



## **CONDITIONING RELIGIOUS CULTURE TO IMPROVE RELIGIOUS CHARACTER AND DISCIPLINE AT MI NURUL MUN'IM PAITON PROBOLINGGO**

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### **Abstract:**

Character development is very important to form a good person. The character development process can be carried out through certain programs. This research aims to understand and improve the effectiveness of religious character and discipline education in the younger generation, as well as exploring methods that can be used to achieve the desired goals. Classified as a type of field research ( *Field Research* ) with qualitative research methods. In this research, data was obtained using interview, observation and documentation techniques. The informants in this research were the principal, teachers and students at MI Nurul Mun'im. The data collection technique uses a data reduction process, data presentation and verification. With this refracton, the research shows the importance of religious activities in forming religious character and discipline in students. Apart from that, this research also highlights the challenges in implementing character education in schools and concrete efforts that can be made to increase its effectiveness.

**Keywords:** *students, religious, character*

### **INTRODUCTION**

Education at the elementary level has a central role in shaping the character of students, including religious character and discipline (Aprilina & Fauzi, 21) . MI Nurul Mun'im Paiton Probolinggo as an Islamic educational institution views the importance of character formation in producing a generation with noble morals. Therefore, this research focuses on the application of Religious Cultural Habituation (PBR) as a strategy that is expected to improve the religious character and discipline of students at MI. PBR in this context includes activities that imbue students' daily lives with religious, ethical and disciplinary values (Arifin et al., 2022) .

Apart from that, the school environment is one of the many factors that greatly influences a child's soul, starting from his growth and development, especially his intelligence (Ola Nisa & Imam, 2022) . A place that has an important role in character formation. because of that, all students (Apulisa & Indriyani, 2023) .

In research conducted by Khairil et al (2020) with the research title Developing Student Disciplinary Character Based on *Religious Values* in Elementary Schools, the research results show that SDIT Syahiral Ilmu has attempted to implement character-based education with religious application. Schools implement various planned strategies in implementing discipline. In the implementation of barbased discipline, there are influencing factors in the form of supporting factors and inhibiting factors. The

results of the implementation of discipline-based character at SDIT Syahiral Ilmi found that students were already accustomed to implementing discipline. According to Ernawati et al (2019), it is revealed that when studying literature, students are expected to develop honest, disciplined, responsible, caring, polite, environmentally friendly, mutual cooperation, cooperation, peace-loving, responsive and proactive behavior by appreciating literature to refine their minds. student character. Durrotunnisa and Nur's (2020) research explains that the religious extracurricular program implemented at SDN Patarikan, Hulu Sungai Utara Regency forms good character for students, namely religious, disciplined and responsible.

The research above explains in general the influence of implementing habituation and discipline activities on education, the influence of quite good development for students, and educational productivity. Different from what will be discussed in this review, this research focuses on the implementation of S2DM habits which can be applied to form religious character and discipline in students.

A striking phenomenon is the holistic approach taken by MI Nurul Mun'im Paiton Probolinggo by implementing S2DM practices. Sometimes, schools tend to focus character formation on one or two aspects, but this MI takes an approach that includes prayer, prayers, du'a, and reciting the Koran simultaneously. This creates a unique phenomenon where students are involved in religious activities that involve spiritual, social and academic dimensions simultaneously.

Based on the results of observations made by researchers, at MI Nurul Mun'im it was found that several activities were deliberately carried out in order to develop and improve the character education of students, none other than these activities were religious activities to instill Islamic values which were expected to be able to influence the morals of the students. be of noble character. This Islamic boarding school seeks to improve character through activities at the institution. The activities carried out at MI Nurul Mun'im students are encouraged to be able to have this character, so before entering school they are taught the S2DM habituation process which consists of the first prayer, there are two prayers held at MINM, namely the Duha prayer in congregation and the midday prayer in congregation for train students' spiritual devotion to the Divine, secondly prayers, they are taught to get used to praying, get to know the Prophet Muhammad and train their mental and self-confidence (to be able to lead prayers in turns) third prayer, teach the cultivation of tawadhu' and the human spirit that he needs with his God. . Finally, reciting the Koran teaches students the ability to read the Koran correctly and fluently.

Through this research, it is hoped that concrete and measurable solutions can be found that can be implemented by MI Nurul Mun'im Paiton Probolinggo and other similar educational institutions. Improving the religious character and discipline of students is not only the responsibility of the school, but is also a joint concern of all related parties, including family and community. Thus, it is hoped that this research can make a real contribution to developing character education at the basic education level.

