EFFORTS FOR ESTABLISHING STUDENT'S RELIGIOUS CHARACTER THROUGH HABITIVE ACTIVITIES (DHUHA PRAYER, READING SURAT AL MULK, AND ASMAUL HUSNA) BEFORE LEARNING AT SMPIT IBNU KHALDUN PANAMBANGAN

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ABSTRACT
This study aims to analyze the implementation of habituation, supporting and inhibiting factors faced in the implementation of Solau Dhuha habituation, reading Al-Mulk letter, reading Asmaul Husna, and sholawat in order to shape the religious character of students. This research is a qualitative research that systematically describes the facts found in the field. This research was conducted at SMPIT Ibnu Khaldun in Panambangan Village, Sedong Kab. Cirebon in the even semester of the 2021/2022 academic year. The subjects of this study were teachers, principals, homeroom teachers and seventh grade students. The focus of this research is what refractions are done and applied by teachers in the learning process at SMPIT IB as an effort to instill character education in students. Researchers used data collection techniques, namely by observation, interviews and documentation. The results found that: (1) forming a religious character by habituation of Dhuha Prayer and reading Al-Mulk, reading Asmaul Husna and Sholawat Nabi carried out before starting the lesson. (2) Factors supporting the application of the formation of students' religious character through habituation of Dhuha Prayer and reading Al-Mulk's letter, reading Asmaul Husna and Sholawat Nabi at SMPIT Ibnu Khaldun, namely: support from parents, good cooperation between school members, and adequate facilities. (3) the obstacles that exist in shaping the religious character of students through habituation of Dhuha Prayer and reading Al-Mulk's letter, reading Asmaul Husna and Sholawat Nabi at SMPIT Ibnu Khalsun are motivated by different student circumstances, lack of basics in students, and the environment or student engagement.

Keywords: Habituation, School, Character, Students

INTRODUCTION
Schools have an important role in shaping the personality and character of students, by instilling religious values in order to form religious people in children. Character education must be instilled from an early age rather to become a person with good character. Therefore, there must be a process that encourages the formation of children's character, which can be obtained from school education, family education and the environment. Therefore, the educational process seeks to integrate school, family and environmental education into one complete diversity in the formation of children's character. 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. 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.
Religious habituation activities involve three parties who can support the formation of religious character, namely family, school and environment. First, the family takes the initial role in forming a child’s religious character. Where children get knowledge and understanding of religion from their parents, so that the education most received by children comes directly from the family. The role of parents holds the main key that can make children grow and develop with an Islamic spirit. So that parents play an important role in the education and guidance of children. This really determines the child in the development period to achieve success. It is also very dependent on the formation of religious character, as well as the role of parents as the first eye-opener for children in the household. (Jamaluddin, 2013)

Second, the school. Educational institutions are institutions, media, forums or certain situations and conditions that allow the implementation of the learning process, both structured and previously made traditionally. Educational institutions can be broadly divided into two types, namely formal educational institutions and non-formal educational institutions. Formal educational institutions start from early childhood, kindergarten, elementary, junior high, high school, up to university levels. Various knowledge is obtained by children through educational institutions. Education should be integrated in all subjects. All teachers have an obligation to assist, educate, and provide knowledge for students. So that children can have good morals. (Laela & Arimbi, 2021)

Third, the environment. The environment also has an important role because every student socializes among people who have various morals and characteristics, where if the environment is good in morals, then the morals of the students are also good, but on the contrary if the environment is bad in character, then it is possible that it will be bad, as well as the morals of the students. (Ahsanulkhaq, 2019) The linkages between the three parties supporting character education are the pillars of the success of the character of students who have good character.

Character building carried out in schools is not only a series of teaching and learning activities, but also life habits. Al-Ghazali, quoted by Zubaedi, argues that there are two ways of moral education, which also applies to character education, namely: 1) Jihad and the habit of doing good; 2) The movement is done sequentially. (Zubaedi, 2011).

According to Muhammad Rosyid Dimas quoted by Marwiyati, refraction is getting children to do certain things so that it becomes an ingrained habit, so that they do it without further direction (Marwiyati, 2020). From this it can be concluded that habituation is a behavior that is planned to influence someone that is carried out consciously and repeatedly so that it becomes a habit for the person who does it. In other words, habituation is an action that is done regularly. Through habituation that is done by someone, then that person in doing his habit with pleasure and without thinking long because it has become a habit.

The purpose of making habituation in children is so that children are trained in a goal, so that children can properly instill habits in themselves and will become habits that are difficult to break. Habituation is an effective way to instill character in early childhood, because early childhood is a golden period, namely a period of very rapid growth and development. Children will absorb quickly what they hear or see, good habits that are seen and heard by children will become good habits that will be carried out by children as adults.

