

FORMATION OF THE RELIGIOUS CHARACTER OF STUDENTS BASED ON RELIGIOUS EDUCATION IN SMK NEGERI 2 MALANG

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Abstract: *The focus of this research is how the character of students religiosity in SMK Negeri 2 Malang,, the values of religuised characters instilled based on religious education, and the formation method of character religious students in SMK Negeri 2 Malang. This research used a qualitative approach. With this type of case study research. The collection of data through in-depth observation, interviews and documentation studies. Research informants are headmaster of SMK N 2 Malang, Islamic teacher, religious teacher for non Muslim, general teachers, administrative departments (TU), Muslim students, and non Muslim students. This research used purposive sampling and with snowball sampling technic. Checking the validity of the data, Condensation, data display, and conclusion drawing / verifications. The research showed that (1). The religiosity character of students in SMK Negeri 2 Kota Malang is highly variable, one of the background behind is their family, Then the religious character of students there are three categories, including very religious, religious and less of religious, (2). The process of implementation values of religious characters to students based on religious education at SMK Negeri 2 Malang are includes: Greetings, shaking hands, reading Asmaul Husna every morning, praying together before and after lessons, Dhuha prayers, zuhr prayer in congregation, Istighosah, Friday Prayers, deepening of the Qur'an every Saturday, (3). Methods of forming religious character include: exemplary/habituate method, question and answer method, discourse method, and problem solving method.*

Key Word: Students, Character, Education Based Religious.

Introduction

Education is a necessity for every human being, because through the process of human education can be the real things, namely human beings who have the quality and integrity of a complete personality. The necessity of education for human being's a reflection of human characteristics as education.

The educational process showed the existence of activities or actions active and dynamic interactions that are carried out consciously in an effort for achieve goals. Actually education is a process of moral formation of civilized society, people who appear with the face of humanity and normally of human beings. That is, education here is more than just school (Education not only Education as Schooling) but education as community networks.¹

Education or educating activities in a more philosophical language can be formulated as an activity to develop all basic or innate abilities (potential) which is includes basic physical and spiritual abilities. Education is the most important part of human life which at the same time distinguishes humans from animals, humans are blessed with God of sense and mind, so that humans know all the essence of the problem and at the same time can distinguish between good and bad in themselves and the life of society and nation. Because, the science of education is the science that discusses or It examines the implementation and the inaugural education as well as the educational relationship with the the aspects or sectors of the communit.²

The main function of the school is as a media to realize education based on the purpose of thought, belief (*akidah*), *shari'ah* in order to realization self-servitude to Allah and the attitude of bear witness to Oneness of Allah, then developing all human talents or potential in accordance with his nature so that humans avoid various irregularities .³

¹ Sudarwan Danim, *Agenda Pembaharuan sistem pendidikan* (Yogyakarta: Pusaka Pelajar, 2003), hlm. 63-64.

² Ainiyah, N. (2013). *Pembentukan Karakter Melalui Pendidikan Agama Islam*. *Al-Ulum*. jurnal SALAM Volume 18 No. 1 halaman 1-183, Malang, Juni 2015. Hal 67.

³ Abdurrahman an-nahlawi, *Pendidikan Islam di Rumah Sekolah dan masyarakat* (Jakarta : Gema Insani Press, 1995) hlm. 152

Religion education can be directed to carry out one or a combination of several functions, namely as following: 1. Conventional functions where religious education is to enhance students' commitment and religious behavior or to diversify religious people according to their beliefs, 2. Neo-conventional function where religious education is intended to increase students' diversity in accordance with their beliefs, 3. The hidden conventional function in which Religious Education offers a number of choices of religious teachings in the hope that students will later choose one that is considered the most correct or in appropriate to themselves, 4. Implicit functions in which religious education is intended to introduce students to religious teachings in an integrated manner with all aspects of life. This function emphasizes the universal values of religious teachings that are useful for human life, 5. Non-confessional functions where Religious Education is intended as a tool to understand the beliefs or views of life that are held by others. This function emphasizes that religious education does not have a "religious" role but solely to develop tolerance.⁴

