



## Development of Student Character Based on Values of Islamic Religious Education

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### ABSTRACT

*Education is one of the factors forming one's religiosity. Education in schools, especially religious education, has a very large role in shaping one's religiosity. The religious experience he gained (had done) at school has a considerable impact on one's religious practice in everyday life. At MAN 3 Jombang the students are also well educated according to the study of the yellow book, so they have good personalities and morals. MAN 3 Jombang always supports and facilitates its students to always excel in both academic and non-academic fields. The purpose of this study was to find out the character formation of students at MAN 3 Jombang. As well as what concepts are used in character building, this can be seen from every activity carried out there, starting from entering class, dressing, behaving. The method used in collecting data by means of observation, interviews, and nd documentation using a descriptive qualitative approach.*

**Keywords:** *Students' character; Islamic religious; Islamic Senior High Schools Private*

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### INTRODUCTION

Education is one of the factors forming one's religiosity. Education in schools, especially religious education, plays a large role in shaping one's religiosity. The religious experience he gained (had done) at school had a considerable impact on his religious practice in everyday life (Sista et al., 2021). The role of the school is very important in the effort to build character. In this context, character education is a school effort that is carried out jointly by teachers, school leaders (and school members) through school activities to shape the morals, character, or personality of students through various virtues contained in religious teachings. Those who are Muslim, always make the Qur'an the foundation for perspectives, thinking, behaving, and acting (Salahudin & Alkrienciehie, 2013).

The main function of the school is as a medium for the realization of education based on the goals of thought, creed, and *shari'a* for the realization of self-serving to Allah and the attitude of the oneness of Allah and developing all talents or human potential in accordance with their nature so that humans avoid various irregularities (An-Nahlawi; Abdurrahman, 1995). The main characteristic of the Islamic Senior High Schools Private (MAN) 3 Jombang school is that it is an Islamic boarding school educational institution that prioritizes the study of its yellow book and is located in the environment of Islamic boarding Schools Bahrul Ulum Tambakberas Jombang. Over time, it has grown rapidly, as indicated by the increasing number of students arriving from various parts of Indonesia.

At MAN 3 Jombang also has several majors, namely the Department of Language, Religion, Natural Sciences, and Social Sciences. Even though he chose a general major at MAN 3 Jombang, he still taught the values of Islamic religious education in forming good student character. MAN 3 Jombang also has regular, superior, and skills class programs. Besides that, there are also extracurricular activities, namely specialization programs that are taught after returning home at a predetermined time, to train the talents of the students of MAN 3 Jombang. At MAN 3 Jombang the students are also well educated according to the study of the yellow book, so they have good personalities and morals. MAN 3 Jombang always supports and facilitates its students to always excel in both academic and non-academic fields.

Not only that, MAN 3 Jombang is also the right place to form character as a person of the Qur'an and have *alahlul karimah* and always instill the noble values of the Islamic boarding school *Ahlussunah Wal Jamaah*. These functions, if translated, include the school functions as a place to broaden students' insights and experiences through the transfer of values and knowledge, as a place to realize attachment, integration, homogeneity, and harmony among students as a complement to family tasks in education.

With character education in schools and character education in the family environment, students can develop the basic potential in themselves so that they become individuals who think well, have a good heart, and behave well.

## **METHOD**

The approach used in this final project research is qualitative and carried out using descriptive analytic methods. namely the process that intends to understand the phenomena of what is experienced by research subjects (An-Nahlawi; Abdurrahman, 1995; Hikmi et al., 2020; Salahudin & Alkrienciehie, 2013; Samrin, 2016). For example behavior, perception, motivation, action, and others holistically and by means of descriptions in the form of words and language, in a special natural context. Qualitative research is descriptive in nature, that is, the data collected is in the form of pictures, written or spoken words from people, and observable behavior and not in the form of numbers or statistical data.

The type of research used in this research is a case study. namely a process of collecting data and information in depth, detail, intensively, and systematically about behavior, events, social settings (social background), or groups using methods and techniques as well as many sources of information to understand effectively how people, events, natural settings operate or function according to the context. This research is descriptive qualitative research because the researcher tries to describe facts about the formation of students' character based on the values of Islamic religious education at MAN 3 Jombang.

- **Data Source**

The data source refers to the origin of the research data obtained and collected by the researcher. In answering a research problem, one or more data sources may be needed, this really depends on the need and adequacy of the data to answer the research question. This data source will determine the type of data obtained, whether it includes primary data or secondary data. It is said to be primary data if the data is obtained from the original/first source; while it is said to be secondary data if the data is obtained not from the original source/first source but from the presentation of other parties.

