

## FORMATION OF CHILD CHARACTER THROUGH RELIGIOUS CULTURE

**Miftahul Jannah**

Sekolah Tinggi Ilmu Quran (STIQ) Amuntai  
[Miftarifai40@gmail.com](mailto:Miftarifai40@gmail.com)

**Husin**

Sekolah Tinggi Ilmu Quran (STIQ) Amuntai  
[hafzihusinsungkar@gmail.com](mailto:hafzihusinsungkar@gmail.com)

**Wafiq Azizah**

Sekolah Tinggi Ilmu Quran (STIQ) Amuntai  
[wafiq@gmail.com](mailto:wafiq@gmail.com)

**Rizka Maulida**

Sekolah Tinggi Ilmu Quran (STIQ) Amuntai  
[rizkamaulida019@gmail.com](mailto:rizkamaulida019@gmail.com)

**Abdul Rashid bin Abdul Aziz**

Universitas Sains Islam Malaysia  
[rashid@usim.edu.my](mailto:rashid@usim.edu.my)

**Abstract.** Religious values are very important values in education, especially for strengthening the character of early childhood. Therefore, children are taught about character education so they can behave well. It is very important to shape the character of children through habituation methods in the family, school and environment. with this habituation, the character will grow and develop positively according to Islamic teachings. This study aims to describe the importance of religious values in the formation of children's character, its implementation and influence in everyday life, through religious habits such as praying in congregation, and as etiquette with peers, teachers, as well as parents. This study uses a descriptive qualitative approach obtained from interviews with teachers and madrasa heads, The research results obtained are the importance of instilling religious values in early childhood, related to the religious culture that is applied is the habit of praying

*Received February 07, 2022; Revised March 2, 2022; April 22, 2022*

\* Wafiq Azizah, [wafiq@gmail.com](mailto:wafiq@gmail.com)

Dhuha in congregation, morning Quran, following the commemoration of Islamic holidays. Whereas regarding Islamic character education through religious habituation is to apply religious habituation which is carried out every day as a process of forming children's character to behave noble, obedient to worship, honest, tolerant, care for the environment, responsible and become the foundation of faith for children, good character will emerge if religious values are getting stronger and more instilled in the child's environment, both in the family environment and the school environment.

Keywords: religious values, children's character, early childhood

## **BACKGROUND**

Since the passing of the National Education System Law No. 20 of 2003 concerning the Education system, which is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation and state.

Character education is needed as a solution to form a good personality for students. In terms, character education consists of two words, namely education and character.

Education is a lifelong process and the realization of self-development as a whole in the sense of developing all potentials in order to fulfill all human commitments as individual, social beings and as God's creatures. Meanwhile, character is the actualization of potential from within and the internalization of moral values from outside becomes part of his personality.

Character is also identified with ethics, morals/morality, and morals. These words are often equated with manners, morals, manners or manners. According to Williams, Russell T. & Megawangi in Triatmanto, character education is character education plus, which involves aspects

of knowledge (cognitive), feelings (feeling), and action (action). Thus, character education can be interpreted as an effort that is systematically and continuously designed to shape the personality of students so that they have knowledge, feelings, and actions that are based on the noble norms prevailing in society.

Moral decadence that occurs in various fields of public life is increasingly worrying, including moral decadence in educational institutions owned by students who do not reflect Islamic morality..(mawardi et al., 2021)

With regard to character education through religious culture in Raudhatul Athfal, it still needs serious study. Because, even though RA is a religious educational institution, there are still many problems in its implementation.(azmi, 2015)

Educational institutions as a forum for the formation of cultural values for individual students, have an important role in developing the personality of students with character. According to Kasali, as quoted by Muhaimin, et al, said that the values that are the pillars of the culture of schools/educational institutions can be prioritized on certain values, namely prioritized values include innovative, adaptive, hard working, caring for others. , discipline, honesty, initiative, togetherness, responsibility, sense of belonging, commitment to the institution, mutual understanding, the spirit of unity motivates and guides.(azmi, 2015)

