, Healthy Body, Knowledgeable, Independent, Skilled and Loves the Qur'an An Islamic educational institution that combines academic learning, character building and comprehensive teaching of the Qur'an Discipline of worship and habituation of noble character (5 daily congregational fardhu prayers, qiyamullail and sunnah prayers, sunnah fasting) Interaction with the Koran intensively 3x a day including tahsin, tahfizh and tafhim programs with a target of 4-6 Juz per year Intensive Arabic & English language (cultum in Arabic and English), three-language muhadhoroh, muhadatsah and vocabulary enrichment, drama performances in Arabic & English and rihlah lughawiyah to Pare Kediri (Afista & Abu Bakar, 2020). Takwin Syakhsiyah activities include morning and evening coaching, weekly coaching, and independent camping. Darul Qur'an Mulia equips students with an integrated curriculum in the form of formal education at the junior and senior high school levels that refers to the National Education curriculum, ulum syar'i learning or Islamic boarding schools' peculiarities, and the flagship program for memorizing the Al-Qur'an 30 Juz.

Extra Curricular Activities

Darul Qur'an Mulia Integrated Islamic Boarding School is enriched with extracurricular programs in the form of: EXTRACURRICULAR BOARDING ACTIVITIES Nasyyid, Science Club, Taekwondo, Calligraphy, Arabic Club, Robotic, Marawis, Programmer, Sports (Futsal, Basketball, Badminton, Archery), Scouts, Theatre, Photography, Videography, Design, Paskibra, PMR, Fun Cooking, MIPA Club, and Princess.

Specificity of the Program

1. An Islamic educational institution that combines academic learning, character building and comprehensive teaching of the Qur'an
2. Discipline of worship and habituation of noble character (fardhu prayers in congregation 5 times, qiyamullail and sunnah prayers, sunnah fasting)
3. Interaction with the Al-Quran intensively 3x a day covering the tahsin, tahfizh and tafhim programs with a target of 4-6 Juz per year
4. Intensive Arabic & English language (cult in Arabic and English), three-language muhadhoroh, muhadatsah and vocabulary enrichment, drama staging in Arabic & English and rihlah lughawiyah to Pare Kediri.
5. Syakhsiyah takwin activities include morning and evening coaching, weekly coaching, and

Profile of Research Informants

Informants in this study as many as 5 people. This aims to strengthen and add to the views regarding the formation of religious character at SMIT Daarul Qur'an. However, to improve quality and deepen information, the researchers also involved teachers and students as secondary informants in the research.

Formation of religious character

The condition of the morality of the people today is still very apprehensive. That is one of the reasons for the backwardness of this country. This is due to the lack of attention to the inculcation of noble character and the lack of interaction and inculcation of Al-Quran values, even though from a scientific point of view it produces progress. The current pattern of education, in general, is still far from instilling Islamic values that prioritize the values of the Al-Quran and Sunnah, so that it has an impact on moral decline and behavioral deviations. Because it is strategic to present the Al-Quran at every level of formal education. Instilling the values of the Al-Quran will provide immunity to students and become a light and life guide to achieve progress and the blessing of Allah SWT.

The Darul Quran Mulia Integrated Islamic Boarding School was founded with the lofty ideals of preparing good human resources who develop all their potential and are firmly ingrained in the values of the Koran. The generation in the Koran is called the Robbani generation. A very special generation in the early history of the Islamic journey, which was formed by the great man, namely Rasulullah SAW. Also the Generation that the Prophet Abraham dreamed of and we hope that one day they will become the leaders of this country. The birth of this Generation is of course supported by a comprehensive interaction with the Al-Quran in the form; Tilawah, Tafhim, Tahfizh, and Tathbiq the values in it. So that the love of the Koran appears. The four forms of interaction with the Al-Quran cannot be separated from one another. The absence of one of them necessitates the existence of an imperfect part of the purpose of the Qur'an being revealed to mankind.

Boarding school model educational institutions are one of the right choices to realize the above ideals. So that in everyday life, all students can undergo a habituation process with various media. It is hoped that from this pesantren, cadres of pious people will be born who love and always interact with the Al-Quran.