## **RESEARCH METHODS**

The research method used in this study is a qualitative method with a case study approach. This method is used to understand in depth the phenomena that occur in the specific context of MI Nurul Mun'im Paiton Probolinggo, especially related to the implementation of S2DM habits and their impact on the religious character and

discipline of students.

Qualitative methods are used to gain an in-depth understanding of the context and phenomenon being researched. This approach allows researchers to describe in detail how S2DM practices are implemented, how students and stakeholders are involved, and their impact on religious character and discipline.

This research focuses on one main case, namely MI Nurul Mun'im Paiton Probolinggo. The case study approach allows researchers to investigate specific contexts, understand the internal dynamics of schools, and see the impact of S2DM practices on the character of students in that environment. Through case studies, researchers can identify contextual factors that can influence the implementation of S2DM practices and their impact. This analysis involves direct observation, interviews, and document analysis to get a comprehensive picture.

Researchers conducted interviews with various related parties, including school administrators, teachers, students, parents and the surrounding community. Interviews were used to obtain diverse and in-depth perspectives on the implementation of S2DM practices. Observations were carried out directly in the MI environment to observe the implementation of S2DM habits and the dynamics of interactions between students, teachers and other stakeholders. Data is also obtained through analysis of documents such as learning programs, school activity records, and other related documents.

Through a combination of qualitative descriptive methods and a case study approach, this research aims to provide a comprehensive picture of the implementation of S2DM training at MI Nurul Mun'im Paiton Probolinggo and its impact on the religious character and discipline of students at the basic education level.

## **RESULTS AND DISCUSSION**

### **Implementation of S2DM Habituation**

Religious character education and discipline are important in forming an individual's personality from an early age (Ansori, 2021). Therefore, implementing S2DM at MI Nurul Mun'im Paiton Probolinggo is a good step to improve students' religious character and discipline. In implementing S2DM habits, MI Nurul Mun'im Paiton Probolinggo can integrate religious values and Islamic teachings into daily activities, such as congregational prayers, mass prayers, reading the Al-Quran, memorizing short verses, and reciting the Koran together. Apart from that, S2DM habits can also involve students in activities that build discipline, such as managing lesson time, following school rules, respecting teachers and friends and actively participating in extracurricular activities that train discipline.

Thus, S2DM is an effective means of improving the religious character and discipline of students at MINurul Mun'im Paiton Probolinggo. It is hoped that the results of implementing this S2DM habituation will create students who have a strong and resilient religious character, and are disciplined in carrying out religious obligations and school rules. So, MI Nurul Mun'im Paiton Probolinggo students can become a generation with a religious and disciplined character, and able to face life's challenges with a positive and responsible attitude. Thus, the implementation of S2DM habituation at MI Nurul Mun'im Paiton Probolinggo has an important role in forming students' religious character and discipline. With S2DM habituation, it is hoped that students can internalize religious values and discipline into their daily lives, so that it becomes part of their strong and sustainable personality. By implementing S2DM habits, it is hoped that MI Nurul Mun'im Paiton Probolinggo students can develop attitudes and behavior that prioritize religiosity and increase their self-discipline. In an effort to improve students' religious character and discipline, MI Nurul Mun'im Paiton Probolinggo implemented

an S2DM habituation program by integrating religious values and Islamic teachings in daily activities, as well as involving students in worship activities such as reading the Koran, memorizing verses, short verses, and reciting the Koran together .

This congregational prayer is none other than the aim of enabling students to learn from an early age the importance of congregational prayer and also making students more disciplined in every matter (Maman et al., 2023). If their worship is disciplined then indirectly a religious character will develop where they will fear Allah if they do bad things. For example, coming late to school, not doing the school assignments given, or even skipping school, these things already represent the nature of students who lack trust in their assignments (Cikaa, 2020).

Carrying out congregational prayers is also closely related to the formation of disciplined character, especially religious character. It is necessary to emphasize that in order for a disciplined attitude to be formed, congregational prayers must be carried out on time (Cindy Ineke Ferdianti & Prastowo, 2021). Because the disciplined attitude of praying on time will spill over into other activities. Discipline is not easy to form just like that. Teachers make full efforts to improve discipline in carrying out prayers, one of the methods used is to directly participate in praying together, guiding and giving an example to their students (Mokhtar & Ahmad, 2020). Finally, students become more disciplined and develop the awareness to perform prayers.

The results of the interview delivered by the head of the Madrasah were: with several challenges, especially related to differences in student backgrounds. However, as educators we continue to strive to create an inclusive and supportive environment. We also faced challenges regarding support from some parents who had different views on this method. Therefore, we continue to communicate and educate them about the benefits of S2DM habits.