Character education for students goes on over time because the character or morale grows and develops with the development of good student behavior and habituation continuously. What we do and what we say every day, how we behave in their relationships with others will eventually grow up into characters and can be applied permanently. Fostering or shaping students' character cannot be done quickly or instantly as seen. He needs a long time and process when we invest in business. Character education or moral character is formal because other subjects taught to students certainly do not achieve optimal results.⁵

Religious character is a trait inherent in a person or object that shows identity, traits, obedience or Islamic message. The character of Islam that is attached to a person will affect the people around him to behave in an Islamic manner as well. The character of Islam that is attached to a person will be seen from the way of thinking and acting, which is always imbued with Islamic values. When viewed in terms of

⁴ Taruna, M. M. (2010). Pelaksanaan pendidikan agama di sma katolik kabupaten badung bali. *Jurnal "Analisa,"* XVII(2), 275-290.

⁵ Strategy Character Building of Students at Excellent Schools in the City Of Banda Aceh. *IOSR Journal of Research & Method in Education*, 1(5), 2320-7388. Retrieved from www.iosrjournals.org.

behavior, people who have Islamic character always show their determination in belief, their obedience in worship, maintaining good relations with fellow human beings and the natural surroundings.⁶

According to (Thontowi, 2012). Religious has 5 (five) main dimensions:

1. Dimensions of Ideology or belief, namely the dimensions of diversity related to what must be believed, for example the belief in the existence of God, angels, heaven. Religious beliefs or doctrines are the most basic dimensions.
2. The dimension of worship, which is the dimension of diversity related to a number of behaviors, where the behavior has been determined by religion, such as the manner of worship, baptism.
3. Dimension of appreciation, namely dimensions related to religious feelings experienced by religious adherents or how far one can experience the experiences in religious rituals that are performed, such as solemnity when praying.
4. Dimension of Knowledge, which is related to one's understanding and knowledge of the religious teachings that he adheres to.
5. Practice Dimensions, which are related to the consequences of the teachings of religious teachings that are adopted which are applied through attitudes and behavior in daily life.⁷

Based on the description above suggests that the aspect of religious application in the character of all deeds done to increase our devotion to the greatness of God, which has given us faith and made us perfect human beings among other beings.

The process of formation of religious character is an effort to realize the function of psychological totality that includes all individual human potential (cognitive, affective, conative, and psychomotor) and the function of sociacultural totality in the context of interaction (in families, educational units and society) and lasts for life. In the context of the totality of the psychological and socio-cultural processes can be grouped, including: Spiritual and emotional development, intellectual development, sports and kinesthetic (physical and kinetic development), and feeling and intention

⁶ Kusno. (2014). Model Pendidikan Karakter Religius Berbasis Pada Pengetahuan Matematika Sekolah. *Prosiding Seminar Nasional Hasil - Hasil Penelitian Dan Pengabdian LPPM UMP 2014*, (3), 66-72.

⁷ Thontowi, A. (2012). *Hakekat Religiusitas*. <http://www.sumsel.kemenag.go.id>, p. 6. (Diakses Selasa, 12 Desember 2017).

(Affective and Creativity development), (Ministry of National Education, Guide to Character Education Implementation).⁸

According to the Ministry of National Education, Indicator of Religious Character 2010: 25

Nilai	Diskripsi	Indikator Sekolah
Religious	The Attitudes and behaviors that are obedient in carrying out the teachings of the religion he adheres to, tolerant of worship of other religions and living in harmony life with adherents of other religions	Pray before and after study Celebrating religious holidays, having facilities for religious activities. Provide opportunities for all students to carry out worship according to the teachings of their respective religions.

Thus the religious indicator of diatas shows that the attitude of children towards religion in the context of beliefs or beliefs in their respective religions, in the formation of religious character of students, as well as the presence of worship in daily life. Therefore, the formation of students' religious character is not only carried out by religious education, but all other lessons together. Nevertheless, religious education can be used as a basis directly related to the formation of the religious character of students. In addition, religious-based activities in schools that are part of religious education can be used as a means to familiarize students with noble religious characteristics. In SMK Negeri 2 Malang, there is a decrease in student behavior to teachers both in words, courtesy and religious behavior, and in terms of piety towards God Almighty, SMK Negeri 2 Malang city continuously strives to improve the formation of students' religious character based on Religion.