The Darul Quran Mulia Foundation started its educational institution by establishing the Darul Quran Mulia Integrated Islamic Boarding School for junior high and high school levels. The development of Islamic boarding schools accompanied by high public interest in character education and Al-Quran interaction has made the Darul Quran Mulia Foundation also develop its education by establishing other formal education units (PAUD, SDIT, and STIU). All of these units put forward an integrated learning system that refers to the Darul Quran Mulia Integrated Islamic Boarding School as its role model.

Principal and Staff

The role of education in the formation of religious character is very strategic because to form effective student character can only be done through education, in this case school members (principals, teachers, committee members, and students) with various approaches whose output leads to cognitive, affective abilities, and psychomotor (Taufik, 2020). So the principal and his staff have a very important role in strengthening student character values.

From the results of observations made by researchers from January 20 to April 5 2023 related to the formation of religious character at SMIT Daarul Qur'an the firmness of the school principal as a leader who has a strategic role in regulating the flow of education and developing the quality of education is very important. The school principal also serves as the manager of the education unit and is responsible for the effectiveness and conduciveness of implementing education in the school concerned. The principal as the leader holds control in managing teachers, administrative staff, and other employees for the future of the school. This means that the position of the principal as a leader has an important role for the school. Jauhari Siraj as Deputy Principal of the school emphasized that the principal must be able to take control over the continuity of this school, because if the principal does not have a leadership spirit then this school will be destroyed.

The principal as an executive of education relations with the community is a political agent who links with the community (Warren, 2005). As a political agent, the head must be able to build cooperation with everyone, both inside and outside the school.

"We cannot work alone sir, remember that our students live more in the community, especially in the family environment. Therefore, I, as the principal of the school, invite my teacher friends to always be active in conducting friendships with the community around the Islamic boarding school. The aim is to build communication with members of the community, at least with this gathering, we can find out, monitor and discuss about our students, both with regard to student learning levels, student behavior and so on. In essence, we establish communication with the community, especially the parents of students so that we can follow up on every student problem and become an evaluation for us teachers," said Veranita Rizal.

The school principal has an important role in opening access to the progress of students, as well as the development of noble character. However, the role of the school principal can run well when all of his staff support each of the policies he forms.

Furthermore, the teacher is an important aspect in helping the success of realizing the school's vision and mission. Teachers as policy executors have strong potential in assisting school principals (Sedekia et al., 2017). From the results of interviews with Afud Saefudin explained that teachers at SMIT have high enthusiasm in implementing each of the programs that become a joint policy, both inside and outside the classroom. For example, activities in the classroom such as the learning process are carried out according to the lesson plans.

Siti Saadah added above that enthusiasm in building student character must be carried out with the teacher's awareness first, good attitude, courtesy, and good language procedures must be carried out by teachers in the school environment. Now, after the character has now become a culture in the life of the teacher at school, indirectly the teacher has formed the mindset and behavior of students without having to carry out the intensity of the student's emphasis, with this culture students can emulate without any element of coercion from the teacher in achieving the ideal characters that we hope (Vermote et al., 2020).

The role of the school principal as the policy authority in creating an environment of student character is of course inseparable from the role of the teacher and school committee (Chu-Chang et al., 2013). The teacher as the executor in the field who runs, implements and evaluates how the policy can be carried out well by students, then the committee has a role in the policy not only what is the character like it is carried out in the school environment, but these characters must live and be adapted in the wider world, namely society. Therefore, the committee as a liaison between the school's academic community and the social community has a strategic position as a reflection of the success of actual character formation.

Formation of religious character

Daily routine activities carried out at SMIT Daarul Qur'an as listed above, among others

1. Language Activities: Muhadoroh, muhadatdha, mufrodat
2. Santri Development Group, religious and moral development
3. Clean Sunday (cleaning activities of the pesantren environment in mutual cooperation)
4. Scouting every 2 weeks

Monthly activities include:

Discipline / Force development. Dormitory week (walking out of the boarding school environment with the dormitory guardian

Activities per semester:

1. Examination of the Koran, depositing memorization that has been deposited for 1 semester
2. Murojaah week. Facilitate memorization of the Qur'an in preparation for the Qur'an exam
MHQ

Annual Activities:

- Wonderkind festival
- Language month
- School graduation
- Graduation of the Qur'an

