

ANALYSIS OF THE DEVELOPMENT OF THE CONCEPT OF RELIGIOUS CHARACTER OF STUDENTS IN THE MODERN MUHAMMADIYAH ISLAMIC BOARDING SCHOOL

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Abstract: The research was conducted in the environment of the modern Muhammadiyah Islamic boarding school in Kwala Madu. The paradigm of this research is interpretive, with a qualitative approach, and the type of research is a focused interview, which aims to describe the analysis of the development of the concept of religious character of students in the Kwala Madu Islamic boarding school. The results of the study are: First, conceptually or theoretically, the concept of religious character is the development of religious character of students in accordance with the theory and concept of the Islamic Life Guidelines for Muhammadiyah Members. The proposition of this study states that it is an input for the modern Muhammadiyah Islamic boarding school in Kwala Madu to conduct a study on the development of the concept of religious character of students, whether it is in accordance with the concept of the Islamic life guidelines for Muhammadiyah members (PHI-WM). Furthermore, it is a comparison for other researchers who want to discuss the same problems both in the Islamic boarding school environment and general educational institutions and society in general about the development of the concept of religious character of students through the concept of the Islamic life guidelines for Muhammadiyah members (PHI-WM).

Keywords: Development of Concept, Character, Religious Students.

Introduction

The current phenomenon is quite surprising, especially for the world of education, starting from the problem of student brawls, free association, drugs, pornography, porno-action, mass cheating behavior, the presence of student pimps who sell their friends, to the making of pornographic videos in the classroom. This phenomenon has shocked everyone's collective consciousness, has education failed to achieve its goals? namely to form a noble personality and morals.

Life and education are like a parallel electrical scheme. Both are interrelated with each other. The implication is, if society wants a prosperous life, the content and process of education must be directed at fulfilling these needs (Asmaun, 2012). Therefore, the goal of national education is the most operational source in developing national cultural and character education (Zubaedi, 2012).

Character is a distinctive characteristic possessed by an object or individual. This characteristic is original and rooted in the personality of the object or individual, and is a "machine" that drives how a person acts, behaves, speaks, and responds to something (Hermawan, 2010). According to Doni Koesoema (., 2013), related to character is the same as personality. The explanation above shows that one of the goals of education is character formation. Lickona, states that character is a compatible mixture of all the goodness identified by religious traditions, literary stories, wise people, and groups of rational people in history (Lickona, 2012).

Related to the development of adolescent character is a shared responsibility, both informal, formal and non-formal. The actions that will be taken provide habits, exercises for adolescents so that they are able to be responsible for themselves independently so that they have good character. The head of the Islamic boarding school stated that: the concept of religious character built in Islamic boarding schools is the concept of faith, knowledge, sincerity, family, order, cleanliness, and health (Selamat Pohan. Syamsul Arifin, 2023).

The creation of a religious character that is inherent in the students as described above, is there any connection with the development of the concept of character built by the caregivers at the modern Muhammadiyah Kwala Madu Islamic boarding school? The above phenomenon is an attraction for the author to conduct more in-depth research. Based on the background above, it becomes the basis for researchers to conduct further in-depth research in the field.

Literature Review

Research that has been conducted related to students, students' characters and students' religious characters include:

The results of the study (1) the traditions carried out by students of the Gontor Islamic boarding school include night prayers (qiyamulail), syi'iran, manners, community service, brotherhood and peace of life, discipline, rihlah iktisodiyah, leadership, reading classical and contemporary Arabic books (fathul kutub) and increasing Arabic vocabulary (2) the values of character education in the Gontor Islamic boarding school tradition consist of religious values; social and environmental awareness, nationalism and patriotism, independence and hard work, creativity, reading habits, and appreciation for achievement; (3) the implementation of character education at the Gontor Darussalam Islamic boarding school is carried out through coaching, training, assignments, habits, monitoring and uswatun hasanah (Waskito, 2016).

