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Article

**IMPLEMENTATION OF RELIGIOUS ACTIVITIES AS AN EFFORT TO FORM STUDENTS' RELIGIOUS CHARACTER AT MI MA'ARIF CEKOK**Fatata Riska Afrisa<sup>1\*</sup>, Ersha Dwi Wahyuningsih<sup>2</sup>, Berlian Pancarrani<sup>3</sup>  
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Education and Science 2023**Keywords:**Character Building  
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Habituation**ABSTRACT**

Character education is basic education that provides teaching about morals and good habits, whether acquired from the school family environment or the surrounding environment. One of the efforts made by MI Ma'arif Cekok is to shape the religious character of students by using the habituation method for religious activities. The objectives of this research are: 1) to find out various religious habits at MI Ma'arif Cekok; 2) to determine the effect of implementing religious activity habituation on the formation of students' religious character at MI Ma'arif Cekok. This research uses descriptive qualitative methods. Data collection techniques were carried out using observation, interviews, and documentation. The data analysis technique using the Miles & Hubberman interactive model consists of three stages, namely: 1) data reduction; 2) data presentation; 3) drawing conclusions or verification. MI Ma'arif Cekok has the following religious activities: 1) Dhuha prayer; 2) Tahfidz One Day One Verse; 3) compensation for orphans and poor people; 4) sunnah fasting; 5) reading the book *al-Yaum*. The Dhuha prayer is performed in the congregation every day before teaching and learning activities. Tahfidz is carried out using the ODOA method, namely memorizing one verse a day. The habit of sunnah fasting is carried out by prohibiting eating and drinking on the fasting day. The *al-Yaum* lesson is done by reading daily prayers after every Dhuha prayer. The application of religious habits can shape students' character, including devotion, sincerity, honesty, politeness, tolerance, and mutual help. Students with a religious character will be able to take advantage of technological developments without abandoning their moral values.

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**INTRODUCTION**

Character education is basic education that provides teaching about morals and good habits, whether obtained from the school's family environment or the surrounding environment because the role of parents, teachers, society, and the state is to support the development of good character for a person, namely students, both in formal and non-formal education. from non-formal education. Character education can also be interpreted as an effort that is planned and implemented sequentially to help students understand or understand the values of human behavior that can relate to God Almighty, themselves, fellow humans, the surrounding

environment, and the country that is created. in thoughts, feelings, attitudes, words, and actions based on religious norms, law, etiquette, culture, and customs(Fadilah et al., 2021).

Character education will achieve success if it is carried out in synergy between education in the daily environment and the school environment. Easily accessing information can be done by equipping children to know what information is right and wrong. So that the chosen character will become a habit in students' daily lives which is reflected in their daily attitudes.

One of the characters that students should have in the current era is a religious character. The importance of religious character in the era of technological progress requires that every individual receive character education as early as possible. One way of character education can be obtained from the school environment(Purnama, 2022). Therefore, schools should implement positive activities that can stimulate the formation of religious character. One method that can be applied in forming religious character is by using the habituation method.

The habituation method is carrying out activities deliberately repeatedly and consistently. According to Al-Ghazali, two ways can be done to shape individual character, namely 1) familiarizing individuals with positive things; and 2) positive activities are carried out repeatedly (Marwiyati, 2020).The habituation carried out aims to instill habits in a person that will be difficult to abandon.

This is by research previously conducted by Moh. Ahsanulhaq entitled "Forming Students' Religious Character Through Habituation Methods". The results of this research show that the religious character education efforts implemented at SMP Negeri 2 Bae Kudus by PAI teachers are through habituation methods, including the 3S (Smile, Greetings, and Salim), the habit of living a healthy and clean life, the habit of reading daily prayers. (for example Asma'ul Husna), getting used to reading the Al-Qur'an, getting used to being honest, getting used to having an attitude of responsibility, getting used to being disciplined, and getting used to worship.(Ahsanulhaq, 2019)

MI Ma'arif Cekok is an Islamic-based educational institution that uses habituation methods to form students with a religious character. This is by the vision of MI Ma'arif Cekok itself, namely "Creating a Person Who is Pious, Intellectual, Polite, Achievement and has Ahlussunnah Waljamaah's Opinions".

