

EVALUATION OF THE JUMAT TAQWA PROGRAM (JUMTAQ) TO CONSTRUCTING THE RELIGIOUS CHARACTER OF STUDENTS

Ida¹

¹ Universitas Sultan Ageng Tirtayasa, Indonesia
Email: 17782210013@untirta.ac.id

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Abstract

This study describes the Evaluation of the Jumat Taqwa Program at SMAN 13 Pandeglang. The purpose of this study is to evaluate the Jumat Taqwa program, which is routinely held every Friday morning at SMAN 13 Pandeglang as a consideration for the student and spiritual fields, to take policies regarding the development of character education in schools. This study uses a qualitative descriptive method with the evaluation model used is Countenance Stake. The result of this study is that the Jumat Taqwa program (JUMTAQ) at SMAN 13 Pandeglang received a good response from the students. This can be seen based on the percentage of students who agree and are enthusiastic about participating in the

Jumtaq program, 89%. The average answer of students in the aspect of aqidah after participating in the Jumat taqwa program 92% said consistently, and 8% often said, in the element of morality there were 78% always, 14% usually and 8% sometimes, while in the aspect of increasing knowledge of fiqh the answers were obtained Yes by 87% and No by 13%. Based on the study results, the Jumat Taqwa program made a positive contribution to the cultivation of the religious character of students.

Keywords: *Jumat Taqwa Program, Religious Character, Countenance Stake*

Abstrak

Penelitian ini mendeskripsikan tentang Evaluasi Program Jumat Taqwa di SMAN 13 Pandeglang. Tujuan dari penelitian ini untuk mengevaluasi program Jumat Taqwa yang rutin diselenggarakan setiap juat pagi di SMAN 13 Pandeglang sebagai bahan pertimbangan bagi bidang kesiswaan dan kerohanian, untuk mengambil kebijakan mengenai perkembangan pendidikan karakter di sekolah. Penelitian ini menggunakan metode deskriptif kualitatif dengan model evaluasi yang digunakan adalah Countenance Stake. Hasil dari penelitian ini adalah bahwa program Jumat Taqwa (JUMTAQ) di SMAN 13 Pandeglang mendapat respon yang baik dari peserta didik. Hal ini dapat dilihat berdasarkan persentase peserta didik yang setuju dan antusias dalam mengikuti program Jumtaq yaitu sebesar 89%. Rata-rata jawaban peserta didik dalam aspek aqidah setelah mengikuti program jumat taqwa 92% menyatakan selalu dan 8% menyatakan sering, dalam aspek Akhlak terdapat 78%

selalu, 14% sering dan 8% kadang-kadang, sedangkan dalam aspek peningkatan pengetahuan fiqih diperoleh jawaban Ya sebesar 87% dan Tidak 13%. Berdasarkan hasil penelitian bahwa program Jumat Taqwa memberikan kontribusi positif terhadap pembedaan karakter religius peserta didik.

Kata Kunci: Program Jumat Taqwa, Karakter Religius, Countenance Stake

Introduction

Education is the most crucial sector in national development because it functions to improve the quality of human life. It is clear that the purpose of national education originating from the Pancasila value system is formulated in the National Education System that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and are devoted to God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (Kholil

et al., 2021).

Based on the functions and objectives of national education, it can be said that education at every level, both primary and secondary levels, must be carried out systematically to achieve the goals of national education. This relates to forming the character of students who must be competitive, ethical, moral, polite, and interact with the surrounding community.

The role of schools in shaping children's personality and moral behavior by instilling religious values to create religious people (Tohet et al., 2021). So children's character education must be started early to form a nation's successor who has good morals. Therefore, the educational process seeks to integrate the school, family, and environmental education into complete diversity in forming children's character. This is expected to strengthen children's character education, increase family awareness of children's education, build synergy between schools, families, and communities. This will create a safe, comfortable, and enjoyable learning environment. The establishment of a positive learning environment helps the

formation of a quality young generation (Laela & Arimbi, 2021). Schools as educational institutions play a role in facilitating the cultivation of this religious character and facilitating the knowledge and skills of students. Infrastructure facilities and programs in schools should be integrated into religious character education programs.

The impact of the globalization era that often occurs today causes Indonesian people to forget character education. Meanwhile, character education and moral values are a very urgent national foundation, so character-building is very necessary from an early age. Inculcating religious character values as early as possible in life makes a person aware that God directs everything or actions (Bali & Fadilah, 2019). In this case, character education is a positive proposal in dealing with the moral crisis that is engulfing the younger generation, especially among students. Therefore, the internalization of religious character values is very urgent to be implemented in educational institutions (Haibah et al., 2020).