The results of instilling religious character in grade VIII students of MTsN Temon, namely after the religious character instillation method was carried out by the teacher, it can be seen that students are quite good at having religious character even though they have not achieved maximum results (Hadi, 2018).

a. Definition of religious character

Character etymologically comes from the Latin character, which includes character, nature, nature, psyche, morals, personality and morals. In terminology, character is a mental trait, morals, or character that characterizes a group of people.

Character based on the Indonesian dictionary, as quoted by Zainal and Sujak, that character is mental traits, morals or character that distinguishes one person from another, nature, character. As for having character is having a nature, having a personality, having a character (Aqib, 2011).

The concept of Islam, states that character is the same as morals. Mustofa in his book "Akhlak Tasawuf" explains that what is meant by morality according to language is the plural form of khuluq (khuluqun) which means character, temperament, behavior or nature (Mustofa, 2000). According to Achmad Mubarak, morality is a person's inner state that is the source of the birth of actions where the actions are born easily without thinking about profit and loss (Mubarak, 2001).

Religious attitude is a condition that exists within a person that encourages him to behave according to the level of his obedience to religion in prayer (Abdul Haris, 2021). The character of Imam al-Ghazali as quoted by Mansur Muslich that character is closer to morality, namely human spontaneity in behaving, or actions that have become one with humans so that when they appear they don't need to be thought about anymore (Muslich, 2011).

b. Concept of religious character

The most basic concept related to character education is about morals. Al-Ghazali has a concept about morals. For al-Ghazali, morals are a state or condition of the soul that is spiritual. Al-Ghazali classifies morals (character) into two categories, namely the category of character that should be avoided and the category of character that should be carried out in the education process. Character in the concept of al-Ghazali and Muslich is the same as the understanding of character in the concept of Islam that the basis of character is morals based on the Qur'an and the Sunnah of the Apostle.

Then, character education according to Imam al-Ghazali is the process of consciously guiding children who provide knowledge in the form of gradual teaching, so that they become close to Allah. Therefore, education according to Imam al-Ghazali must be able to develop characters such as thinking, sincerity, patience, gratitude, fear and hope, generosity, honesty and love of knowledge (Al-Ghazali, 2017).

Character classification according to Imam al-Ghazali above, first the category of character that should be avoided and second the category of character that should be done (Al-Ghazali, tt), namely:

1) Characters to be avoided, including:

a) Arrogance and 'ujub

Arrogance (arrogance) and 'ujub (self-admiration) are traits that are prohibited by Islamic law. According to al-Ghazali, in essence Allah does not like servants who like to brag. Allah prefers His servants who are always grateful, and not arrogant. Likewise 'ujub, someone who has the trait of 'ujub will always feel that he is the best. Both arrogance and 'ujub, both in al-Ghazali's view are diseases of the trohani (Al-Ghazali A. , 1984).

b) Nifaq

Nifaq in al-Ghazali's view is al-nifāqu huwa itsman kabīra wa dzanban 'adhīma. This means that nifaq is a major sin. The perpetrator is called a hypocrite. He emphasized that the words of a hypocrite are sweet, his actions are bitter, while his morals are bad. People like this cause moral decadence and always do damage in the world.

2) Characters that are carried out, including:

a) Sincerity

Sincerity means doing something because of Allah. The application of sincerity is based on a clear purpose and sincere intention. Related to sincerity, there are three pillars of sincerity, including: intention, sincere intention and honesty (Al-Ghazali A. M., 2002).

b) Patience and Gratitude

Al-Ghazali divides faith into two, patience and gratitude. First, patience. Patience is the strength of religious encouragement in facing the urges of lust. Patience belongs to humans. Angels and animals do not have patience. Because, angels do not have lust, while animals are very much dominated by lust (Al-Ghazali A. M., 2002).

