



Islamic Personal Development Activities in shaping the Character of Students in Junior High Schools

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Abstract

This research is to produce graduates who are willing and able to carry out the commands of Allah and His Messenger, stay away from all the prohibitions of Allah and His Messenger, love their nation, and have adequate life skills according to their time. This research is field research using descriptive methods. Results The research is as follows: i) forms of developing students' Islamic character, namely, coaching by example, instilling disciplinary values, coaching by habituation, environmental conditioning, and integration-internalization. ii) forms of Worship Habits, namely, Tahfizh Quran, Dhuha Prayer, Reading Prayers Together, Carrying out Zuhr and Asr Prayers in Congregation and getting used to the Morning and Evening Recitation of Al-Ma'tsurat. iii) the form of Mahabbatul Quran, namely, Recitations of the Quran, Understanding the Quran and Tadabbur Quran iv) the form of Community Service, namely by getting to know the community more closely, improving the quality of relationships with the community and practicing critical thinking. in interacting and communicating with others. v) supporting factors consist of parental support, teachers who have been trained, all teachers are coaches and school culture. Meanwhile, the inhibiting factors are the personality characteristics of students, limited time because there are 2 curricula implemented, namely the National Curriculum and the Curriculum.

INTRODUCTION

Character education is a conscious and planned effort to internalize moral and ethical values so that they are reflected in the practice of good attitudes and behavior. Creating character is a necessity in an effort to face the various challenges of changing character currently faced (Atika et al., 2019; Efendi et al., 2022; Sanjaya & Juliana, 2023; Rosanawati et al., 2023). Character education aims to develop a person's ability to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly Fransori et al., 2019; Hidayat & Sukitman, 2020; Wahyuni et al., 2023).

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Decree of the President of the Republic of Indonesia Number 87 of 2017 has strengthened character education, which should be a reference and basis for improving the nation's morality. This expression contains the meaning that in fact activities organized by schools must refer to the goals of national education to shape character, identifying five main character values, which are interrelated to form a network of values that need to be prioritized for development, namely: religious values, nationalism, independence, mutual cooperation. cooperation, cooperation and integrity (Apriansah & Wanto, 2022; Melati et al., 2022; Muntaqo et al., 2022). Developing character values, according to Ki Hadjar Dewantara, namely exercising the heart or ethics; thinking or literacy; exercise of intention or aesthetics; and sports or kinesthetics. In character education there are 18 values including religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the country, respect for achievements, friendly/communicative, love of peace, like to read, environmental care, social care and responsibility (Samanhudi, 2021; Taher et al., 2023; Harahap et al., 2023).

Pentingnya tiga komponen karakter yang baik dikuatkan oleh Thomas Lickona, bahwa: Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. Good character consists of knowing the good, desiring the good, doing the good-habits of the mind, habits of the heart, and habits of action (Imawati, 2020; Sopiah et al., 2023). Based on the National Education System Law no. 20 of 2003, that the aim of national education is: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students so that they become human beings who believe and are devoted to God Almighty, have good morals. noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen" (Sujana, 2019; Abdullah, 2022; Abdullah, 2022).

Character education will only become mere discourse if it is not understood more fully and comprehensively in the context of our national education. In fact, character education that is understood partially and is not on target is actually counterproductive for the formation of students' character. A partial approach that is not based on a solid pedagogical approach that instills virtues in children will instead lead them to less moral behavior. So far, when we talk about character education what we are talking about is actually a process of instilling values which is often understood narrowly only in the classroom, and often this approach is not based on solid educational pedagogical principles (Ilham, 2019; Padly & Rahman, 2022; Nurdin, 2023). The development of students' character as intended in the national education goals can be realized through extracurricular activities which are one of the activities in the curricular program, that extracurricular activities can facilitate the development of students' potential through developing talents, interests and creativity as well as the ability to communicate and collaborate with other people (Kholifah, 2020; Rosidi, 2022).