RA Zahratunnisa Pinang Habang teaches and practices Dhuha prayers in congregation, with the aim that students can be motivated to always do it both at home and at school.(indana, 2022)

Discussing the implementation of religious culture, there are three parties that can support the formation of religious character, namely family, school and environment. First, the family. The family is the first education where children gain knowledge and understanding of religion from their parents, so that the education most children receive is within the family. It is understood that parents hold the key factors that can make children grow up with an Islamic soul. It also depends heavily on the formation of religious character, as well as the role of parents as the first eye opener for children in the household (Jamaluddin, 2013:37).

Second, the school. Education in schools should be integrated in all subjects and school activities. All teachers are obliged to pay attention to and educate students to have better morals. The main requirements that must be possessed by a teacher in developing the character of students are having good character, showing good behavior, and paying attention to students.

Third, the environment. The environment also has an important role because every student also lives in a society with various morals and characteristics, where if the environment has good morals, it is likely that the morals of the students will also be good, but on the contrary if the environment has bad morals, then it does not rule out it is likely that the morals of the students will be bad, (Sani and Kadri, 2016: 27).

## THEORITICAL REVIEW

### A. Definition of Religious Character

The concept of character education has actually existed since the time of Rasulullah SAW. This is evident from God's command that the first and foremost task of the Prophet is to perfect the morals of his people. The meaning of character is the same as the concept of morality in Islam, both of which discuss human behavior. Al-Ghazali explained that morality is an attitude that is rooted in the soul from which various actions are born easily and easily without the need for thought and consideration. soul primacy; how to get it and how to clean the soul that has been dirty.(ainiyah, 2013)

Prof. Suyanto, Ph.D. states that character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state..(rahmat, 2022)

Character is the psychological traits, morals or manners that distinguish one person from another. Religious is a character in relation to God. He shows that the thoughts, words and actions of a person are always based on divine values and religious teachings. So what is meant by

religious character is an act that instills the values of human behavior related to God Almighty.(Irmalia, 2020)

Character education is the process of providing guidance to students to become fully human beings with character in the dimensions of heart, mind, body, and feeling and intention.(fauzi & khoiriyah maulidatul, 2019)One of the personal development that can be done in schools is the development of religious culture.(aziz & masrukin, 2019)

Religious comes from a foreign language which means religion. Freezer defines religion as a belief that always changes and develops according to one's level of belief. Meanwhile, Jalaluddin in his book states that religion has the meaning of believing in God as the creator and maintainer of the universe, in the form of routine worship, and a condition of the soul or a way of life that reflects love for God, and behaves according to God's rules. It can be seen that being religious is an attitude that is embedded in a person's personality in embracing and carrying out the teachings of the religion he adheres to and applying it in everyday life as a form of faith and piety to God (Huda, 2019).(mahmudiyah, 2021)

Religius can be interpreted as a series of certain behavioral practices related to beliefs expressed by practicing religion as a whole on the basis of belief or faith in God and personal responsibility in the future.

Thus, it becomes clear that religious values are very important character-building values. A man of character is a man who is religious. Indeed, there are many opinions about the relationship between religion and religion. The general opinion states that there are not a few religious people, but they do not practice their religion properly. They can be called religious, but not or less religious. (aziz & masrukin, 2019)

The following are routine activities carried out by RA Zahrattunnisa Pinang Habang students every predetermined day.



Image 1. The habit of praying Dhuha in congregation



Figure 2. Morning prayer practice



Figure3. Follow the Maulidur Rasulullah activities

These religious activities are carried out with the intention of creating and familiarizing the religious culture of the students.(imail, 2018)

Religion as one of the values contained in cultural and character education, its implementation and implementation through a process.(rahayu et al., 2021)

### **B. Religious Character Values**

Religious character education is education that emphasizes religious values, such as worship values, jihad values, trustworthy values, sincere values, morals and discipline and exemplary. Religious character education generally includes one's thoughts, words and actions, always based on divine values or religious teachings. In indicators of the success of character education, indicators of religious values in the learning process generally include saying greetings, praying before and after studying, carrying out religious services, and celebrating religious holidays.

