ISLAMIC RELIGIOUS CHARACTER DEVELOPMENT MANAGEMENT THROUGH MATRICULATION

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Abstract:

The purpose of this study is intended to describe the management of fostering the characteristics of students through matriculation. This research uses a qualitative approach with a case study method. The subjects of this study were the Head of Madrasah, Student Affairs Coordinator, Curriculum Coordinator, Teachers, Homeroom Teachers, and Students. Data collection techniques using interviews, observation, and documentation. The results of this study indicate that 1) the management of Islamic religious character development that is implemented at MI Miftahul Ulum is mentoring and direct monitoring in the habituation of 12S in an orderly manner supported by their respective homeroom teachers; 2) The implementation of fostering Islamic religious character at MI Miftahul Ulum integrates the National curriculum with the internal curriculum developed by madrasas in terms of matriculation. In addition, there are programs for fostering Islamic religious character by exemplifying intra and extra activities that can create a madrasa climate in accordance with the vision and mission. 3) The main supporting factors related to the development of Islamic religious character at MI Miftahul Ulum are educators who behave according to the guidance of the Conception of educators as role models who have good morals in everyday life.

Keywords: *development management, 11 s habituation, religious character, matriculation*

INTRODUCTION

Management of developing Islamic religious character for elementary level students requires habits that are fun, not boring and full of wisdom. The Islamic religious character can be implied in religious activities in the school environment, such as carrying out the Dhuha prayer in congregation. Prayer is a form of worship that has implications for discipline, and will be able to distance the perpetrator from cruel and evil acts. Students really need to get used to this as early as possible, so that it becomes a daily habit that truly has Islamic value (Fahyuni, 2020) .

Character development is carried out through Islamic religious literacy practices that are integrated in classroom-based learning and based on applicable madrasa culture. Learning activities based on religious doctrine need to be conveyed using a variety of methods. Religious values are not only oriented towards aspects of understanding (cognition), but must also become habits that are embedded in daily life. Therefore, an Islamic literacy movement is needed that is oriented towards classroom and school-based religious habits, even better starting at the kindergarten or *raudlatul athfal level.* (Wahyuni, 2020) .

The application of religious character education is absolutely necessary not only in the learning environment, but also in the nuclear family (home) and in the social environment with the wider community. Religious character shows identity, characteristics, obedience or the impression of Islam (Nation, 2010) . Educators (teachers) and parents as well as the surrounding community are the main figures in

familiarizing and providing examples for each student in practicing religious traditions (Alfi Khairil Huda, 2021) . Another factor that supports maximizing the development of students' religious character is the cultural construct implemented in schools which is directed at the formation of a religious culture with religious activity programs that are directly related to classroom learning. (Wilian & Waluyo, 2020) .

The success of habituation to religious character can be seen in the results of research conducted by Mustaqimah in 2017. The research which focused on students in classes IV and V of Kaliangkrik State Elementary School, Magelang, Central Java, showed at least five types of models of cultivating religiosity values, namely: habituation; collective worship; decision-making; deductive and inductive. Students are accustomed to participating in and carrying out religious activities, behaving politely towards both peers and older people, praying on time, and also memorizing several short letters. Therefore, it is very important to teach religious education during childhood, because at this time, children will retain their memories very strongly (Mustaqimah, 2017) .

The development of students' religious character even needs to be taught up to senior secondary level (SLTA) such as at MAN 1 Medan. This is intended so that religious values are not easily contaminated by the various new cultures that they have received in their daily life interactions. As stated by the researcher (Haidir), religious education at MAN 1 Medan is taught through various activities, such as the role of Tahfidz mentor teachers in extracurricular activities or through the role of Islamic Religious Education (PAI) teachers who are more diligent in accompanying and providing a positive example to each student during their stay. school environment. In this way, the motivation of every MAN 1 Medan student is truly visible in their daily activities, and even strengthens their faith. Apart from that, the majority of them have love, loyalty and seriousness in reciting the Koran and studying the contents of the Al-Qur'an (Haidir, 2022) .

