



Islamic Religious Development Model to Develop Students' Character at MAN 1 Mojokerto

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ABSTRACT

The Religious Development Model is very important to apply in madrasas to be able to develop the character of students by trying to educate, guide, practice, develop, and supervise students to form good personal character following Islamic teachings. Implementing a model of religious formation, it will greatly influence the formation of students' character, which requires special guidance to avoid character deviations. This research aims to analyze the implementation of the Islamic religious formation model at MAN 1 Mojokerto and to analyze the implications of the Islamic religious formation model for developing the character of students at MAN 1 Mojokerto. By using qualitative research and a case study approach. Data collection techniques use interviews, observation, and documentation. The data sources are informants who are directly involved in implementing religious activities, namely the head of the madrasah, the Religious Development Coordinator, Teachers, and Students. Results from this research: First, the implementation of the religious formation model at MAN 1 Mojokerto uses a structural and mechanical model with the religious formation activities implemented namely carrying out congregational prayers, Tablil, Istighosah, and Shalawatan, joint prayer, Tahfid Al-Qur'an, evening recitations, and activities to commemorate Islamic holidays. Apart from being carried out through the learning process in the subjects of Aqidah Akhlak, Fiqh, Skiing, and Al-Qur'an Hadith, religious formation is also carried out through extracurricular activities such as tahfidz, banjari, and remas (mosque youth). Second, the implications of the Islamic religious formation model for developing the character of students at MAN 1 Mojokerto include: a) The structural model has implications for strong Islamic character and exemplary educators with the emergence of religious character values, discipline and responsibility. b) The mechanical model has implications for developing attitudes of obedience and discipline, forming ethics and morals, strengthening social skills, forming a leadership spirit, and forming spiritual independence with the emergence of religious character values, honesty, discipline, hard work, tolerance, social care, friendship, feeling, curious, democratic, responsible, and independent in worship.

Keywords: *Development Model, Islamic Religion, Character*



INTRODUCTION

Religion is "Not Chaotic" which comes from Sanskrit and is taken from two syllables "A" which means No and "Gama" which means Chaotic; therefore, Religion is a rule that regulates humans so that they are not chaotic (Wiwik Anggranti, 2022). Islam is a religion that contains rules from Allah SWT taught by the Prophet Muhammad according to legal sources, namely the Al-Qur'an and Hadith for all mankind as a guide to life in this world and the hereafter. Of course, this requires religious guidance in carrying out the rules of Allah SWT with a guidance model so that mistakes do not occur in carrying out life.

Religious formation is very important because, with the development of these character values, humans can continue to improve their quality, understanding, and experience of Islamic teachings which can be used as a guide in their lives. In the process of developing the Islamic religion, educators continue to carry out processes to educate, direct, and provide provisions to students, so that they live following Islamic teachings with habituation. This habit is fostered directly by educators, *ustadz* and *ustadzah*. This is done to develop the character of students.

According to Agus Wibowo in Zubairi's book, the character is something that exists within oneself or an individual that causes people to have the character (Zubairi, 2022). Character is equivalent to morality, meaning that character refers to universal principles of human behavior which include human behavior in interactions with God, other people, the environment, and oneself. In the book, Islamic Character Education by Hilyah Ashoumi and Habil Syahril Character education is a crucial component in creating quality humans. Character education is not only about intellectual aspects but also about the formation of good moral and ethical values in individuals (Hilyah Ashoumi and Habil Syahril, 2023).

However, in reality, there are still many cases of deviations from character education in Indonesia, as evidenced by the many news stories about student brawls, drug cases, rape, murder, legal justice, and corruption cases (Farid Wajdi, 2018). Based on data from the Child Protection Commission, it was recorded that 62.7% of middle school teenagers in Indonesia were no longer virgins, there were also other results such as 93.7% of middle school and high school students who had kissed, 21.2% admitted to having had an abortion and 97% of teenager's High school and middle school have seen pornographic films (BEM REMA UPI, 2019).



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Apart from that, there were also brawls based on the results of research from the KPAI for the Jakarta, Bogor, Depok, Tangerang, and Bekasi areas regarding the number of brawls in 2012 which had reached 103 cases with the number of victims dying as many as 17 children and in 2018 brawls increased to 14 % of the 12.9% that occurred in 2017. The incident above occurred because students had not applied character values in the learning process for good and correct religious formation, even Islamic religious learning was still looked down upon by students.

The incident that occurred was because the religious formation was not good. So, it has a big impact on the decline in the character of students. With the increasing number of cases of deviant behavior and character of the nation's children, awareness is needed not only for students but also for teaching staff and government institutions. However, based on the results of observations, researchers found that there are state Madrasah Aliyah that have an Islamic religious formation model.