Additional n the present era moral decline, as well as student morale is very lacking, so that SMK Negeri 2 Malang city implements aspects of religion as well as fostering knowledge of Religion towards students because it is still underestimated by the community, both

⁸ Kemendiknas. (2011). Tim Penyusun, Panduan Pelaksanaan Pendidikan Karakter. Jakarta: Balitbang Pusat Kurikulum dan Perbukuan. hal. 9

seen from their religious behavior. As well as the occurrence of various crimes, violence and immorality that are mainly carried out by students, identified as a personal crisis, as well as the religious character of students in State Vocational High School 2 Malang. Seeing the phenomena encountered in the field seemed to be a friendly atmosphere between students, then also for the formation of students' religious character which was realized based on religious education in SMK Negeri 2 Malang, such as refracting behaviors both inside and outside the lessons in class with several activities such as cultural of 5 S namely, smiles (senyum), say hello (sapa), polite (sopan), courtesy (santun), greetings (salam) when meeting with teachers and employees, also meeting with fellow students, then other things, during prayer times Muslim students rush to the mosque.

Research Methodology

This research uses a case study approach. Case studies are used as a staple strategy with research questions how or why these events, which only a handful of researchers have the opportunity or have no chance at all to control the events that will be examined as well as the focus research on contemporary phenomena (present) in the context of real life.⁹ . Then it was this paradigm that is used in research as a way to see the reality in order to solve the phenomenon that we solved by using related theories. Case studies are required to keep track of the events in question and with the demikikian also cannot be manipulated, so that approach is expected to examine the establishment of a religious character-based religious education students in SMK N 2 Malang.

This research method prefers to use in-depth analysis techniques, which is to examine the problem in case of case because the qualitative methodology believes that the nature of a problem will be different from the nature of other problems.¹⁰ . Data collection is an important thing to do in the process of research activities, since such data collection would be the total measure that determines whether or not a successful research. So that in the selection of data collection techniques have to be careful, the required Data will be gathered through a combination of the three techniques of data collection, including:

⁹ Yin, Robert K. 2015. *Studi Kasus :Desain & Metode*. Jakarta : Grafindo, hlm.18.

¹⁰ Sugiono, *Metode Penelitian Kuantitatif, kualitatif, dan R&D* (Bandung: Alfabeta, 2010), hlm. 233

In the observation technique, there are four techniques that can be chosen by the researcher, namely (1) perfect participants, (2) participants as observers, (3) nonparticipants / observers as participants, and (4) full / perfect observers. This study uses nonparticipant / observer observation techniques as participants in the study. Researchers need to build familiarity with informants to get accurate data. This will help researchers to obtain subjective views and data.¹¹

In conducting interviews the researchers used 7 steps proposed by Lincoln and Guba, are : 1). Assign to whom the interview is conducted, 2). Prepare the subject matter that will be the subject of discussion, 3) initiate or open the flow of the interview, 4). Carry out the interview flow, 5). Confirming the summary of the results of the interview and ending it, 6). Write interview results into field notes, 7). Identify follow-up interviews that have been obtained¹². Interview is a technique of collecting data by asking questions directly by the interviewer (researcher) to the respondent, and respondents' answers recorded or recorded.¹³

According to Miles, Huberman and Saldana In qualitative data analysis there are three strands of activities that occur simultaneously. Activity in data analysis: Data Condensation, Data Display, and Conclusion Drawing/Verifications.

Condensation data refers to the process of selecting, simplifying, abstracting and transforming data that is close to all parts of written field notes, interview transcripts, document, and other empirical material. Data display is an organization, unification of information that allows inference and action. Data display helps understanding what is happening and doing of thing, including deeper analysis or taking action based on insight. The Third important activity of analysis is conclusion drawing and verification. From the begining of data collection, a qualitative analyzer begins to look for the meaning of things, records the regularity of explanation, possible configurations, causal flows, and propositions. "Final" conclusions may not appear until the data collection ends, depending on the size of the

¹¹ Cswell, J., W., 2012, *Research design Pendekatan kualitatif, Kuantitatif dan Mixed*; Cetakan ke-2, Yogyakarta: Pustaka Pelajar hal. 20