The main data sources in this study were students and teachers who were informants/research subjects. The data collected was in the form of expressing their perceptions of opinion on all matters related to the formation of student character based on the values of Islamic religious education at MAN 3 Jombang.

- **Data Collection Procedures**

Data collection techniques in this study include:

- **Observation**

In this study, researchers used passive participatory observational research. This means that the researcher came directly to the school where the research was conducted, namely MAN 3 Jombang, but was not involved in the activities carried out by the teacher or students who were used as the object of research. The object of the research being observed is the formation of student character based on the values of Islamic religious education at MAN 3 Jombang.

- **Interview**

Interviews are data mining techniques through conversations carried out with a specific purpose, from two or more parties. The interviewer is the person who asks the questions, while the interviewee acts as a resource person who will provide answers to the questions submitted.

Interviews can be conducted to construct about people, events, activities, organizations, feelings, motivations, demands, and concerns, reconstruct expectations for the future, verify, change, and expand information from various sources, and change or extend constructs that researchers develop as triangulation (Jackman et al., 2022; Taherdoost, 2022). The interview technique was chosen by the researcher to obtain more, accurate and in-depth data. In-depth interviews are the main data mining technique that allows researchers to obtain as much data as possible, complete and in-depth.

- **Documentation**

Documentation is a record of past events. It can be in the form of writing, or pictures. The documents used are supporting data for the results of observations. As for the documentation in this study in the form of interview photos and activities that describe moral or ethical actions that have implications for Islamic character, recordings and notes on the results of interviews conducted directly by researchers or obtained from documentation owned by MAN 3 Jombang.

- **Data Analysis Techniques**

Data analysis is the step after the data collection process is complete. Data analysis is the most

important part of the scientific method because data analysis is used to solve research problems. The raw data collected is useless if it is not analyzed. The raw data needs to be typified into groups and analyzed to answer problems/test hypotheses. Meanwhile, Mohaiminul Islam defines data analysis as the process of finding themes and formulating working hypotheses (Islam, 2020). In this data analysis, the process of organizing and sorting the data into patterns, categories, and basic descriptive units is carried out so that themes can be found, bearing in mind that the main principle of qualitative research is finding theories from data.

The process of data analysis in qualitative research begins by examining all available data from various sources. The various data are carefully read, studied, and reduced by making a core summary (abstraction). After writing the abstraction, the data is arranged according to the themes, then the interpretation is carried out to obtain temporary findings, which need to be repeatedly reduced so that they can become a substantive theory.

Data analysis in qualitative research is carried out simultaneously with the data collection process and continues until the questions in the research are fully answered. The following are data analysis techniques carried out by researchers:

- **Data collection**

At this stage, the researcher collects data from observations, interviews, and documentation.

- **Data reduction**

In data reduction the researcher carries out the process of selecting or selecting, focusing attention or focusing, simplifying, and abstracting from all types of information that support the research data obtained and recorded during the data mining process in the field.

Basically, the data reduction process is a qualitative data analysis step that aims to sharpen, classify, direct, clarify, and focus, by removing things that are less important and organizing and arranging data in such a way that the narrative of the data presentation can be understood properly. and lead to reliable conclusions.

- **Data Presentation**

In qualitative analysis, data presentation is a collection of information that allows researchers to draw conclusions and take action. This data presentation is an assembly of information organization, in the form of a complete description and narrative, which is compiled based on the main findings contained in the data reduction, and is presented using the researcher's logical and systematic language, so that it is easy to understand.

The purpose of displaying data or presenting this data is to answer research problems through the process of data analysis. For this purpose, data presentation needs to be packaged in a systematic form, so that it can assist researchers in carrying out the analysis process. Through an understanding of this data presentation, researchers can perform data analysis to be able to formulate findings in the research and present the final conclusions of the research.

- **Conclusion Drawing**

Drawing conclusions is an activity of interpreting the results of analysis and interpretation of data. Drawing this conclusion is only one activity in the complete configuration. This is very different from drawing conclusions in quantitative research related to hypothesis testing. Conclusions need to be verified during the research so that they can be justified. The meanings that emerge from the data must always be tested for truth and suitability so that their validity is guaranteed.

The verification process for provisional conclusions can be carried out by repeating the research steps, namely by tracing back all the research steps that have been carried out, including examining data collected from the field, reductions made based on field notes, and provisional conclusions that have been formulated.

