

Shaping the Religious Character of Students Through the Habituation Method at Madrasah Al-Muhibbin Melaka Malaysia

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ABSTRACT

This study describes the efforts of teachers in building the religious character of students through the habituation method and describes what methods can form the religious character of students at Madrasah Al-Muhibbin. This study uses a qualitative research type using a descriptive approach. Data collection techniques use observation, interviews and documentation methods. Data analysis techniques use the Miles and Huberman model, namely data reduction, data presentation and drawing conclusions. The results of this study are the religious character of students as seen from the habits carried out such as reading wirid, dhuha prayer, tahajjud prayer, khidmat (mutual cooperation, preparing food and so on). Through these habits, the character of students is more focused and forms the character of regular students.

Keywords: Character, Religion and Habits

INTRODUCTION

Humans are born in a holy state (fitrah), which has potential or ability and has high productivity if developed seriously, this is a special and fundamental manifestation of humans. All these advantages or potentials depend on the basis of guidance and development and the existence of education that is religious and humanistic in nature so that humans with Islamic characteristics are formed (A.K. Yuhana, 2022).

Madrasah plays an important role in forming good morals, personality, and attitudes for students, by teaching religious knowledge it is hoped that a religious generation will be created. Character education must be instilled early on in children so that they become a religious rabbani generation. To create such a thing, there must be an educational process and collaboration between family, environment and education in schools is needed. This can help strengthen children's character, increase family concern for the child's future and strengthen synergy with schools, families and communities.

In forming a religious character, there are usually several parties involved in its formation. Among them are family, school, and a good community environment. First, family, family has an important role in children's education, which is the basic place in forming a child's personality. In this case, parents are the first madrasah for children. Parents play an important role in the continuity of their children. Guidance from parents determines the good and bad character of a child (Bactiar S, 2020).

Families have an obligation to invite and introduce children and family members to live a religious life, to become people who are aware of their position as creatures of God and serve God to achieve His pleasure (C. Ramdani, 2023). Second, schools, schools have an important

role in shaping students' character. The role of schools is not only to make students have broad knowledge, but schools must be able to shape character values in students (R. Addawiyah, 2023). Third, the environment. In shaping religious character in children, a good environment is also needed to support children's growth and development. The nature of children who easily imitate what they see and hear is certainly our task in choosing a good environment for children. The community environment certainly influences the formation of children's character. In society, the instillation of ethical values has begun to be applied so that the character and personality of children are in accordance with the norms, customs, and rules that exist in society (K. Adinda, 2021).

Since 2010, the Indonesian government has created a character education program in schools through the Ministry of Education. This program is intended to instill, shape and redevelop national values with noble morals. However, current education is contrary to what is expected. The moral crisis that is currently a polemic in society (M. Khadafi, 2024), with various phenomena of moral, moral, and character crises have been widely encountered.

In Malaysian educational institutions, there are several issues regarding character, including a lack of respect, responsibility, and dishonesty that often occur. This indicates a problem in the education system that places too much emphasis on the academic side, without providing sufficient review in the formation of students' morals and character (Z. Mustaffa, 2024). In Malaysia, character education is always combined with academic teaching, but the challenge is to ensure that this character will be truly formed and implemented by students. (Narvaez & Lapsley, 2019). Likewise, with various student backgrounds, teachers face great challenges in delivering learning.

Looking from the religious side, based on the researcher's observation regarding the religious character of students at Madrasah Al-Muhibbin Melaka, Malaysia, it is still apparent that they have minimal knowledge and understanding in reading the Qur'an. This can be seen and proven from the learning that has been done, there are some students who are still hesitant in reading the Qur'an properly and correctly, the lack of awareness of students to learn to read the Qur'an when they are given time off by the head of the madrasah, the lack of perseverance and awareness of students to repeat memorization and review of the books that have been studied with the ustadz. Of course this has an impact on the character in their religiosity, so that guidance and habituation are needed through study activities, maulidan, yasinan, so that religious values are embedded in the students.

Thus, religious character is one of the characters that really needs to be developed in students, so that positive behaviors grow in accordance with Islamic teachings based on the Qur'an and Hadith. In developing this religious character, a habituation method is used. The habituation method is one of the methods that is considered effective in growing and developing religious character, this will be realized due to the habituation process in doing it every day.

RESEARCH METHODS

This research is a qualitative research. Qualitative research is a research that does not begin with theory, but begins from the field based on existing facts (G. Imam, 2013). The approach used is descriptive. Data collection techniques with observation, interview, and documentation processes. Data analysis techniques use the Miles and Huberman model, namely data reduction, data presentation and drawing conclusions. This research was conducted at Pertubuhan Kebajikan Al-Muhibbin Melaka 3, Jalan Asean 14, Taman ASEAN, 75250 Malacca. The location of the Pesantren Pertubuhan Kebajikan Al-Muhibbin Melaka is located in a Chinese complex.

RESULTS AND DISCUSSION

The religious character formed in the students of Al-Muhibbin Melaka can be seen from their good attitudes and nature because religious values are embedded in them. There are routine studies and readings of Ratibul Haddad, Wirdul Lathif, Yasin, and memorization of the Qur'an, so that their relationship with Allah is getting better and their relationship with fellow human beings is well established.