The problem of character is one of the problems that has always been the concern of every nation, both in developed and developing countries, significantly underdeveloped countries. The occurrence of degradation of character values or the loss of a national character will, of course, be a slowdown in the development of every nation, given that the character of each country is the beginning of progress and even becomes a foundation in development. However, when we look at the state of Indonesian society, especially teenagers, they are in a difficult position which is no longer a disgrace that must be covered up (Cahyono, 2016). Indonesia has experienced various cases related to moral degradation and has destroyed the character of the Indonesian nation. This starts from small things that are usually done and considered normal for the community, especially for students, such as cheating on exams, insulting friends (bullying), disrespecting parents, and lying to teachers. These cases are now considered very common and often occur in urban and rural schools.

The Islamic character to be instilled in it is a commendable character or morals which include good behavior, honesty, compassion, keeping one's eyes and keeping private, being fair, and so on (Wardoyo, 2015). These characters have been enshrined in the Quran. The character follows the example of the behavior of the Prophet Muhammad. Behavior that is instilled is all forms of commendable morals to be given to students. Therefore, in the Indonesian generation of gold in 2045, this hope is entrusted. As a form of hope for the realization of this dream, all elements of society must play an active role in achieving these goals through character education to achieve a religious 2045 golden generation.

Schools have an important role in shaping the personality and moral behavior of children, by instilling religious values in order to create religious people in children (Bali & Ruzifah, 2021). For this reason, children's character education must start from an early age so that they become the nation's successors who have good morals. This is expected to encourage the strengthening of children's character education, increase family awareness

of children's education, build synergy between schools, families and communities.

Discussing the implementation of religious habituation, there are three parties that can support the formation of religious character, namely family, school and environment (Sani et al., 2016). First, the family. The family is the first education where children get knowledge and understanding of religion from their parents so that the most education received by children is in the family. It can be understood that parents hold vital factors that can make children grow up with an Islamic spirit. So that parents play an essential role in the education and guidance of children because it determines the child in the development period to achieve success.

Second, the school. Education in schools should be integrated into all school subjects and activities. All teachers must pay attention and educate students to have better morals. The main requirements that must be possessed by a teacher in developing the character of students are having good character, showing good behavior, and paying attention to students.

Third, the environment. The environment also has a vital role because every student also lives in a society with various morals and characteristics. If the climate is good in morals, then the morals of the students are also good. Still, on the contrary, if the environment is terrible, then the morals of the students may also be harmful.

The school's goal to shape the religious character of students through the Friday Taqwa Program is to produce graduates who have a noble character, are civilized, and have commendable ethics as provisions for life in the family, school, and community. With this, the school continues to make serious efforts to improve the quality and quantity of habituation to shape the character of class students by conducting religious and dynamic habituation programs. So that all school members must participate in optimizing the implementation of character education, one of which is shaping the religious character of students at school. It aims to create graduates who master academic and non-academic fields and have a religious character. Based on this, this evaluation research seeks to evaluate the implementation of the Friday Taqwa (JUMTAQ) program

in shaping the religious character of students at SMA Negeri 13 Pandeglang. As a material for consideration for the school, especially in the field of student affairs and spirituality in other policy-making, which aims to maximize religious programs in shaping the religious character of students.

Method

This program evaluation research uses a qualitative descriptive method, with the evaluation model used is Countenance Stake. Evaluation research is intended to determine the end of a program, namely knowing the final results of the program to determine recommendations for past policies, which in turn can determine the next approach (Pramusinto et al., 2017).

This evaluation research was conducted at SMA Negeri 13 Pandeglang. The population of this study was all students at SMAN 13 Pandeglang, which consisted of 16 groups including five classes of class X, five groups of class XI, and six groups of class XII. The total population is 509 students, with details in table 1 below.

Table 1. Number of students at SMAN 13 Pandeglang

No	Class	Number of Student
1	X	180
2	XI	164
3	XII	165
Total		509

(Source: Administration Section of SMAN 13 Pandeglang)

The sample in this study was 100 students taken randomly from each level. Data collection techniques used are questionnaires and documentation. Collecting data through research questionnaires by distributing directly to students who are samples in the study. Meanwhile, documentation is taken for every Friday taqwa activity and other documents related to this program evaluation research.

Results and Discussion

Results

Based on the analysis results, 89% of students agreed with the Friday piety program, held every Friday morning, and were enthusiastic about participating in these activities.

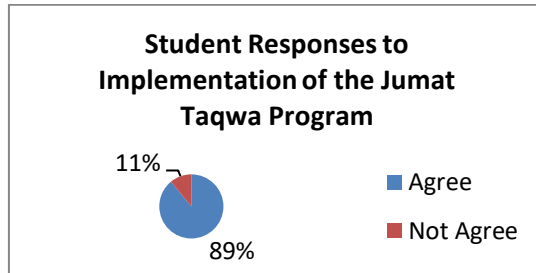


Figure 1. Student Responses to Implementation of the Jumat Taqwa Program

This shows students' interest in participating in the Friday Taqwa (JUMTAQ) program organized by the school.