- **Data Validity Check**

In obtaining accuracy in the research, researchers use credibility criteria by using triangulation techniques as data collection techniques that combine various data collection techniques and existing data sources. The validity of the data in this study was determined using credibility criteria. Credibility is believed to prove that what has been collected is in accordance with the facts in the research. This is done by researchers in 2 ways:

- **Increases Perseverance**

Increasing persistence is making observations more carefully and continuously, in this way it is hoped that data certainty and the sequence of events will be recorded in a definite and systematic manner. Where the researcher checks whether the data received or obtained is appropriate, so it can or is feasible

to be analyzed. Conversely, if the data obtained is not in accordance with the facts in the field, it is necessary to review the validity of the data.

- **Triangulation**

Triangulation in this credibility test is defined as checking data from various sources in various ways and at different times. While checking the credibility of the data using source triangulation, triangulation of data collection techniques, and time. The triangulation technique used in this research is triangulation with sources by checking the data that has been obtained through several sources. The sources in question were obtained from the deputy head of student affairs, educators (Islamic Religious Education Teachers), and students at MAN 3 Jombang.

## **RESULT AND DISCUSSION**

### **Result**

- Results of research on the concept of character formation in Islamic religious education at MAN 3 Jombang.

In the world of education, everyone knows that the task of an Islamic religious education teacher is not only to teach in class and impart knowledge, but the task of an Islamic religious education teacher is to instill character values in his students so that the students become human beings. character.

From the results of observations, interviews, and documentation, researchers found several facts about the concept of character formation in Islamic religious education at MAN 3 Jombang. MAN 3 Jombang with the scope of Islamic Boarding Schools has certainly carried out character education from the past through the teachings of the Book of *Ta'lim al-Muta'allim* which is effective at Islamic boarding schools and at MAN 3 Jombang, the values of character education that have been carried out at MAN 3 Jombang include 3S (Smile, Greeting, Greet) while other character education, as stated in the 2013 curriculum which is now the curriculum at MAN 3 Jombang. Character education includes:

- Religious attitude
- Tolerance
- National spirit
- Care for the environment
- Responsibility
- Discipline
- Hard work
- Be honest
- Creative
- Care Social
- Nationality, love for the motherland
- Friendly/communicative

Mr. Manasiful Anam, S.Ag was explained As a teacher of Islamic Religious Education (PAI) at MAN 3 Jombang: "The concept of formation at MAN 3 Jombang does not yet exist, but in terms of integration the PAI subjects already exist, they are not formed on their own, they are directly integrated into each religious subject matter. First, we insert through the lesson. Second, habituation every morning, including 3S (Smile, Greeting, Greet), indirectly or directly this activity will shape the character of the students of MAN 3 Jombang. Besides that, there are incidental activities, for example, MAN 3 anniversary activities, social activities, commemorations of Islamic holidays, and compensation for orphans, besides that, it is also a habituation every day. That is what is most memorable in shaping the character of students."

The concept of forming student character was also explained by Mrs. Hj. Fatchul Hidayanti, M.Pd. as deputy head of curriculum at MAN 3 Jombang: "Character building at MAN 3 Jombang students get used to having Duha prayers every day, there is a mandatory program for grade 3 namely sermons, 3S (Smiles, Greetings, Greetings) are cultivated, starting from grade 1 we get used to a culture that can shape student character, from the curriculum lessons there is the study of the Book of *Ta'lim al-Muta'allim*, taught in class 3 with the aim of forming the character of the students of MAN 3 Jombang. Alhamdulillah, at this time it is still being implemented well and the children are enthusiastic about carrying it out."

Therefore the concept of character building at MAN 3 Jobang has been going on since 1980 until now in the 2013 curriculum. character building that has been integrated with Islamic Religious Education

learning, namely with the subjects of Fiqh, Qur'an Hadith, Skiing, *Aqidah Ahklak*, and so on.

- The results of research on the steps in the character-building process at MAN 3 Jombang.

MAN 3 Jombang is a school that has 4 majors, the majors are Religion, Language, Mathematics, and Social Sciences. The 4 majors have additional subject matter, namely Aswaja and religious moderation. Where the material teaches about attitudes or views on carrying out religion in a balanced and balanced manner, where this material aims to build harmony and tolerance among human beings of different religions, races, and cultures. The values of character education in MAN 3 Jombang, which are listed in the curriculum, have also been integrated into religious activities held by MAN 3 Jombang. The activities are:

- *Dhuha* Prayer
- Kultum, after Duha Prayer
- *Istigosah*
- *Khotmil* Qur'an
- Prayers
- *Zakat*, which will be disseminated to the public
- The practice of the corpse prayer
- Practice of Hajj
- Practice the procedures for carrying out Friday Prayers,
- Self-reliance seminars

As for the above religious activities, such as collective prayer, *dhuha* prayer, and cults are carried out every day, and other religious activities such as *istigosah*, *khotmil* Qur'an, *sholawatan*, and *zakat* are carried out on certain days, such as Hijeriyah New Year, *Isra Mi' raj*, Eid al-Fitr and Birthday of the Prophet Muhammad SAW. And religious activities such as the practice of funeral prayers, the practice of the pilgrimage, the practice of the procedures for carrying out Friday prayers, and religious seminars are carried out in the final class.