Extracurricular activities are held with the aim of developing students' potential, talents, interests, abilities, personalities, cooperation and independence optimally in order to support the achievement of national education goals. Extracurricular activities at school include: Scouting, Science, Spirituality, Sports and Arts (Abidin, 2019; Wulandari et al., 2023). Implementing these extracurricular activities is a process of forming students' potential. Face-to-face learning in class has so far not been effective and efficient for students to be able to develop the affective and psychomotor aspects of students. Many of the competencies developed are centered on knowledge, memory and logical reasoning, so that educational success can only be obtained from students who are able to produce the learning materials provided, this can cause creativity to be hampered (Nurani et al., 2021; Saputro &

Darim, 2022).

Integrated Islamic School or abbreviated as is an implementation of the concept of Islamic education which is based on the Quran and As-Sunnah. combines the national curriculum with the curriculum formed by itself. developed the concept of general education with Islamic religious education. With this approach, implements that all aspects of the subjects applied at must be framed by Islamic law and have a message of Islamic values (Edison et al., 2021). The Indonesian Integrated Islamic School Network also regulates the implementation of extracurricular activities in student development standards, that students need other people to hone their social spirit, leadership spirit, cooperation skills, communication skills, leadership skills, and the ability to obey the rules set by the group. , whether written or not.

That in principle, character development of students is directed towards forming an Islamic personality, increasing participation and initiative of students to protect and develop themselves and their environment so as to avoid efforts and cultural influences that are contrary to Islamic values. The Indonesian Integrated Islamic School Network creates student development standards that cover domains (Indra, 2020; Rahman et al., 2022). Islamic Personal Development is a comprehensive Islamic education deepening program from elementary to high school levels with the support of the Indonesian Integrated Islamic School Network. This self-development program really focuses on developing student character, as can be seen in several series of daily, weekly, monthly and annual programs, all of which aim to educate all students to become students with superior character, based on the Quran and Sunnah as required by Islam.

Islamic Personal Development is one of the activities of the student personality development program which aims to strengthen the character of each individual by carrying out the agenda in accordance with procedures determined by the supervisor so that the values contained in Islamic religious education are easily applied by students. in everyday life (Soraya et al., 2024). Islamic personal development is an activity carried out by coaches in integrated Islamic schools, where coaches are provided with the curriculum or from the Islamic Personal Development program. Teachers who provide Islamic personal development are called coaches. The education quality team of the integrated Islamic school network has published several books as study guides for Islamic Personal Development. Educational activities and Islamic religious development in the form of recitations based on groups. Each group consists of a supervisor and 9-12 participants. is held regularly every week and continuously. A special program to develop students' character is important because there will be a week-long assessment of students' worship and attitudes. With this assessment of worship and attitudes, it is easier for supervisors to provide guidance to students (Siswati et al., 2018; Fauzan, 2020; Quran, 2023).

Through these Islamic Personal Development activities, we can bridge the development needs of different students, for example moral values, attitudes, abilities and creativity. For example, obeying worship, social activities, practicing noble morals and instilling Islamic values. Through this activity students can learn to develop communication skills, work together with other people and can build values and shape students' character. They also consciously said hello and kissed the hands of all the teachers they met as a form of respect, then they immediately performed ablution and performed the dhuha prayer. After finishing, the students immediately looked for their instructor to make a deposit to memorize the Quran.

In fact, during this phase of junior high school, bad behavior increases, if they are not treated properly, because their physical and mental health has grown and developed from an early age. The need to understand one's identity is important for a teenager, this need arises from within, but family, school and society often deny and

ignore it, even teachers at school often destroy the hopes and dreams of teenage students which causes teenage deviation (Baroroh, 2018).

Before implementing this Islamic Personal Development program, Alam Ar-Royyan Integrated Islamic Middle School also experienced a problem that lay in the students' personalities, such as: i) Lack of respect for teachers, ii) Lack of concern for friends and the school environment, iii) Lack of responsibility towards personal and class hygiene, iv) Lack of haste in carrying out fardhu worship and circumcision, v) Often late, vi) Generally violates the rules at school. However, after the Islamic Personal Development Program was held, there was a positive change, especially in the student's personality, he became better than before, especially in terms of his religion and his Islamic manners were strictly maintained. From the presentation by the Alam Ar-Royyan Middle School School Committee, information was also obtained that Islamic character formation is not only carried out in the classroom, but outside the classroom through the Islamic Personal Development program which is well known among parents under the auspices of which implements it. The findings of this research explain that through, coaches can develop the Islamic character values of their students. Because the role of a coach is not only to transfer knowledge, but also to educate students to become knowledgeable humans with noble character in accordance with the goals of Islamic education. As in the book, the role of the coach is apart from internalizing Islamic values in the souls of students, he also needs to integrate the values of religious teachings and science.