The habituation of religious study activities at Al-Muhibbin Melaka runs with discipline every day. These activities are applied in the lives of students in the madrasah environment and outside the madrasah environment with studies from outside with Ulama and Habaib. Therefore, these religious activities can shape the religious character of students, so that their character becomes better and makes the madrasah superior in exemplary morals and religious character. The religious attitudes that are instilled in Al-Muhibbin Melaka students through the habituation method include:

a. The Habit of Honoring Every Guest

Honoring guests is part of the Sunnah of the Prophet Muhammad SAW. This is as the saying of the Messenger of Allah (peace and blessings of Allah be upon him):

ضَيْفَهُ يُكْرِمُ فَ الْآخِرِ وَالْيَوْمِ بِاللَّهِ يَوْمَهُ كَانَ مَهْ

Meaning: "*Whoever believes in Allah and the Last Day, let him honor his guests.*" (HR. Bukhari).

Honoring is the same as doing a noble act to guests, the meaning of noble itself can be interpreted as respecting, doing, good actions, upholding and being polite, so the definition is behavior, noble actions and respecting and being polite to guests. (Edy, 2022). This is what is applied by the students at the Al-Muhibbin Malaka Virtue Organization by welcoming them with friendliness, speaking politely and politely, neatly arranging the sandals of guests who come, providing food and drinks and always providing assistance when there are guests who need help.

b. Habit of Smiling and Greeting

Spreading greetings and giving a smile to other people is a behavior ordered by Allah SWT and exemplified by the Prophet Muhammad. (Hasan Basri, 2023) Greetings contain the meaning of wishing each other well. Likewise, smiling at people aims to spread a sense of happiness which makes the heart calmer. And giving a smile to our brothers is also part of the alms we give to others as conveyed by Rasulullah in his hadith.

صَدَقَةٌ لَكَ أَخِيكَ وَجْهِهِ فِي تَبَسُّمِكَ

"Your smile in front of your brother (fellow Muslim) is (worth) charity for you"

This is what is always applied by the students who are in the Al-Muhibbin Malaka Charity Organization. So that everyone who sees them feels happy and pleased with their friendliness that radiates from the smiles and greetings they give.

c. Getting used to praying on time

When the prayer time has arrived, all students immediately rush to go to the mosque in the boarding school to perform congregational prayers. By leaving all learning activities and others. This is made a habit by the boarding school with the supervision carried out, so that the students are accustomed to praying on time and praying in congregation.

This is in line with what the Prophet SAW said in his hadith.

« وَفَتْيَهَا أَوَّلَ فِي الصَّلَاةِ » قَالَ أَفْضَلُ الْأَعْمَالِ أَيْ -وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى- اللَّهُ رَسُولُ سُنَّيْلَ قَالَتْ فَرْوَةَ أُمِّ عَنْ

From Umm Farwah, she said, "The Messenger of Allah *shallallahu 'alaihi wa sallam* was once asked, what is the best deed. He answered, " *Praying at the beginning of its time.* " (Narrated by Abu Daud no. 426. Shaykh Al Albani said that this hadith is *authentic*.

d. Habituation of Wirid

This Wirid habituation has become a routine activity for students studying at the Al-Muhibbin Malaka Charity Organization. With predetermined times, both after each prayer and at certain times, the reading of the wirid is carried out in order to shape the character of the students to be more religious. It is not uncommon for students and ustadz at the Al-Muhibbin Malaka Charity Organization to be invited by external parties to read wirid and prayers to families who have certain needs.

This is also the sunnah taught by the Prophet Muhammad. as was done by the Prophet and stated in one of his hadith, namely "When Rasullah Shallahu'alaihiwasallam finished his prayer, he asked for forgiveness three times. Al Walid, one of the narrators of the Hadith, asked Al Auza'i, "What about the editor of his istighfar?" "Astaghfirullah, Astaghfirullah, Astaghfirullah" replied Al Auza'i: "No one is underestimated except stupid people. Because Allah (Al Warid) will be achieved in the afterlife.

e. The Habit of Memorizing the Qur'an

Every educational institution, both formal and non-formal, must have a learning plan designed before learning begins. Similarly, the Al-Muhibbin Malaka Charity Organization has a learning plan based on memorizing the Qur'an. With a target program designed to complete memorization of 30 Juz and continue their studies abroad, one of which is Yemen.

So it is done by getting used to memorizing the Quran with a target given every day to submit memorization. Therefore, this habit forms the character of the students to always be close to the Quran and can complete their memorization targets. And this Quran memorization program is one of the leading and special programs for students who study at the Al-Muhibbin Malaka Charity Organization

CONCLUSION

Based on the results of the research and interviews that have been conducted, it can be concluded that forming the religious character of students through the habituation method is carried out in the first way, habituation that forms the religious character of students at the Al-Muhibbin Malaka Malaysia Goodness Organization. The first habituation carried out is by reading wirid routinely every night with students, ustadz and the general public. Which is done by reading Ummul Kitab and several other surahs as well as with qasidah poems that are read together.

Then the habit of being close to the Quran through routine activities of memorizing the Quran with mandatory deposits every day. This can make students more familiar with the Quran and more accustomed to reading the Quran at all times. Likewise, by honoring guests by speaking well and politely and being gentle to others, students are more friendly to the community and people who visit and come feel comfortable and calm with the habits that are applied in it. This habit is carried out with the aim of forming the religious character of students, so that when they are in the middle of society they can be well received and give a good impression both for themselves and for many people.

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