Second, gratitude, according to al-Ghazali, gratitude is a high station. It is higher than patience, fear and asceticism. According to him, gratitude consists of three elements. First, knowledge. Namely knowing the blessings and the giver of the blessings. Second, the state, which is the fruit of knowledge. Third, actions. Namely utilizing the blessings given by Allah SWT, to do good and not for sin.

c) Shidiq

Al-Ghazali divides shidiq (honesty) into 6, namely: 1) shidiq fi al-qaul (honest in speech), 2) shidiq fi al-niah (honest in intention), 3) shidiq fi al-'azam (honest in will), 4) shidiq fiaal-wafa' (honest in promise), 5) shidiq fi al-amal (honest in deed) 6) shidiq fi al-tahqiqi maqam al-dīn (honest in implementing religion).

Imam al-Ghazali's theory of thought above, about religion and character, emphasizes the acquisition of virtue and taqarub to Allah and not for a high position or gaining worldly glory. Education is a must, as an absolute requirement for the success of a child's character education process in an educational environment (Zubaedi, 2012).

Method

Paradigm is a theoretical orientation and perspective in viewing the world and everything that is the object of research, the assumptions used so as to determine the process, way of thinking, and way of working in research (Kaelan, 2005).

This study uses an interpretive paradigm, namely seeking an explanation of social events based on the perspective of the experience of the object being studied. Discussion of participants and research locations can cover four aspects, namely the location of the research, who will be observed or interviewed (actors), what events are felt by the actors that will be used as topics of interviews and observations, and the process or nature of events that will be felt by the actors in the research setting (Creswell, 2010).

The use of an interpretive paradigm because this research is a study that directly examines the reality in the field by examining, reviewing and analyzing social problems according to the symptoms and problems studied in the field.

Result and Discussion

The basic results related to the development of the character concept are;

a. The concept of religious character of modern Muhammadiyah Islamic boarding schools

The concept of religious character in the modern Muhammadiyah Islamic boarding school in Kwala Madu has been implemented, the development process is through the *usbu' tarbawi* program, reading the Qur'an at morning assembly, tahajjud prayer and fasting on Mondays and Thursdays. The concept of religious character is understood by the management of the modern Muhammadiyah Islamic boarding school in Kwala Madu by instilling religious attitudes and behaviors towards all students.

The character concept in question is a program carried out by the Islamic boarding school in fostering the religious character of students in the Islamic boarding school. The concept is of course a program that is poured into a written concept and then implemented and applied in the implementation process in the field (Pohan, 2023). This is in accordance with the results of the researcher's interview with informants at the Kwala Madu Islamic boarding school.

The basic understanding in developing the concept of character in the modern Muhammadiyah Islamic boarding school in Kwala Madu is through instilling religious attitudes and behaviors towards all students. As a *pesantren* manager, of course, it is required to instill a personal attitude that is in accordance with Islamic values by making yourself a role model for the students. After instilling a good, honest, sincere, and trustworthy personal attitude, it is by showing personality in real daily life in the *pesantren* environment.

The steps taken in developing Islamic character attitudes conceptually are: 1) Cultivating self-confidence in students, 2) Providing motivation to learn, 3) Providing counseling on talents and interests, 4) Organizational training/IPM (Muhammadiyah Student Association), 5) Getting used to praying at night, praying Duha, fasting on Mondays and Thursdays, 6) Visiting the unfortunate and participating in funeral prayers in the surrounding environment or when an unfortunate event occurs in the *pesantren* family.

Based on the results of observations conducted in the field, researchers saw and witnessed directly that the *ustadz-ummi* caregivers always instill good personal attitudes, honesty, sincerity, and trustworthiness by showing personality in real daily life in the *pesantren*

environment. In addition, the caregivers and ustadz also make themselves role models or examples to students with religious character behavior, of course in doing and behaving.

In developing the concept of character, of course, it is inseparable from the obstacles experienced, according to Wadir II, the obstacles experienced in developing the character are: 1) The cultural background of the students is diverse, both ethnicity and region of origin, 2) Some students have low learning motivation, 3) Some students have low self-confidence, 4) Low learning motivation, 5) Some students have low self-confidence.