METHODS

This research is field research using a descriptive approach (Rozak et al., 2018; Tanjung et al., 2019; Saputra, 2022; Hadi et al., 2022). The data source in this research uses techniques snowball sampling. Data collection techniques using observation, interviews and documentation studies (Murniyetti et al., 2016; Kurniawan et al., 2019; Aryanti et al., 2022). Furthermore, the data that has been collected is then processed, and analyzed and concluded in a qualitative way regarding the implementation of Islamic personal development activities in developing the character of students at Islamic Junior High School Alam Ar Royyan Padang. Data sources in research use triangulation techniques (Engkizar et al., 2018; Hanum et al., 2022). The triangulation technique in relation to this research is to use an examination through sources. The validity of the data in this research is by compiling the research results (observations), compiling the data which is carried out to obtain accountable data.

RESULT AND DISCUSSION

Implementation of Islamic Personal Development that has been carried out at Islamic Junior High School Alam Ar-Royyan includes: First, worship habits. The research findings that the researchers obtained were that one of the processes in developing students' character is through habituation. Through Islamic habituation activities, students will eventually get used to Islamic character. The process of getting used to worship at Islamic Junior High School Alam Ar-Royyan includes: getting used to reciting tahfidz Quran every morning before starting anything by getting closer to kalamullah, getting used to starting everything by praying at least with bismillah, dhuha prayer, fardhu zuhur prayer and asahr together. 'ah and get used to Dhikr Al-ma'tsurat as a protective Dhikr that there is no power and effort except the help of Allah swt. Through this habituation, students will be trained and over time an Islamic character will be formed for participants. Just as children have the nature of imitating those closest to them to become figures they admire and imitate, coaches are included in this. The habituation process must begin and be instilled in students from the start. The potential of the human spirit of faith given by

Allah SWT must always be cultivated and maintained by providing correct habits in performing worship (*Sahibul Ibadah*). If the habit has been instilled, then the child will no longer find it difficult to worship, in fact worship will become a necessity for him (Idayanti & Khulailiyah, 2022; Agus, 2023).

In detail it can be illustrated that the implementation of such as Dzikir Al-Ma'tsurat Morning and Afternoon, Dhuha, and congregational prayer are done every day, but for Tilawah-Taahsin-Tafahum and Tadabbur are done on certain days in accordance with the curriculum structure carried out by the school. Apart from that, the habit of worship can also be seen from habits at school such as greetings in the morning, keeping ablution, midday prayers, noon and asr prayers in congregation, morning and evening dhikr (Al-ma'tsurat) which are carried out before and after learning that day, as well as the rabithah prayer at the end of that day's learning (Ahsanulhaq, 2019). The habit of daily worship is carried out by students and reported to the coaching teacher at each meeting week in order to form the habit of obedient worship. supervisors evaluate students' daily worship reports by providing appreciation for those who carry out their daily worship optimally and motivation for those who are still not optimal in carrying out their daily worship.

Second mahabatul Quran. Love and understanding of the Quran begins with improving students' reading in reading the Quran (Taahsin the Quran). During the meeting, all students read some of the Quran and then have their reading corrected or corrected by the coach, therefore the coach must have good the Quran competency (Rahman et al., 2023). At the end of the meeting, students were given the task of reading the Quran at home, which was adapted to their respective abilities, which aimed to train students' fluency in reading the Quran and at the same time as a habit in reading the Quran at home every day. Coaches explain the wisdom of the Quran verses that are read in order to provide an understanding of the Quran verses and explain their implementation in everyday life. Students become accustomed to reading and understanding the Quran verses through translations and from tafsir books. Teachers usually deliver material through several learning methods, including the lecture method, question and answer method, discussion method, demonstration method, experimental method, simulation method, practice method, and assignment method (Yafi et al., 2023). Apart from using the eight methods above, the learning process uses various means that can be used to realize the curriculum. Some of the means of implementing for students include meetings weekends, staying together (mabit), reciting the Quran, taahsin and tahfizh the Quran.