In addition to the presentations delivered by several of the Jombang 3 MAN teachers, Mr. Muhdlor as the Arabic subject teacher also explained the steps in the character-building process at Jombang 3 MAN: "Starting from the beginning of entering, *MATSAMA* already had material on character education, regarding Islamic boarding schools, especially regarding matters of religion and monotheism which are very important for the students of MAN 3 Jombang. At MAN 3 Jombang there is a 3S program (Smile, Greet, Greet), which is based on *maqola* which means; your smile in front of your brother is alms for you. The teachers of MAN 3 Jombang also always try to give students better character education, even though the results are sometimes less than optimal due to environmental factors and other things."

The researcher transferred data again from the students of MAN 3 Jombang, namely from the presentation of Mas Dika as a class 12 student majoring in Mathematics: "In my opinion, there are still many Jombang MAN 3 students who are still showing bad behavior, because yesterday was due to Covid-19 so learning was carried out online. Many of the teachers of MAN 3 Jombang provide advice regarding the formation of student character, both during class hours and outside of class hours, especially religious teachers."

As for the relationship between the teacher and the students, it is able to make the efforts of character education values in the learning of Islamic Religious Education work properly.

## **Discussion**

Based on observations made by researchers at MAN 3 Jombang, character education already exists and is organized in the curriculum of each subject. For example, in the *Aqidah Ahklak* lesson, in these two subjects, the values of character education already exist. other students. The process of character formation begins with the formation of a foundation. The foundation is the basis of certain beliefs and self-concepts. The more information and experience an individual receives, the more mature the belief system and mindset that is formed, and the clearer the actions, habits, and unique characteristics of each individual. If the belief system is correct, in line with prevailing societal norms, good character, and a good self-concept will be obtained so that life will continue to be good and happy. National character education must start from education in the family, school, and community. Character education in the environment and society is very important and very helpful and determines the success of character education in schools.

To achieve the expected national character, individuals who have character are needed. Therefore, in efforts to build national character, serious efforts are needed to build individual (citizen) character. Psychologically, individual character is interpreted as the result of the integration of 4 parts, namely exercise of the heart, exercise of thought, exercise, exercise of taste, and intention. Exercise the heart with regard to feelings, attitudes, and beliefs/faith. Thought is related to the process of reasoning to find and use knowledge critically, creatively, and innovatively. Sport is related to the process of perception of readiness to imitate, manipulate, and create new activities accompanied by sportsmanship. The exercise of taste and intention is related to willingness and creativity which is reflected in caring, imaging, and renewal.

## CONCLUSION

Based on the results of the research and discussion that the researchers have carried out, starting from chapter I to chapter IV in order to answer the main problems in the research. So there are several things that outline as a conclusion in this Final Project as follows:

- Character education is able to shape the moral qualities of students at MAN 3 Jombang so that they are able to become good individuals according to existing norms/values.
- The values of character education at MAN 3 Jombang, which are listed in the curriculum, have also been integrated into religious activities held by MAN 3 Jombang. The activities are *Dhuha* Prayer, *Kultum*, after *Duha* Prayer, *Istigosah*, *Khotmil Qur'an*, *Sholawatan*, *Zakat*, which will later be disseminated to the public, Practice of Corpse Prayer, Practice of Hajj, Practice of the procedures for carrying out Friday Prayers, Seminar of *Aswajaan*.
- Suggestion

Based on the results of research conducted at MAN 3 Jombang, the authors provide several suggestions to agencies including the following:

- Character education is something that must be instilled in the students of MAN 3 Jombang, a program that has direct contact with students/parents (home visits) is needed. So that students are closely intertwined between students, teachers, parents, and the environment.
- It is hoped that this final project report (TA) can contribute to MAN 3 Jombang in shaping the character of the students and can be used as reference material for future researchers.
- For Researchers

So that researchers are even more active in seeing the reality of other schools and being able to change the education system in Indonesia which is related to the formation of the character of students at MAN 3 Jombang based on the values of Islamic religious education, and being able to provide problem-solving for the inequalities that exist within it. By saying *Alhamdulillah*, the researcher expresses his gratitude to Allah SWT. for His Grace, Taufiq and Hidayah so that researchers can complete the preparation of this thesis smoothly. The researcher hopes that this research can be useful for readers in general and especially for researchers.

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