Building children's character is a fundamental thing that must be done and formed continuously through habituation. In accordance with the Child Development Achievement Level Standard (STPPA) set by the Minister of Education and Culture, 2014, (Marwiyati, 2020) Important characters that must be developed in students include: 1) Carry out the dhuha prayer; 2) Reading the Quran Surah Al-Mulk; 3) Read Asmaul Husna.
SMPIT Ibnu Khaldun is one of the junior secondary education institutions that instill character education with habituation. This was conveyed by the head of SMPIT Ibnu Khaldun, "The first habituation is of course as a form of our piety to Allah SWT, the second is to indicate that our school has an Integrated Islamic Junior High School that upholds religious values, the third is to form habits or habits of Islamic character in oneself, children, because our learning method uses an academic approach, a life skill approach, and a behavior approach ". The habituation activity every morning is to fulfill this behavioral approach, so that the character of faith and piety is formed for the children.

Other habits carried out by SMPIT Ibnu Khaldun are when new students come to school they are accustomed to shaking hands with the teacher who is already on guard at the gate, taking off their shoes when entering class, and getting used to saving every day. This habituation is carried out to train students to have a disciplined, responsible attitude and strengthen the relationship between teachers and students.

Character education is important because every child has differences in attitudes, behavior and thoughts. Character education through habituation is expected to equip children to become children who are broad-minded, have good personalities and have character. From the description above, the author is interested in looking more closely at how the habituation applied at SMPIT Ibnu Khaldun in building student character.

RESEARCH METHOD

This research is a qualitative research that systematically describes the facts found in the field. According to Moleong qualitative research is research that does not use numerical calculations, research aims to understand the phenomena of what is experienced by research subjects such as behavior, perception, motivation, action, etc., holistically and by way of description in the form of words and language, in a special context that is natural and by utilizing various. (Moleong, 2011)

This research was conducted at SMPIT Ibnu Khaldun in Panambangan Village, Sedong Kab. Cirebon in the even semester of the 2021/2022 academic year. The subjects of this study were teachers, principals, homeroom teachers and seventh grade students. The focus of this research is what refractions are done and applied by teachers in the learning process at SMPIT IB as an effort to instill character education in students.

In making it easier to obtain the data needed in this study, researchers used data collection techniques, namely by observation, interviews and documentation. In observation, the researcher observed directly the learning and habitation process carried out at SMPIT Ibnu Khaldun. Researchers are directly involved in observing the activities of the people whose data samples will be taken. In interviews, the researchers made direct contact or met directly with data sources, namely the principal, parents of children and teachers of SMPIT Ibnu Khaldun. Researchers used interview guidelines that had been prepared and took notes from the answers to data sources. The next technique is the technique of collecting data with documents, namely collecting data through written relics, especially in the form of archives and books about opinions, theories, arguments/laws and others related to research (Nawawi, 2012). In this study, researchers collected data from data held by SMPIT Ibnu Khaldun such as photos, archives, RPPH, student achievement books, tahfidz books, diaries and others.

RESULT AND DISCUSSION

Children are the next generation for the nation who will determine the development and progress of the nation. A person’s character is the result of education starting from early
childhood education. Where if the education is good, the child will later become an adult with character, wisdom, thinking and broad-mindedness.

The criteria for the formation of religious characters can be known when the values of virtue are embedded in students, so they have faith and devotion to Allah SWT and have good personalities among humans, or other creatures.

Habituation is the most effective way to teach religious character to students. Therefore, the habituation activities before learning activities at SMPIT Ibnu Khaldun can be said to be going well. Because habituation activities are carried out every day. Habituation activities that are routinely carried out every day will form good morals. This is in line with the opinion of Thomas quoted by Kholifatul Laela regarding character education bringing students to know values cognitively, appreciate values effectively, and finally experience real values. (Laela & Arimbi, 2021) through routine activities carried out by SMPIT Ibnu Khaldun students reflecting the realization of the school's motto. Educational planning that is expected from schools can form moral knowing, moral feeling, and moral action. This is an effort to inculcate religious values in order to be able to apply them in everyday life both at school and in the community. That way, the habit of praying dhuha and reading Al-Mulk and reading Asmaul Husna will become a religious culture in schools. Positive habits that are the basis for changing character for the better.

The habit of cultivating the religious character of students in learning in class is to do the Dhuha prayer in congregation before learning begins, which is accompanied by the homeroom teacher or subject teacher in the first hour. By doing this habit every day, students will get used to doing it spontaneously before learning time begins. Things that are done repeatedly will leave an imprint on each student, thus forming a religious character. Habituation after the dhuha prayer is reading the letters of Al-Mulk and Asmaul Husna together, this is done routinely after the dhuha prayer. This habit trains our love for the Qur'an. So that the behavior of students every day in everyday life can reflect morality. In addition, it also trains students to fluently read the Al-Quran according to their tajwid.