Third, community service. Community service is usually carried out by providing students with an understanding of the importance and the priority is to play an active role provide benefits to society. Followed by assignments to be active in the environment, for example mosque youth organizations, the Quran educational parks, Indonesian Independence Day competitions in the home environment, and activities other useful activities held in the community where the students are located. Apart from that, other activities that can be carried out to foster a spirit of caring or devotion to the community are raising funds and providing assistance when a disaster or calamity occurs in the community. The four supporting and inhibiting factors. According to the research findings obtained, the supporting factor for the Islamic Personal Development Program in instilling religious values of character, honesty and responsibility is parental support, which can be seen in students' willingness to follow the rules. carried out in schools. The education of students at school is of course handed over to teachers as educators, and the learning process is carried out in accordance with educational goals. However, in terms of achieving educational goals, the role and support of parents is needed. Apart from that, schools and foundations are also supporting factors in the implementation of Islamic Self

Development to instill Islamic character values. This is proven by the availability of teaching staff who are relatively young so it is easier to approach students.

Then it is also supported by routine habits held at school such as morning dhikr (Al-Ma'surat), strengthening class teachers at every morning assembly, midday sunnah prayers, congregational noon and asr prayers, tahsin tahfidz, assignments, distribution of cleaning pickets, and so on. With this habit, it is hoped that each student will become embedded in Islamic character, so that the goal of the Islamic Personal Development program is achieved in instilling character values. The results of the researcher's observations on students found that there were 4 students who were active, 2 students who only paid attention or were less active, and 3 students who were inactive. Of course, it is certain that students who are not active do not understand the material presented. So it is necessary for ustadz and ustadzah to develop strategies and methods used during the coaching program so that students can actively participate in the program and understand the material presented.

Apart from that, the limited time for implementing the program is also an inhibiting factor in the process of instilling character values because we remember that Integrated Islamic Middle School is a school that integrates the concept of Islamic education with general education. This requires more time than other public schools. However, the learning time provided by the Alam Ar-Royyan Integrated Islamic Middle School is very limited. The available teaching and learning activities start at 07.30 and end at 15.30 WIB. The time given for the weekly meeting which is an implementation of the Islamic Personal Development program is only two to three hours of lessons.

CONCLUSION

Based on the research conducted by the author, it can be concluded as follows: Firstly, the implementation of Islamic Personal Development in developing students' Islamic character is related to Islamic Character Development at the Alam Ar-Royyan Integrated Islamic High School, namely, coaching by example, instilling discipline values, coaching by habit, environmental conditioning, and integration-internalization. Second, the Implementation of Islamic Personal Development in the Habituation of Students' Worship is related to the Development of Islamic Character at the Alam Ar-Royyan Integrated Islamic Middle School, namely, Tahfizh Quran, Dhuha Prayer, Reading Prayers Together, Carrying out Zuhur and Asr Prayers in Congregation and getting used to Zikr Al -Ma'tsurat Morning and Evening. The three implementations of Islamic Personal Development in the students' Mahabbatul Quran are related to Islamic Character Development at the Alam Ar-Royyan Integrated Islamic High School, namely, Al-Quran Recitations, Quran Understanding and Quran Tadabbur. The fourth implementation of Islamic Personal Development in Community Service for students is related to Islamic Character Development at the Alam Ar-Royyan Integrated Islamic High School, namely by getting to know the community more closely, improving the quality of relationships with the community and practicing critical thinking in interacting and communicating with others. The five supporting factors and inhibiting factors in the implementation of Islamic personal development are related to the development of Islamic character of students at the Alam Ar-Royyan Integrated Islamic Junior High School, namely, the supporting factors consist of parental support, teachers who have been trained, all teachers are coaches of and school culture. Meanwhile, the inhibiting factors are the personality characteristics of students, limited time because there are 2 curricula implemented, namely the National Curriculum and the Curriculum.

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