Religious Character that Students must have

The basic word religious is religion which comes from the foreign language religion as a form of a noun which means religion or belief in the existence of a natural power above humans. Meanwhile, religious comes from the word religious which means the religious nature

inherent in a person (Hakim et al., 2012). Religious is an attitude and behavior that obeys in carrying out the teachings of the religion they adhere to, is tolerant of the implementation of other religious worship, and lives in harmony with adherents of other religions (Suparlan, 2010). The formation of the religious character of this child can certainly be carried out if all components of education stakeholders can participate and participate, including the parents of the students themselves (E-learning Education, 2011). five religious aspects in Islam that students must have, namely (Sesanti & User, 2016):

1. Aspects of Faith, regarding beliefs and human relationships with God, angels, the Prophets and so on. Faith is believing by justifying something in the heart, then spoken by word of mouth, and done by deeds. This faith includes six things which are called pillars of faith. Among them there is belief in Allah, angels, the last day, books, prophets or apostles and good and bad destiny
2. Islamic aspects, concerning the frequency and intensity of worship that has been determined, for example prayer, fasting, and zakat. The meaning of Islam means submission (taslim), submission, acceptance, not rejecting, not arguing, and not disobeying. That is, surrender completely to Allah SWT. The five important points that make up the framework of Islam or commonly referred to as the pillars of Islam are the confession that there is no God but Allah and His Messenger, establishing prayers, paying zakat, fasting Ramadan, and performing Hajj if one can.
3. Aspects of ihsan, concerning experiences and feelings about God's presence, fear of violating prohibitions and others. While the meaning of ihsan is devoted and dedicating oneself to Allah SWT based on awareness and sincerity. Being devoted to God can be in the form of doing something useful, both for oneself and for fellow human beings.
4. Aspects of Science, which concerns one's knowledge of religious teachings. The word knowledge with various forms is repeated 854 times in the Quran. This word is used in the sense of the process of acquiring knowledge and the object of knowledge. In the view of the Koran, knowledge is a privilege that makes humans superior to other creatures in order to carry out the functions of the caliphate (Q.S. al-Baqarah 31-32). Humans according to the Koran have the potential to gain and develop knowledge with the permission of Allah. There are many verses that instruct humans to take various ways to make this happen. The Qur'an also shows how high the position of knowledgeable people
5. The Charity Aspect, concerning behavior in social life, for example helping others, defending the weak, working and so on. The word "amal" comes from the Arabic word 'amal which means work. This understanding is almost the same as the word al-fi'l which is also interpreted as work. However, 'charity is defined as work done intentionally with the existence of a specific purpose or purpose. While al-fi'l is all types of work done intentionally or unintentionally. The word 'amal is also associated with general human behavior, while al-fi'l is associated with definite and specific human behavior.

In the Qur'an, the word 'amal is used in both good and bad senses. The definition of charity as a good work is very much mentioned in the Qur'an. While charity as a bad job is only mentioned 3 times in the Qur'an. Each in Surah Al-A'raf verse 42, Surah An-Nahl verse 119 and Surah Al-Qasas verse 84.



Figure 1 Head of school and student SMIT Daarul Qur'an.

CONCLUSION

Religious character formation at SMIT Daarul Qur'an is carried out by: 1) utilizing the role of all school stakeholders (principals, teachers and all staff) as role models for students in all aspects of life at school; 2) Empowering routine, weekly, monthly and yearly activities so that the formation of religious character can be carried out as well as possible. The formation of religious character at SMIT is based on religious values that students must have, namely faith, Islam, ihsan, knowledge and charity; 3) empowerment of intra and extra curricular activities. Intra-activities are a form of activity that is carried out every day, in the form of activities in the classroom in participating in the learning process, and also activities outside the classroom, which are directed according to the religious character in accordance with the Qur'an such as *Nasyid*, Science Club, Taekwondo, Calligraphy, Arabic Club, Robotic, Marawis, Programmer, Sports (Futsal, Basketball, Badminton, Archery), Scouts, Theatre, Photography, Videography, Design, Paskibra, PMR, Fun Cooking, MIPA Club, and Princess; 4) through disciplining students obey the school rules according to the schedule that has been prepared from morning until they sleep at night;

While the obstacles in this implementation are a form of lack of responsibility that is sometimes carried out by students in class, discipline in building teacher-teacher collaboration, teachers and the community as well as teachers and students. However, in response to this, efforts have always been made by schools in order to improve and support the implementation of the formation of religious character. So educational institutions which incidentally are educational institutions must be able to have an impact on the development of the attitudes of students in the school environment and the nation's community.

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