Specifically, character education based on religious values refers to the basic values contained in religion (Islam). We find many character values which are the basic principles of character education from several sources, including values originating from the Prophet's example which are embodied in his attitudes and daily behavior, namely shiddiq (honest), amanah (trusted), tabligh ( deliver transparently), fathanah (intelligent).

In relation to efforts to foster character education as a long-term development plan for 2005-2015, character education is placed as the basis for continuing the national development vision, namely "creating a noble, moral, ethical, cultured and civilized society based on the Pancasila philosophy.(suriadi, 2020)

According to Zayadi as a source of religious values that apply in human life is classified into 2 types, namely:

1. Divine Value

Divine values are values related to divinity or *hablum minallah*, where the essence of divinity is religion. The activity of instilling religious values is the core value of education. The most basic values are:

- a. Faith, namely an inner attitude full of trust in Allah SWT.
- b. Islam, as a continuation of faith, is an attitude of submission to Him by believing that whatever comes from God contains wisdom for goodness and an attitude of surrender to God.
- c. Ihsan, namely the deepest awareness that God is always present or is with us.
- d. Taqwa, namely the attitude of carrying out commands and avoiding the prohibitions of Allah SWT.
- e. Ikhlas, namely a pure attitude in behavior and selfless deeds solely for the sake of obtaining the pleasure of Allah SWT.
- f. Tawakkal, namely the attitude of always relying on Allah with full hope in Allah SWT.
- g. Gratitude, which is full of gratitude and appreciation for the favors and gifts that have been given by Allah SWT.
- h. Patience, namely an attitude that grows because of awareness of the origin and purpose of life, namely Allah SWT.

2. Insaniyah Value

Insaniyah values are values related to fellow human beings or *hablum minannaas*, which contain manners, along with the values included in Insaniyah values:



- a. Silaturrahmi is a relationship of love between people.
- b. Alkhuwah is the spirit of brotherhood.
- c. Al-Is is a balanced insight.
- d. Khusnu zan is kind to humans.
- e. Tawadhu is humility.
- f. Al-wafa is true promises.
- g. Trust is the attitude of being trusted.
- h. Iffah is an attitude full of self-esteem but not arrogant but still humble.
- i. Qowamiyah is the attitude of not being extravagant.(Irmalia, 2020)

Morals or character in Islam is the main target in education. This can be seen from the hadith of the Prophet which explains the virtues of moral education, one of which is the following hadith: "teach your children goodness, and educate them".(ainiyah, 2013)

Responding to the theory put forward by Koentjaraningrat related to cultural elements, Muhaimin explained that the strategy for developing a religious culture in the school community could

carried out at three levels, namely:

- a) The level of values adopted. At the level of adopted values, shared values are formulated religion that is agreed upon and needs to be developed within the school environment, henceforth a shared commitment is built among all school members, especially students towards development of agreed values. These values are vertical and horizontally. Vertical values are in the form of human relations or school members with Allah (habl min Allah), and horizontally in the form of human or citizen relations schools with each other (halb min an-nas), and their relationship with the natural environment around.
- b) The level of daily practice. At the level of daily practice, religious values that have This agreement is manifested in the form of attitudes and daily behavior by all residents school. Islamic activities are activities in madrasas that are aimed at to tradition positive behavior (akhlak al-karimah) of students which is based on Islamic teachings. That is, Islamic activities in madrasas are the embodiment of Islamic values believed to be madrassas in real life. In another understanding, religious activity (Islamic)

is an attempt by madrasas to translate and embody Islamic values into real behavior. Thus, religious activity is an attempt to translate as well realizing religious values into behavior, and this can be done through various means program of activities, both daily, weekly, monthly, and yearly activities.

c) Physical level or cultural symbols. At the level of cultural symbols, development what needs to be done is to replace cultural symbols that are not in line with the teachings and religious values with religious cultural symbols. Madrasa symbols are description of organizational values that are preserved and maintained in madrasas. Because, p these participate in shaping the religious atmosphere or environment in the madrasa (Muhaimin, 2009: 325-326).