The religious habits implemented at MI Ma'arif Cekok are 1) dhuha prayer in the congregation; 2) tahfidz lesson using the One Day One Verse method; 3) compensation for orphans and poor people; 4) sunnah fasting; 5) *al-yaum* subjects. The difference between this research study and previous research lies in the research focus. In this study, researchers focused more on getting used to religious activities at MI Ma'arif Cekok which can shape the religious character of students. This research is important to conduct to know, understand, and implement the habit of religious activities as an effort to build religious character in students.

The habits carried out at MI Ma'arif Cekok aim to form students with character, especially in an era where morality issues are busy among school-age students. Students with a religious character are expected to be able to adhere to religion in their behavior in everyday life.

At MI Ma'arif Cekok there is a focus on religious activities as an effort to shape the religious character of students. Therefore, through the learning process undertaken, students unconsciously acquire various values contained in character education. From this habituation, students are accustomed to carrying out commendable, sincere, honest, disciplined, and responsible behavior. Meanwhile, the religious characteristics that are formed include devotion, sincerity, honesty, politeness, tolerance, and mutual help.

This research was carried out with the aim of 1) knowing the application of various religious habits at MI Ma'arif Cekok; 2) determining the effect of implementing religious activity habituation on the formation of students' religious character at MI Ma'arif Cekok.

## **METHODS**

This research is a qualitative descriptive research carried out at MI Ma'arif Cekok from 24 July 2023 to 24 August 2023. The method used is a qualitative descriptive method, because the researcher did not control or manipulate the variables studied. Data collection techniques were carried out using observation, interviews, and documentation. The participants who were the data sources were the principal, teachers, and education students at MI Ma'arif Cekok. The collected data was analyzed using the Miles & Hubberman interactive model. The data analysis stage of the Miles & Hubberman interactive model consists of three stages, namely: 1) data reduction; 2) data presentation; 3) conclusion or verification (Miles & Huberman, 1994).

## **RESULTS AND DISCUSSION**

MI Ma'arif Cekok is a private madrasah under the auspices of the Ma'arif Educational Institution which was founded in 1934. Its existence still exists today and is the oldest MI in Ponorogo after MI Syuhada. MI Ma'arif Cekok Ponorogo is located on Jalan Sunan Kalijaga, Krajan, Cekok, Babadan District, Ponorogo Regency, East Java. MI Ma'arif Cekok has two buildings, namely in the east for classes I and II while the west building is for classes III, IV, V, and VI.

The principles of character education include 1) continuity (sustainability) in the form of a process of character development starting from basic education to higher education; 2) character education is included in all subjects at school in the form of talent selection or local content and the development of these talents is developed through affective, cognitive and psychomotor aspects; 3) always be consistent in behavior adhering to positive or good character values (Fadilah et al., 2021). The formation of religious character is a serious effort to guide and train students' behavior so that it follows religious teachings. In Islam, commendable character is behavior or morals by what is taught by the Al-Qur'an and the hadisth of the Prophet Muhammad.

As an effort to shape the religious character of students, MI Ma'arif Cekok Ponorogo has familiarization activities with religious activities, including:

### **1. The dhuha prayer**

The dhuha prayer is a sunnah prayer that is performed in the morning when the sun is rising from approximately 07.00 to 11.00. The law for performing Dhuha prayers is highly recommended or sunnah sukakad. (Mahmudi, 2018).

Based on previous research conducted by Srifariyati, with the title *The Implementation of the Habit of Dhuha Prayer together in the Formation of Discipline in the Fardhu Prayer Worship of Class V Students at MI Miftahul Ulum Kejeni Randongkal Pemalang in 2021*, the results obtained were the implementation of the Dhuha prayer together at the Nurul Huda mosque, MI Miftahul Ulum Kejene. good impact on the formation of student's character as a goal of National Education and the vision and mission of MI Miftahul Ulum Kejene (Srifaryati, 2020).