MAN 1 Mojokerto is one of the educational parts of Madrasah Mualimin, namely the Mambaul Ulum Education Foundation. Apart from providing formal education, MAN 1 Mojokerto also provides informal institutions. MAN 1 Mojokerto has 4 majors, namely Mathematics and Natural Sciences, Social Sciences, Language (IIB), Religion (IIK) and has superior programs, one of which is MA PK (Religious Program), SKS Program (Semester Credit System), MA Plus Skills, and the existence of Ma'had Putri Al-Hanafi, founded in 2014, this ma'had is an Islamic boarding school that offers tahfidzul Qur'an and teaching.

Based on historical facts, the Islamic religious formation model for developing the character of students at MAN 1 has only been running for a few years, namely in 2016, which apparently has had a significant impact on developing the character of students. As the results of the pre-research interview that was carried out during the researcher's first observation with the head of curriculum and religious formation coordinator. Therefore, it is very important to develop character in students by providing Islamic religious formation for each student so that things like the incident above do not occur which lack morals and ethics and so that the next generation does not have bad character. The quality of the younger generation will suffer if character education is not provided, so it becomes important and significant.



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Due to the problems described above, researchers are interested in conducting research with the theme of coaching to develop the character of students based on the religious coaching model with methods applied at the MAN 1 Mojokerto educational institution in the application and involvement of character formation as a form of effort to overcome the lack of character. students' Islam.

Thus, it is hoped that this article can provide guidance, experience and broad insight regarding the application and impact of religious formation with the model being implemented. This is also useful in helping PAI students and teachers to think more critically and be a guide in developing student character formation techniques, especially for students at MAN 1 Mojokerto and other institutions to realize character formation in students.

RESEARCH METHOD

Researchers used qualitative research and a case study approach in this research. The aim is to get a more in-depth picture of the application and impact of the Islamic religious formation model to develop the character of students at MAN 1 Mojokerto by using this type of qualitative research by trying to carry out a more in-depth descriptive data study which will be presented either as a report or as an illustration that leads to an analysis. Apart from that, researchers use a case study approach because they want to examine in detail the setting or subject, namely by focusing on one program, activity, or event, whether individual or group (Amir Hamzah, 2020).

It is important to note in the word case here that a case does not only mean that it is related to negative things, but also positive things if the thing is unique, specific, and has a stimulus (Amir Hamzah, 2019). This case study research used in this research aims not only to explain how and what the object under study is like but also to find out how and why this case occurred (Amir Hamzah, 2020). By collecting data through field observations, interviews with informants, and documentation.

Therefore, the researcher presents this article following the discussion of the Islamic religious formation model in madrasas or schools to develop the character of students. To study content, use specificity and a detailed approach. The collected data is then grouped into one by carrying out data reduction. Reducing data for researchers by summarizing, selecting



important things, focusing on important things, and looking for and analyzing trends. This makes the reduced data easier to understand and makes it easier to collect and, if necessary, search for further data by researchers (Sugiyono, 2018). Then the data is presented to organize and arrange the data in a pattern of relationships so that researchers can more easily understand it, identify any problems, and plan future work based on their understanding of the data and draw conclusions.

RESULTS AND DISCUSSION

Implementation of the Islamic Religious Development Model at MAN 1 Mojokerto

The Coaching Model is an effective effort to improve or develop and maintain the quality of something from a poor condition to a better one so that the goals meet expectations (Mei Ismatun and Alinurdin, 2023). The goal of religious formation is to preserve and advance social skills, religious practices, and religious knowledge. Then practice every activity that follows Islamic beliefs (Harmuni, 2016).

The Islamic religious formation model can then be understood as an effort or procedure that seeks to educate, guide, practice, develop, and supervise students to shape them into productive individuals while establishing moral principles that are following the Islamic teachings taught in The Koran and Hadith, as well as the teachings of the Prophet Muhammad SAW, outline the best way to uphold perfect religious values and fulfill material and spiritual needs.

In religious development for students, MAN 1 Mojokerto has a way to develop students' religious beliefs by inviting them, continuing to provide role models, and getting used to regularly and consistently instilling good morals in students so that their character is formed, because if we look at today's This is a moral crisis with many character deviations occurring. So, religious guidance is necessary and is carried out in stages, whether through forms of religious activities, learning processes, or extracurricular activities, the method of guidance is to use a model with methods in its application.