¹² Lincoln & Guba, *Naturalistic Ingury* (New Delhi: Sage Publication, 1995), hlm. 124

¹³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Cet. II (Jakarta: Rineka Cipta, 1998), hal. 231-232

set of field records, their coding, storage, and the retrieval method used, the skill of the researcher.¹⁴

Results and Discussion

The character of religiosity in students of SMK Negeri 2 Malang The character of religiosity in students of SMK negeri 2 Malang, as a result of observations and interviews found in field, there are three levels of students religiosity, including; deeply religious, religious and less religious. Deeply religious can be categorized as adherents of religions or beliefs are always carried out in daily life and obeying orders of Allah or their God then socializing with the environment both at school and at home, while the religious category means followers of religions who know the teachings of their religion but rarely implement them in their daily lives.

For example, there are still many prayers left behind, as well as other devotions which are very lacking in daily life. Then the low level of social or lack of association in the school environment and outside the school. Then the third category is less religious meaning, someone knows his obligations but does not implement it properly, is still far from the teachings of the religion he adheres to, both Muslim and Non-Muslim students.

Table 1.2 levels of religiosity Muslim students of SMK Negeri 2 Malang.

Value	Indicator of students' religiosity in SMK Negeri 2 Malang
Deeply Religious	Pray before and after study When leaving home, students say hello and good bye (greetings) to their parents at home. Diligently doing worship like as; reading Al-qur'an, doing sunnah prayers and other worship Compliant to school regulations, both to teachers and have good academic performance Always remember to Allah
Religious	Pray before and after study (although sometimes not routine) When leaving home, students say hello and good

¹⁴ Mathew B. Miles dan A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru*, Terj. Tjetjep Rohedi Rohidi (Jakarta: UI Press, 2007), hlm. 16

	bye (greetings) to their parents at home. Obeying to teachers Rarely to read Al-Qur'an Comply with the rules in school Polite towards to teachers, speech and deeds Academic achievement is good enough
Less religious	Very rare of 5 time prayers Less of polite to the teachers Read Al-qur'an very rare Practicing or other worship is very minimal in their daily life Low of academic achievement

Table 1.2 levels of religiosity Non Muslim students of SMK Negeri 2 Malang.

Value	Indicators of the religiosity non-Muslim students of SMK Negeri 2 Malang
Religius	Pray before and after study Obeying to the teachers Worship to the church on Saturday or Sunday Comply with the rules in school Polite to teachers at school Academic performance is good
Kurang religius/rendah	Rare of worship to church Rare to doing carrying out rituals in accordance with the guidance of his religion Prestasi akademik cukup Rare for pyaying Academic achievement is quite

Of the four religions that have the most are Muslim students, and the non-Muslims are only a few percent, like Muslim students the character of religiosity is quite prominent, non-Muslim Religion students whose religious character is still not prominent. But we need to know the beginning of the formation of the character of religiosity to children is their family, in the family is the first education given, then in school only as an addition, then at home is the guarding parents guide and strengthen anything that has been given to students related to all aspects of daily life.

Values of religious characters that are instilled in students based on religious education in SMK Negeri 2 Malang

In this section, the values of religious characters are presented to students based on religious education in the SMK 2 Malang. Planting religious character to students is certainly not easy, and requires the process through which educational institutions go and see the empirical problem.

Table 1.3 Religious values

No	Religious values	Description
1	Membaca Asmaul husna	Every morning before the learning process takes place. For students love to Allah SWT. So that students know the meanings of Asmaul husna.
2	Do'a bersama	When starting the learning process. For students always get used to before doing activities in daily life.
3	Istiqhosah	Every Friday (periodically class X,XI,XII). So that students can add the piety to God.
4	Shalat Dhuha	Periodically from class X-XII In order that students closer to Almighty God (Allah SWT). So that students are able to apply a good customs in accordance the teachings of Islam.
5	Shalat Jum'at	So that students are accustomed to implementing Islamic teachings and increase the knowledge of delivering sermons.
6	Pendalan Al-Qur'an	Every Saturday start at 07.00-10.00 For students to understand Tajweed in reading the Qur'an in their daily lives. For students to be able to understand the contents of Al-quran For students to practice the contents of Al-quran in their daily lives
7	Shalat Dhuhur	Performed at the mosque of school or musholla.