Reading reading Asmaul Husna Applied in all classes, at first students are given notes by the teacher, as time goes by habituation is done regularly finally students are able to memorize the 99 Names of Allah. By cultivating this love, the school fosters good character that can be imitated. So it can be applied to everyday life.

In every activity there must be supporting and inhibiting factors, as well as habituation, there are also supporters and obstacles in the successful formation of student character. The factors that support the habituation of character formation in the habit of praying Duha and reading Surat Al-Mulk are as follows:

a. There is support from parents
   The formation of the religious character of students is not only the responsibility of the school but the role of parents is also very necessary. Character formation requires a continuous process. So that not only the educational process, but after arriving home, students will be guided directly by their respective parents in shaping character.

b. There is collaboration between school residents
Character formation is a shared task for an educator. Basically, education starts at home, so education is not only the task of the teacher. A change requires cooperation, both teachers, principals, and other school members. It will be difficult to make changes without cooperation between school members. The existence of cooperation begins with understanding, knowledge and belief of the citizens of the SMPIT Ibnu Khaldun school towards a common goal. Thus, the formation of the religious character of the school is the formation of the values of religious teachings as guidelines or habits in behaving by all school members.

c. Adequate facilities

The facilities at the school are fully sufficient for routine activities carried out by students in increasing students' understanding of religion and to improve religious character. These facilities, for example, include the Koran in every class.

As for the efforts to form the religious character of students through the reading of Asmaul Husna and sholawat, there are several factors that become obstacles. Barriers to applying habituation to shape students' religious character include the following:

a. Different student backgrounds

The diversity of students is not only from their parents' educational background, work and others. The family environment is very influential about the process of student acceptance habits. environment as a place involving children with the community can also have physical and psychological effects on children either directly or indirectly. A good environment will have a positive effect on students' habits, but bad environmental conditions will hamper the process of forming religious character in students.

b. Lack of awareness of students

All teachers have tried to prioritize the habit of praying dhuha prayer, reading Al-Mulk's letter, reading Asmaul Husna, and reading the Prophet's prayer well every day, and setting a good example, but there are still many students who are not aware to do it.

Some students are still not aware of the importance of religious activities carried out by the school which will hinder habituation activities. Students are lazy when they do a habituation activity together. Students prefer silence. sometimes even disturb other students who are doing habituation activities

c. Environment or student association

The environment where students live plays an important role in the formation of student character. This is in line with what Sani and Kadri said: every student interacts in society with different morals and values, a good environment, and good character. students , but on the other hand if the environment is not good then it is not good, it is also possible that the students' morals are not good. So it does not rule out the success or failure of the formation of religious character.

The success or failure of the formation of a student's religious character is also more or less influenced by the surrounding environment. If the existence of the surrounding environment positively reflects the formation of students' religious character, then it can make a good contribution to the formation of religious character. On the other hand, if the environmental contribution is not good and has nothing to do with the process of forming students' religious characters, it will clearly hinder the formation of students' religious characters. Likewise, student association outside campus also has a large influence on students' religious beliefs, because the influence of association will be very fast, so if there is a bad influence it will also have a bad impact on children.
The magnitude of the influence of association in society cannot be separated from the existing norms and habits, if the habits in the environment are positive, it will have a positive effect, and negative habits in the community will also have a bad effect.

CONCLUSION

The supporting factors for character building habituation in the habit of praying Duha and reading Surat Al-Mulk are as follows: (1) There is support from students' parents. The formation of students' religious character is not only the responsibility of the school but the role of parents is also very necessary. (2) Adequate facilities. School facilities are fully sufficient for routine activities carried out by students in increasing students' understanding of religion and to improve religious character.

The obstacles in applying habituation to shape the religious character of students include the following: (1) Different student backgrounds. The diversity of students is not only from their parents' educational background, work and others. A good environment will have a positive effect on students' habits, but bad environmental conditions will hamper the process of forming religious character in students. (2) Lack of awareness of students. All teachers have tried to prioritize the habit of praying duha, reading Surah Al-Mulk, reading Asmaul Husna, and reading the Prophet's sholawat well every day, and setting a good example, but there are still many students who are not aware to do it. Sometimes it even disturbs other students who are doing habituation activities. (3) The environment or student association. The environment where students live plays an important role in the formation of student character.

This is in line with what Sani and Kadri said: every student interacts in society with different morals and values, a good environment, and good character. If the existence of the surrounding environment positively reflects the process of forming students' religious character, then it can make a good contribution to the formation of religious character. On the other hand, if the environmental contribution is not good and has nothing to do with the process of forming students' religious characters, it will clearly hinder the formation of students' religious characters.

Likewise, the association of students outside the campus also has a big influence on students' religious beliefs, because the influence of the association will be very fast, so if there is a bad influence it will also have a bad impact on the children. The size of the impact of association on society cannot be separated from existing norms and habits, if the habits in the environment are positive, it will have a positive impact, while negative habits in the community will also have a bad impact.

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