Researchers found that at MAN 1 Mojokerto in implementing religious formation there were forms Routine activities for implementing Islamic religious formation at MAN 1



Mojokerto includes a) Congregational prayer; b) *Tablil, Istighotsab, and Shalawatan*; c) Joint Prayer; d) *Tabfidz* Al-Qur'an; e) Evening Recitation; and f) Commemoration of Islamic Holidays (PHBI) to develop the character of students by using models of creating a religious atmosphere including; 1) Structural Model, namely the model of religious development activities determined by the school principal and guidance coordinator and 2) Mechanical Model, namely where the implementation of coaching activities prioritizes coaching in the moral/moral and religious/spiritual aspects of students based on theory according to Muhaimin.

Implications of the Islamic Religious Development Model for Development

Bearing in mind that adolescence is a period that is very vulnerable to negative things so special attention is needed, religious formation is a very important aspect in guiding, developing, and inviting students to develop good character. Where students have entered adolescence which is full of challenges and new things.

Religious formation in the family is not necessarily enough to form religious character, so religious formation is also implemented in schools or madrasas. Based on the findings of the data presented in Chapter IV, MAN 1 Mojokerto implements a model of religious formation for students with the coaching methods that are applied and provide a big influence or impact on the development of the community through coaching with positive changes to the student's character values, both morals and in worshipping Allah SWT, as well as towards fellow humans or other creatures.

This is as explained that character in the Islamic perspective according to Marzuki's opinion is the attitude or behavior of humans in carrying out activities related to Allah SWT (*hablum minallah*) and also towards fellow humans (*hablum minannas*), living creatures, and inanimate creatures (Marzuki, 2015). From the research conducted by researchers in the field based on the researcher's findings in the data presentation in Chapter IV, there are several impacts of implementing the religious formation model in routine guidance activities, namely:



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Table 1.
Religious Development Model at MAN 1 Mojokerto

Forms of Coaching	Coaching Model	Information	Implications of the Coaching Model
a. Congregational Prayers (<i>Dhuba, Fardu</i> , etc.) b. <i>Tablil</i> and <i>Istiqbosab, Shawalatan</i> c. Pray together d. Read and memorize the Qur'an e. Mandatory memorization: (Juz Amma', Yassin, Al-Waqiah, Ar-Rahman, Al-Mulk) f. Evening Recitation/Book Recitation g. Expressing creativity in activities to commemorate Islamic holidays	Structural	Implementation of Islamic religious development activities are implemented based on the policy of the madrasa head, supervisor or administrator which is based on the existence of regulations with the existence of a policy for implementing the Religious Development Program.	<p>Strong Islamic Character helps instill religious character to become honest, trustworthy, disciplined and responsible individuals in accordance with Islamic teachings.</p> <p>The example of educators is to help students understand and emulate correct religious practices, so that religious character emerges in students through religious practices.</p>
	Mechanic	Implementation of Islamic religious development activities that prioritize development in the moral/moral and worship/spiritual aspects.	<p>Developing an attitude of obedience and discipline, the emergence of character values of discipline, trustworthiness, honesty and responsibility.</p> <p>Formation of ethics and morals such as the emergence of characters of compassion, hard work, and respect for others.</p> <p>Strengthening social skills so that character values such as</p>



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			empathy, social care, cooperation, and tolerance emerge.
			Formation of a leadership spirit so that the character values of curiosity, hard work, democracy, and responsibility emerge.
			Formation of spiritual independence so that the character values of independence, honesty, discipline, and responsibility emerge.

This form of coaching is carried out using a habituation method that has been emulated or exemplified by teachers or coaches by providing encouragement, motivation, and supervision in the practice of religious activities after being given theory or teaching so that it can develop religious character in students. Where character refers to universal human principles which include the interaction of human behavior with God, other people, the environment, and oneself.

Based on the results of the data presentation, the coaching activities implemented at MAN 1 Mojokerto have a religious character with an attitude of Honesty, Discipline, Responsibility, Healthy Living, Creative, independence, Hard Work, Curiosity, Love of Knowledge, Love of Reading, National Spirit, love of the homeland, love of peace, respect for diversity, environmental and social care, democratic, respect for achievement, tolerant, friendly or unified, and aware of the rights and obligations of oneself and others.

These character values are based on the Ministry of Education and Culture, which contains 18 character values that are explained in Amirulloh Syarbini's book on Family-Based Character Education which has been prepared by the Ministry of National Education through the central curriculum research and development agency (Amirulloh Syarbini, 2016).



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In efforts to optimize religious formation through religious activities, through the learning process and extracurricular activities, guidance is carried out by integrating each activity with the values of Islamic education to develop the character of students. Such as religious values, discipline, mutual respect, and a sense of responsibility towards Allah SWT, towards fellow humans, and oneself. In every religious development, the emphasis is on getting students accustomed to practicing every teaching of the Islamic religion.