		For students to always carry out the five daily prayers in their daily lives. For students to be trained and used.
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Then for students who are non-Muslim, planting the following religious characteristics:

1. Every Friday the deepening of Christian values (Christian Religion students).
2. Every Friday Spiritual Worship and prayer together (Catholic Religion students).
3. Periodically 1 month twice in school, reading Hinduism and rituals such as prayer, devotional services (Hindu students).

Planting the values of religious-based religious characters in SMK Negeri 2 Malang has shown well, but we need to know in advance that this is not based on school culture but based on religious education applied at the school, then in planting the religious character of students if necessary educational institutions related to the formation of students' religious character, as well as tighter supervision of good students of Dhuhur prayer in school.

Method of forming religious character of students based on religious education in SMK Negeri 2 Malang.

In learning whether it is in the classroom or outside the classroom, it certainly requires methods, strategies, tactics, and techniques, so that the learning delivered to students can be understood, as well as the method of forming religious character to students would require methods or methods to be done so students are responsive and accept and understand from all religious aspects starting from the ritual aspects of each of the students adhered to, as in SMK Negeri 2 Malang, there are several methods or methods used in shaping the religious character of students.

The method or method used in the formation of religious character based on religious education students in SMK Negeri 2 Kota Malang, namely:

1. Method of habituation
2. Lecture method
3. Problem solving method

4. Questions and answers

5. Assignment

Methods of forming religious character of religious education-based students at SMK Negeri 2 kota Malang, quite a lot of methods are carried out to shape the religious character of students both Muslim and non-Muslim students, but if they can add more methods in the formation of students' religious character so as to achieve maximum results .

Then for the method of forming religious character of non-Muslim students in SMK Negeri 2 kota Malang, namely: Question and answer method, sharing, assignment method, and problem solving method, from some methods applied to non-Muslim students, it is still lacking, if seen from the application in school, even though it has shown well, but it is necessary to use a new method as well, so as not to tolerate the development of the religious character of non-Muslim Muslim students generally in SMK Negeri 2 Malang.

Conclusion

The character of religiosity in students of SMK Negeri 2 Malang is very varied, which means that there is a deeply religious, religious and less religious or so called low. Then the level of religiosity in students of SMK Negeri 2 Malang is already quite good, because the character of religiosity one covers all aspects in daily life as well as the and adheres to the teachings of the religion they follow, such as in school, such as in school, especially in the classroom there are students who are really paying attention to the lesson there is also which is not noticed at all. At the time of learning is taking place, such as at the moment it is only 60% Dzuhur prayers are carrying out in the mosque or Musholla of school. But when praying together every morning and going home from school, starting from reading the Asmaul husna and Dhuha prayers, Istiqhosah deepening al-Qur'an, these things are followed by students well. Then the religiosity character of non-Muslim students in SMK Negeri 2 Malang is classified as religious and less religious or low, meaning that in the daily lives of students it is still not embedded in them especially in the religious teachings that it embraces, even though in schools it has been fairly good, such as following learning, as well as communal worship every Friday at the school called spiritual food from their respective religious teachers, as

well as church services there are those who regularly go to church every Saturday and Sunday there are only once a month.

The values of religious characters that are instilled in students based on religious education in SMK Negeri 2 Malang through:

1. Habitual reading of prayer before and after learning
2. Greetings with the teacher
3. Read Asmaul Husna every morning
4. Duha prayer
5. Al-Qur'an deepening every Saturday
6. Friday prayers are obligatory for men
7. women's activities
8. Istiqhosah every Friday
9. Shared prayer and worship, spiritual cleansing, sacred traditions (for non-Muslim students).

In the formation of religious character based on religious education students certainly need a method or step to taken by the institution or SMK Negeri 2 Malang, from the method there are those not suitable to be applied and also suitable to be applied to shape the religious character of students, as for the method applied as follows: Exemplary / habituation method, Question and answer method, discourse method, Problem solving method, from some of the methods above it is certainly very suitable to be applied to students, but to obtain maximum results certainly need strengthening of human resources in SMK 2 Malang.

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