The background to the practice of Dhuha prayers at MI Ma'arif Cekok Ponorogo is that it is a madrasa-based educational institution, so students are given something different, namely additional religious knowledge. Dhuha prayers are carried out together with reading aloud or reading loudly. The reading of the Dhuha prayer is chanted in a loud tone so that students can monitor the accuracy of the reading according to the movements of the Dhuha prayer.

Duha prayer activities at MI Ma'arif Cekok are carried out before learning activities to form religious character. The religious character in question is that students always remember Allah and believe that Allah accompanies their servants in all their affairs.

Apart from that, getting used to the Dhuha prayer aims to familiarize students with implementing the Sunnah of the Prophet Muhammad. and hope to get the virtues of the prayer. To form a good role model character for students, they must be trained from an early age and

accustomed to it so that it is embedded in students who become personalities in social life (Wardati et al., 2021). So the practice of Duha prayer at MI Ma'arif Cekok is very effective and needs to be emulated by other primary-level schools as an effort to form a generation that always remembers Allah.

## 2. Tahfidz One Day One Verse

The One Day One Verse (ODOV) method is a method of memorizing the Al-Quran by memorizing one verse in one day until it is completely memorized smoothly (Anwar & Hafiyana, 2018). The One Day One Verse method is done by reading the Al-Quran verse -The Al-Qur'an repeatedly so that children can memorize one verse to the next, one surah to the next so that they can recite it well and correctly without looking at the Al-Qur'an (Hakim, 2020).

The ODOV program at MI Ma'arif Cekok has been implemented since 2012. The ODOV program started from the TPQ program which then developed into the tahfidz program which was implemented together with Khatam bin-nadzor. Then tahfidz was included in the subjects at MI Ma'arif Cekok.

The implementation of the ODOV program at MI Ma'arif Cekok is a tahfidz subject with a time allocation of 2 hours. Tahfidz learning is carried out by students writing verses that they want to memorize. Then read the verse several times together. If students have memorized the verse, they are welcome to submit their memorization to the teacher for evaluation.

The background of the ODOV program at MI Ma'arif Cekok aims to provide the spirit of the Al-Qur'an to students. It is hoped that the implementation of memorizing verses from the Al-Qur'an at MI Ma'arif Cekok can create a religious generation. Because when you memorize the Al-Qur'an, your collective personal qualities will be awakened. Apart from that, concern for religious teachings will increase along with the teachings of faith that are embedded in someone who memorizes the Al-Qur'an (Gunawan et al., 2022).

The religious character that can be developed from this Al-Qur'an memorization program depends on the students themselves, so educators and parents should work together to motivate students. Students who are diligent in memorizing verses will develop a disciplined and responsible attitude within themselves. Apart from that, getting into the habit of memorizing the Al-Qur'an can train students to deepen their understanding of religious teachings, increasing students' enthusiasm in positive ways.

## 3. Compensation for Orphans

According to experts, orphan etymologically comes from the Arabic word *yutma* which means solitude (Mahmuda, 2017). The term orphan is a term for children who lose their father when they are not yet mature, whether poor or rich, whether a girl or a boy, and the term orphan is a term for a child who loses his mother (Mardan, 2018). From this definition, it can be concluded that the term orphan is a term for children who have lost both parents.

The absence of parents in a child's life can hinder the instillation, development, education, and imparting of moral values. In the Islamic religion, a Muslim is encouraged to glorify and help orphans. Because of this, at MI Ma'arif Cekok a compensation activity was carried out for orphans and poor people on the 10th of Muharram.

During the implementation of compensation, all students gathered in one hall. So that students can see directly the charity activities held by the school. In its implementation, the school also explained the priorities and objectives of compensation activities to instill religious knowledge in students.