RESEARCH METHODS

This research is included in the type of descriptive research with a qualitative approach. This research produces words from the people observed, or pictures and others that do not rely on numbers, as a characteristic of qualitative methods (Moleong, 2014) . Sampling or data sources in this research were carried out purposively. The data collection technique is carried out by triangulation or combination. The results of this research only describe or construct the results of interviews, observations and/or documentation that are relevant to the research focus. Researchers carry out observations directly involved with the activities or routines of people who are being observed or who have been determined as sources of research data (Sugiyono, Qualitative Research Methodology, 2012) . In general, data analysis is qualitative which emphasizes the meaning of generalization. The data analysis process includes data reduction, presentation and drawing conclusions (Sukmadinata, 2005) .

MI Miftahul Ulum's research location is located in Krajan hamlet, Jalan Kyai Wangi Rt 03 Rw 01, Tunggakcerme village, Wonomerto sub-district, Probolinggo Regency. MI Miftahul Ulum, which is accredited A (excellent), is under the Mifathul Ulum foundation which also oversees RA Miftahul Ulum and MTs Miftahul Ulum. The research took place for 4 weeks between January and February 2023 in the even semester of the 2022-2023 academic year. The research subjects were the class 1 and class 2 homeroom teachers of MI Miftahul Ulum as well as the students. The number of class 1 students is 42 students and the number of class 2 students is 45 students . The total number of students at MI Miftahul Ulum is 237 students, with 1 education staff and the number of educators is 10 female teachers and 8 male educators (Mursyid, 2023) .

This research will answer how management of Islamic religious character education is applied to students?; How does the implementation of coaching make it easy for students to understand?; and what are the supporting and inhibiting factors in developing Islamic religious character ?

RESULTS AND DISCUSSION

One of the concepts of Islamic religious character education that researchers use

as a basis is in the explanation of the book *Wā ṣ yā Al Ābā' Lil Ābnā'* by Muhammad Syakir Al-Iskandari. It describes character education in the Divine and Human aspects such as being devoted to Allah SWT, trusting, patient, sincere, trustworthy, honest, iffah, getting along well with brothers and sisters.

Syarbini in Hasanah states that religiousness is an attitude and behavior that is obedient in carrying out the teachings of the religion one adheres to, tolerant towards the practice of worship of other religions, and living in harmony with followers of other religions (Hasanah, 2016) . Thus, it is very urgent for religious culture *to* familiarize ourselves with culture both in the context of family life and madrasas , so that the young generation of the current era, so that the identity of future Islamic generations remains in harmony with the teachings of their religion. The development and implementation of Islamic religious character at MI Miftahul Ulum include the following: *first,* Building devotion in Dhuha Prayer , Congregational Prayer , *Rotib ul Haddad* and Prayer at Nabi

The Mifathul Ulum Foundation also has a dormitory room which is used as a place for students to live in their daily lives. In other words, some of them live in dormitories (live in huts). MI Mifathul Ulum students, some of whose students also live in the dormitory, are very supportive in getting used to praying in congregation five times a day. Meanwhile, habituation for students who do not live in the dormitory is carried out every morning in a series of routine activities with the culture of reading Rotib ul Haddad, Sholawat nabi, followed by Dhuha prayers together in an orderly manner starting at 06.30 to 07.00 WIB .

This habit, as stated by Fahlevi et al., is that religious character development in the form of religious strengthening, orderliness and consistency (istiqomah) is very important for students' spiritual needs in order to create a happy mood and a stable life. Because they carry out religious obligations and doctrines in order to face their future adolescence and adulthood (Fahlevi, 2021) .

Throughout the researcher's observations at the location, every homeroom teacher and teacher who was present according to schedule accompanied and supervised the students with great patience. They patiently direct and discipline the students, especially grade 1 students, who have just transitioned from kindergarten to a new class with new friends who need adjustment. "Sometimes during the practice of dhuha prayers in congregation, some grade 1 students really have to be accompanied next to them because they want to play while playing. joking in the habit of performing the sunnah prayers of Dhuha" (Khotimah , 2023) .

The implementation of Islamic religious habituation activities was carried out at the foundation's Jauharatul Kamal prayer room . Throughout the accompaniment and familiarization with the implementation of prayer services, each teacher exemplifies the tradition of greeting, smiling, saying hello, being polite, polite , sandals , trash (9 S). Every time they perform congregational prayers, students are accustomed to queuing for ablution and selecting prayer rows. Until the process of entering each class involves shaking hands in an orderly manner. As said by the homeroom teacher of class 1 A (Khotimah), "almost every morning, I and the other teachers are standing in front of the classroom entrance. "Our children make it a habit to pray before entering class, and usually queue and shake hands with the teacher" (Khatimah , 2023) .