As for the implications of the religious formation model applied by Madrasas to develop the character of students, namely:

a. Structural Model

- 1) Strong Islamic character in religious activities such as the habit of performing *duba* and *fardu* prayers in congregation, that is, strong Islamic character helps instill religious character in students by learning to become honest, trustworthy, disciplined, and responsible individuals following Islamic teachings.
- 2) Example from Educators. This is very important because educators act as good role models in implementing Islamic teachings to help students understand and emulate correct religious practices so that religious character emerges in students through these religious practices.

b. Mechanical Models

- 1) Developing an Attitude of Obedience. With religious formation, it encourages students to be more obedient in carrying out worship and obeying the rules that have been set. So that the character values of discipline, trustworthiness, honesty, and responsibility emerge.
- 2) Formation of Ethics and Morals. This is certain, with religious formation, students are taught to develop ethics and morals that follow Islamic teachings, such as the emergence of the character of compassion, hard work, and respect for others.
- 3) Strengthening Social Skills. Through religious formation, students learn to develop social skills so that character values such as empathy, social care, cooperation, and tolerance emerge.



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- 4) Formation of Leadership Spirit. This provides space for students to develop a leadership spirit based on Islamic values, which they then apply in various aspects of life. So that the character values of curiosity, hard work, democracy, and responsibility emerge.
- 5) Formation of Spiritual Independence. With religious formation, students are not only nurtured but invited to develop an attitude of independence, namely an attitude of spiritual independence through the practice or habits of personal worship, self-reflection, and contemplation of the teachings of the Islamic religion. So that the character values of independence, honesty, discipline, and responsibility emerge.

Based on findings collected by researchers in the field. So, it can be concluded that the implications of the Islamic religious formation model at MAN not only strengthen the religious dimension of students, form strong character and integrity following Islamic values but also bring changes in the development of madrasas both in terms of quality and quantity.

According to researchers, the implementation of Islamic religious development activities at MAN 1 Mojokerto is good enough to develop students' character, especially religious character. It has been proven that many graduates can carry good character which has been implemented in madrasas. Apart from that, the community trusts MAN 1 Mojokerto, a state madrasah that can shape the character of its students into people with good morals, knowledgeable about worship, and religiously insightful.

CONCLUSION

After the researcher carried out an analysis of the data that the researcher had collected, the researcher concluded the findings based on the research focus, namely:

1. The model for Islamic religious formation for students at MAN 1 Mojokerto consists of two models: First, the model of structural, namely the implementation of Islamic religious formation activities which are implemented based on the policies of the madrasa head, supervisor, or administrator which are based on the existence of regulations and secondly, the mechanical model which is the implementation of Islamic religious formation activities which prioritizes guidance in the moral/moral and religious/spiritual aspects of participants. education such as performing a) congregational prayers, whether *fardu*, *dhuba*, *tabajud*, *hajad*, or *witr* prayers; b) *Tablil* and *Istighosaban*, *shalawatan*; c) joint prayer; d) reading



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and memorize the Al-Qur'an juz amma' and must memorize Surah Yasin, Al-Waqiah, Ar-Rahman, and Al-Mulk; e) evening recitation or recitation of the book; and f) commemoration of Islamic holidays. Meanwhile, the method used involves habituation in religious practice, for example, teaching or theory, supervision, and the importance of motivation.

2. The impact of religious formation on students' morals and worship towards Allah SWT and fellow humans so that a religious character emerges. Meanwhile, the implications of the religious formation model for students themselves include:
 - a) the structural model has implications for (1) Strong Islamic characters to become individuals who are religious, honest, trustworthy, disciplined, and responsible. (2) Educator's example to help students understand and emulate correct religious practices so that character grows in students. b) The mechanical model has implications for (1) Developing an Attitude of Obedience to become more obedient in carrying out worship and obeying the rules that have been set so that a disciplined character emerges. (2) Formation of Ethics and Morals to develop ethics and morals that follow Islamic teachings, such as the emergence of the character of compassion, hard work, and respect for others. (3) Strengthening Social Skills to develop social skills such as the emergence of the character of empathy, cooperation, and tolerance. (4) Formation of a Leadership Spirit to develop a leadership spirit based on Islamic values, which they then apply in various aspects of life, so that a responsible character emerges. (5) Formation of Spiritual Independence to develop an attitude of independence, namely an attitude of spiritual independence through the practice or habits of personal worship, self-reflection, and contemplation of the teachings of the Islamic religion, so that an independent character emerges.

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