Apart from implementing religious recommendations, the charity activities carried out every year aim to foster a social spirit, mutual help, and mutual respect in students at MI Ma'arif Cekok. In this activity, students are trained to carry out the sunnah of the Prophet SAW. so that in the future a generation will be created that has a religious character and is guided by the Al-Qur'an and Sunnah by the vision and mission of MI Ma'arif Cekok.

## 4. Get used to sunnah fasting

At MI Ma'arif Cekok there are activities to get used to Sunnah fasting. The sunnah fasts that have been implemented are the Sunnah Tasu'a and As-syura fasts. All school members are encouraged to fast, while those who are unable to fast are encouraged to respect. This program is supported by the closure of student cooperatives and school canteens, but many traveling traders are still selling.

Habituation activities are carried out as an effort to shape the religious character of students. Based on Ivan Pavlov's thoughts, individual behavior changes are influenced by the habituation process which is known as the interaction between stimulus and response (Nasution, 2020). Then Imam Al-Ghazali explained that educating children's behavior can be done through example, training, and habits which are then supported by advice and recommendations. This is a way to shape a child's personality according to Islamic teachings (Rahman, 2019).

Based on the opinions of Imam Al-Ghazali and Ivan Pavlov, they have similar views on behavior change. Both agree that through habituation, human behavior can be changed from bad to good, and this will become a habit that is ingrained in the individual.

The habit of sunnah fasting carried out at MI Ma'arif Cekok acts as a stimulus that can stimulate and instill the habit of sunnah fasting in students. Ingraining the habit of sunnah fasting in students, will give rise to attitudes or actions (for sunnah fasting) that are carried out without any consideration in the future.

#### 5. Read the book *al-yaum*

Apart from the habits above, at MI Ma'arif Cekok there is also the habit of reading *al-yaum* guidebooks. This *al-yaum* guidebook is inspired by MIPABA (New Paradigm of MI Ismailiyah) Mojokerto. Based on the results of a comparative study conducted by MI Ma'arif Cekok at MI, there was an increase in the quality and quantity of students due to religious habituation activities. One of the habituation activities carried out is reading the *al-yaum* guidebook. So MI Ma'arif wanted to produce his own *al-yaum* guidebook. The *al-yaum* manual produced by MI Ma'arif Cekok is adapted to students' needs and conditions. Contains daily prayers, prayer intentions, tahlil, and selected hadiths. The *al-yaum* guidebook is read after getting used to performing the dhuha prayer.

The habit of reading *al-yaum* guidebooks implemented at MI Ma'arif Cekok aims to shape students' religious character. In Thomas Lickona's opinion, there are three main elements in character formation which include knowing what is good, loving what is good (desiring the good), and doing good (Subawa & Trisna Mahartini, 2020). The first element is knowing goodness, in the implementation of reading the *al-yaum* guidebook, students can find out the values of worship. For example, when students read the hadith about congregational prayer, students can understand the importance of congregational prayer.

The second element is loving goodness (desiring the good) which is implemented through the active participation of students in the habit of reading *al-yaum* guidebooks. The final element, namely doing good, is shown by the student's willingness to perform Dhuha and Dhuhur prayers in the congregation. When students know the values contained in the *al-yaum* guidebook and have the desire to apply them, then students can apply them and later they can become good habits that can be applied in everyday life

## CONCLUSION

Based on the research that has been carried out, two conclusions can be drawn. First, MI Ma'arif Cekok has a habit of religious activities which is implemented as an effort to form appropriate religious character in students. The habituation activities implemented include: 1) Dhuha prayer; 2) One day one verse program; 3) Compensation for orphans; 4) Getting used to sunnah fasting; and 5) Reading *al-yaum* books. Dhuha prayers at MI Ma'arif Cekok are performed in the congregation every day before teaching and learning activities. Second,

getting used to religious activities influences the formation of the religious character of students at MI Ma'arif Cekok. The application of habituation methods in religious activities can foster students' religious character, including devotion, sincerity, honesty, politeness, tolerance, and mutual help.

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