To achieve educational goals in forming quality student character, teachers have a very important role during the learning process (Larasati, 2016). Schools that act as education providers need teachers who are qualified, well trained and have a high sense of responsibility in carrying out their profession. If teachers are able to carry out their duties and carry out their roles professionally, then learning will take place effectively (Mundir et al., 2022).

Teachers in the educational context have a meaningful and strategic role (Harmita et al., 2022). This is because teachers are at the forefront of the implementation of education. Therefore, it is appropriate for teachers to have various competencies related to their duties and responsibilities (Masruroh et al., 2022). The role of teachers is very important in shaping the character of students, therefore teachers in each lesson are advised to convey moral messages that build enthusiasm and change students' bad behavior. Like telling exemplary stories of God's prophets and apostles. You can also apply memorization of short verses and prayers in daily activities (Syarifuddin et al., 2021).

The growth of the habit of doing something at the beginning of time cannot be separated from the existence of rules or regulations, therefore MI Nurul Mun'im requires students to pray first before carrying out any activity, including before studying. In this regard, it is hoped that students will have good personalities. religious. This activity is carried out every day from habituation carried out by the teacher until the students become accustomed to it.

### **Islamic Perspective Character Education**

In connection with religious character and discipline at MI Nurul Mun'im, forming

character in students is the responsibility of all teachers. As an educator, we are not only good at giving orders, but we must act by example, guiding, developing and participating in activities. A child who is motivated to learn something will be motivated to carry out activities as well as possible and in the future they will continue to try to study well and diligently, with the hope of getting good results.

Habits must be applied in the child's daily life, so that what is habituated, especially related to good morals, will become a perfect personality (Sugiman et al., 2023). A character or attitude that is in accordance with the desired values will not be formed suddenly, there needs to be a continuous and consistent process. If there is no consistent habituation in an effort to shape the child's character, then in the future parents will have difficulty dealing with the child's attitude.

The process of character formation is not easy to carry out, therefore an educational institution or social institution is needed that specifically handles character formation in children (Pamungkas et al., 2021). Among the education that initiates character formation can be done at Madrasah Ibtidaiyah schools which combine general education and religious values.

The implementation of Character Education in Islam is reflected in the person of the Prophet Muhammad. It is written in the Qur'an surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ لِمَنِ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَآءَ الْآخِرَةَ وَذَكَرَ اللَّهَ كَثِيرًا

The art:

*"Indeed, the Messenger of Allah has a good role model for you (namely) for those who hope for (the grace of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot ."*

The verse above explains that education from the perspective of the Qur'an and Hadith has existed since the time of the Prophet, where the Prophet himself was a role model in learning. Because, there is no doubt that the Messenger of Allah was an achievement of great character, not only for Muslims but for all humans on earth (Huda & Afrina, 2020).

In the Qur'an there are many points of character or moral virtues that humans must have, one of which is in Qs al-Qashas (28): 77, which reads:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسِ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

It means:

*"And seek what Allah has bestowed upon you (happiness) in the land of the afterlife, and do not forget your happiness from worldly (pleasures) and do good (to others) as Allah has done good to you, and do not cause mischief on earth . Indeed, Allah does not like those who do damage."*

From the verse above, it can be concluded that even in religion, humans are encouraged to have good character in establishing relationships with fellow humans. Through this verse, Allah SWT also commands humans not to do damage to the earth, the damage referred to here is environmental damage. Which includes the social environment and the surrounding environment (Alam et al., 2023).

Religious values do not always have moral value qualifications that are binding

on all people, but religious values can be a solid basis for individuals in the framework of the development of their moral life. Because, there are religious values that are in harmony with moral values. In character education, towards the formation of noble morals in each student, there are three components of good character, namely: Moral Knowing, Moral Loving, Moral Doing/acting.

## CONCLUSION

The formation of religious character and discipline in the younger generation is very important, because this character can form the moral and ethical basis of students. Religious values, such as jihad, worship, sincerity, trust, morals and discipline, need to be instilled in order to shape national character, especially for students.

The process of forming religious character and discipline can be carried out through religious activities, both at school and in the family environment. Teachers and parents have an important role in instilling religious values and discipline in the younger generation.

Challenges in implementing the formation of religious character and discipline include teachers' lack of understanding regarding character education, as well as factors that can cause damage or destruction to the moral/moral conditions of the younger generation.

Thus, continuous and consistent efforts in forming religious character and discipline in the younger generation are very necessary so that they can become a generation of quality and benefit to society.

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