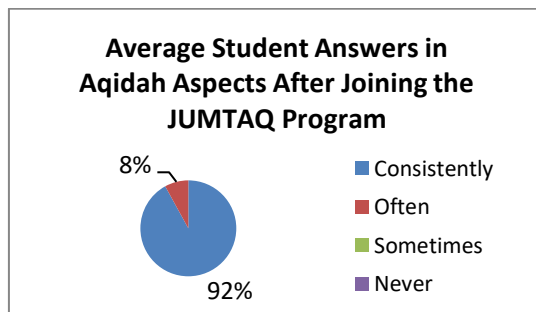


Figure 2. Average Student Answers in Aqidah Aspects after Joining the JUMTAQ Program

In Figure 2, it can be seen that, in the aspect of aqidah, the average results of students' answers on each indicator given stated that 92% chose "always", 8% chose "often" and no students chose "sometimes" or "sometimes".

"never". This shows the role of the Quran, religious lectures, the reading of Asmaul Husna, and the strengthening of the spiritual teacher when Friday taqwa activities affect the aqidah of students.

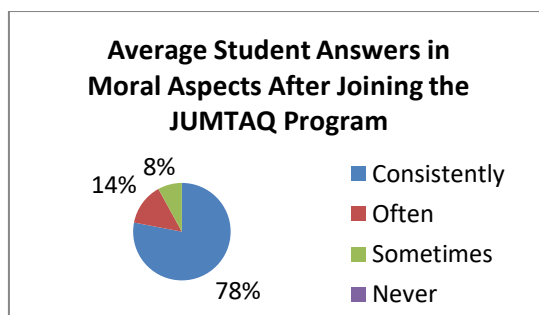


Figure 3. Average Student Answers in Moral Aspects after Joining the JUMTAQ Program

Furthermore, in the moral aspect (figure 3), the average results of students' answers on each given indicator stated that 78% chose "always", 14% chose "often" and 8% answered "sometimes" and no students who chose "never". This shows the contribution of the Friday taqwa program to the religious character of students, especially in the aspect of aqidah.

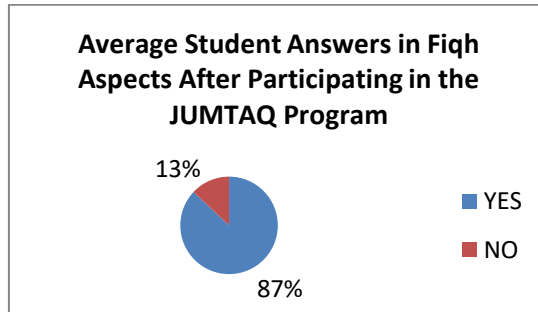


Figure 4. Average Student Answers in Fiqh Aspects after Participating in the JUMTAQ Program

In addition, in Figure 4, it can be seen that in the aspect of fiqh, the average results of students' answers on each given indicator stated that 87% chose "Yes". This shows that there is an increase in knowledge and awareness of carrying out worship according to fiqh after participating in the Friday taqwa program (JUMTAQ). At the same time, 13% chose "No"; this could be due to external factors that were not examined.

Discussion

To increase devotion to God Almighty, SMA Negeri 13 Pandeglang implements the habituation of the Friday taqwa program (JUMTAQ), which is a religious activity

that is carried out every Friday, with a series of events in the form of reading Asmaul Husna, reading the Koran, religious lectures, Muhasabah and Friday alms. Carried out by students together with the guidance of the teacher. This program involves all components in the school. The implementation of the Friday Taqwa (JUMTAQ) program at SMAN 13 Pandeglang does not fully guarantee the inculcation of the religious character of students is well-formed. This is due to various factors that influence the formation of the religious character of students, one of which is the condition of the family and the environment around students. This is in line with the opinion expressed by Jamaluddin that in the formation of religious character, the role of parents as the first eye-opener for children in the household is critical (Jamaluddin, 2013).

In addition, the role of the environment in the formation of religious character also determines the success of students' character formation. With whom and how students play and even social media will determine the goal's success. We all know that the development of social media is currently very rapid. Students' interest is very

high, and the psychological condition of easily influenced students will affect the success of planting their religious character.

Conclusion

Based on the research results of this program, it is known that the activities of reading the Koran, reading Asmaul Husna, religious lectures, strengthening of spiritual teachers, Friday alms, and praying together in the Friday Taqwa (JUMTAQ) program contribute to the cultivation of the religious character of students. This is evidenced by the questionnaire results from each indicator showing a very favorable student response.

The Friday Taqwa program must continue to be implemented and improve its quality so that students continue to be motivated and increase their knowledge in the Islamic field, which will affect the inculcation of the religious character of students. In the future, it is hoped that apart from the Taqwa Friday program, there will also be more varied religious programs, both routine, non-routine, and incidental.

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