Second, Implementation of religious character in commemoration of Islamic holidays (PHBI) The practice of Islamic religious character is also carried out during the commemoration of Islamic holidays (PHBI), in addition to the commemoration of National Holidays (PHBN). The PHBI in question includes the commemoration of Santri Day (HSN), commemoration of 1 Muharram (Hijriyah new year), commemoration of the birthday of the Prophet SAW, and so on.

In this activity, all the homeroom teachers, teachers, student guardians and the support of the surrounding community modeled for the students to experience religious practices with various activities, such as istighosah, prayer reading, recitation and so on.

Third, Supporting Factors: Implementation of Annual Imtihan and Student Creations. Implementing other Islamic religious guidance, all students under the

Miftahul Ulum Foundation, including MI Miftahul Ulum, are accustomed to carrying out imtihanan commemorations and public recitations every year. In this imtihanan activity, the parents of the students together with the local community and alumni will be actively involved in making the imtihanan a success.

Based on the guidelines issued by the Ministry of National Education in Uswatun Hasanah, it is stated that there are at least 11 (eleven) principles in realizing effective character education, including: *first,* Promoting basic ethical values as a basis for character. *second,* Identify character comprehensively to include thoughts, feelings and behavior. *Third,* Using a sharp, proactive and effective approach to building character. *Fourth,* Creating a caring school community. *Fifth,* Provide opportunities for students to demonstrate good behavior. *Sixth,* Have coverage of a meaningful and challenging curriculum that values all students, builds their character, and helps them to succeed. *Seventh,* Strive for the growth of self-motivation in students. *Eighth,* Function all school staff as a moral community who share responsibility for character education and are loyal to the same basic values. *Sixth,* There is shared moral leadership and broad support in building character education initiatives. *Tenth,* Functioning family and community members as partners in efforts to build character. *Eleventh,* Evaluate the character of the school, the function of school staff as character teachers, and the manifestation of positive character in the lives of students.
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CONCLUSION

In this ever-developing era, the role of education in developing Islamic religious character is becoming increasingly important. Mathematics, natural sciences and language studies are still the main focus in matriculation, but it should not be ignored that the development of Islamic religious character must also be an integral part of the educational process. Real efforts to understand religion, internalize Islamic values, and practice them in everyday life must be given serious attention.

Management of developing Islamic religious character through matriculation at MI Miftahul Ulum, Tunggakcerme, Wonomerto, Probolinggo, Academic Year 2022-2023 is carried out through several strategic steps. First, integrating Islamic values in the curriculum must be a priority. Building learning modules that combine academic lessons with religious teachings will provide students with a holistic understanding of how Islamic values are closely related to every aspect of life so that the madrasa's vision, namely polite, Qur'anic and Excellence Based on Blessings (SQU Berkah) can be easily realized.

Second, the importance of the teacher's role in guiding and being a role model for students cannot be underestimated. Teachers as teachers must have a deep understanding of Islamic teachings and be able to convey them in an inspiring and heart-touching way. As role models, teachers can guide students in facing life's challenges with a wise Islamic approach.

Apart from that, developing extracurricular programs that focus on developing Islamic religious character is also an important step in matriculation. Activities such as recitation of the Koran, study of the holy book, and social activities oriented towards community service can help students internalize the human values taught in the Islamic religion.

No less important, involving parents and the community in the process of developing Islamic religious character also needs to be prioritized. Close collaboration between schools, parents and the community will create an environment that supports and encourages students to develop Islamic character consistently.

In conclusion, the management of developing Islamic religious character through matriculation at MI Miftahul Ulum, Tunggakcerme, Wonomerto, Probolinggo, Academic Year 2022-2023 is a shared responsibility between the madrasah , teachers, parents and the community. By uniting the vision and mission in teaching and applying Islamic values, namely politeness, the Qur'an and Blessing-Based Excellence (SQU Berkah), we can form a generation that has a strong Islamic character, able to contribute positively to religion, nation and people. humanity as a whole. Hopefully this effort will bring Allah

SWT's blessings and mercy and light our path to a better future.

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