The development of the concept of religious character is by instilling Islamic traits in students of the Muhammadiyah Kwala Madu modern Islamic boarding school. The character development is running and implemented well through the steps implemented, namely: 1) Obliging to perform the 5 daily prayers in congregation at the Mosque, 2) Routinely reading and memorizing the Quran and Hadith, 3) Getting used to the sunnah practices carried out by the Prophet SAW, 4) Getting used to speaking Arabic or English, 5) Keeping students from free association and cellphones, 6) Educating students to be disciplined, independent, and simple, 7) Getting students used to praying for their parents, 8) Providing Islamic education lessons, Islamic education, general education, and skills in all fields.

b. The concept of management of modern Muhammadiyah Islamic boarding schools

The concept of character in the modern Muhammadiyah Islamic boarding school in Kwala Madu has a curriculum achievement whose management emphasizes subjects in order to develop the concept of character. Islamic boarding schools through curriculum and subjects can be ensured in management so that the character of students is able to read the Qur'an well, know and understand the history of Islamic culture correctly and have strong aqidah referring to the Islamic life guidelines of Muhammadiyah members.

The concept of student character is a priority instilled by the management of the Islamic boarding school, the basic thing is the aspect of aqidah. Informant 3 as the manager of the education sector who is responsible for the curriculum and subjects at the modern Muhammadiyah Islamic boarding school in Kwala Madu stated the curriculum and subjects that support the development of the concept of religious character of students at the modern Muhammadiyah Islamic boarding school in Kwala Madu, namely: Tahfizh Al-Quran, al-Hadis, morals, history of Islamic culture, aqidah and morals and all of them can be delivered and taught to students by educators who are musyrif-musyrifah.

The steps of the concept of religious character of students are reviewed based on the educational curriculum at the Islamic boarding school, the development efforts are through 1) fostering self-confidence in students, 2) providing motivation to learn, 3) providing counseling on talents and interests, 4) organizational training / IPM, 5) getting used to praying at night, praying Duha, fasting on Mondays and Thursdays, 6) visiting the unfortunate and participating in funeral prayers in the surrounding environment or when an accident occurs in the family of the Islamic boarding school.

The development of the modern Islamic boarding school of Muhammadiyah Kwala Madu Langkat with the steps of the character concept is increasingly encouraging. The trust of the community to 'entrust' their sons and daughters to study at this Islamic boarding school continues to increase. The number of students continues to increase, making the learning and teaching process at this Islamic boarding school need to be improved to be better.

The creation of a religious character that is inherent in the students as described above, of course, cannot be separated from the pattern of character concept development built by the caregivers at the modern Islamic boarding school of Muhammadiyah Kwala Madu. The concept of religious character developed is related to the concept in accordance with the theory and concept of the Islamic life guidelines of Muhammadiyah members.

Conclusion

The conclusion that can be drawn from the results of the research conducted strengthens Imam al-Ghazali's theory. The conclusion is as follows: Conceptually or theoretically, the concept of religious character is the development of the religious character of students in accordance with the theory and concept of the Islamic life guidelines of Muhammadiyah members. The management of the Muhammadiyah Kwala Madu modern Islamic boarding school instills religious character based on the concept of the Islamic life guidelines of Muhammadiyah members, namely the fields of faith, worship and morals. In faith, Muhammadiyah students are required to have principles of life and awareness of Imani in the form of monotheism to Allah. In morals, Muhammadiyah students are required to emulate the behavior of the Prophet in practicing noble morals, so that they become *uswah hasanah* in the form of *sidiq*, *amanah*, *tabligh*, and *fathanah* traits. In worship, Muhammadiyah students always cleanse their souls and hearts towards the formation of a *mutaqqin* personality by diligently worshiping and distancing themselves from bad souls or desires.

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