## RESEARCH METHODS

This type of research is field research (ahsanul Khaq, 2019) (qualitative research method) (Pridayanti et al., 2022). The research was intended to identify a number of facts about strategies for forming a religious culture to improve children's Islamic character, through interviews and observations. (rahmawati et al., 2020) according to Sugiyono (2016: 1) "qualitative research is a research method used to examine the conditions of natural objects, where the researcher is the key instrument". The main objective is to understand a way of life from the point of view of the indigenous people and the point is to pay attention to the meaning of the actions of people's events, namely a research procedure that produces descriptive data. So this research focuses on the formation of children's character through religious culture. (azmi, 2018)

## RESULTS AND DISCUSSION

In everyday use, people usually synonymize the notion of culture with tradition. In this case, tradition is defined as the general ideas, attitudes and habits of the people that appear from the daily behavior that becomes the habits of the groups in that society.

The criteria for the realization of religious character can be seen when religious values are instilled in students, so that they have faith and devotion to Allah SWT and have a good personality among humans, as well as other creatures created by Allah SWT.(mawardi et al., 2021)

atmosphere creation *religious* is an attempt to condition the school atmosphere with religious (religious) values and behavior, to educate students to become human beings who have faith and are devoted to God Almighty and have noble character, it turns out that they cannot only rely on religious subjects which are only 2 hours of lessons, ( muhaimin, 2010: 59) but it needs continuous and sustainable coaching outside of religious learning hours both inside the classroom and outside the classroom or outside the school. In fact, harmonious and interactive cooperation is also needed between school members and the education staff in it.

In religious creation, schools are never part of the role and responsibility of a school principal. Because the first person who has the obligation to improve all things related to the school is the principal. Principals must be able to become innovators and have efforts to improve and create new rights in a religious atmosphere in the school they lead. In this case the principal plays a very important role in creating a religious atmosphere. The principal makes school policies to support the development of a religious culture.(rahnawati et al., 2020)

character is something that is not easy to form in a child, to form a good child's character it takes effort. Character cannot be developed quickly and immediately (instantly), but must go through a series of processes that are quite long, careful and systematic (Nurfalah: 2016). Character is a word that comes from the Latin which means "carved" (Rutland). But unlike that, the word character also comes from the Greek word "karasso" which means "blueprint", basic format, "print" like fingerprints (Koesoema A., 2010). So, character is something that has or has not been printed in the child that requires effort and process.

Good character formation is formed because children carry out various activities that lead to positive things according to predetermined rules. all activities carried out while at school or in the school environment are always based on religious values (wati, 2017). Religious as a foundation that is very influential on the robustness of children's morals as a provision for life according to the teachings contained in religious values.

This religious value is important for children, so that every action a child takes in his life reflects good behaviors. Character values must be based on values and rules originating from religion (Kosim, 2011). It is hoped that in the child's soul itself embedded various kinds of good character.(Pridayanti et al., 2022)

## CONCLUSIONS AND RECOMMENDATIONS

Based on research data obtained from observation, interviews and documentation field. With this the author can end the discussion about character building religious students with the habituation method at RA Zahratunnisa then can the following conclusions are drawn:

The character of students through habituation Formation of a child's Religious Character Through the Habituation Method at RA Zahratunnisa is very good, namely by instilling religious character values in religious culture, honest, hard work, friendly/communicative, environmentally friendly, disciplined, creative, national spirit, fond of reciting the Koran , prosperous and responsible. Even though the character of each student is different, it is not an obstacle for the teacher to guide and train his students to behave better.

Forms of habituation for the Formation of Children's Religious Character Through Methods

The habituation at RA Zahratunnisa is the habit of praying Dhuha in congregation, the habit of being disciplined, the habit of being honest, and getting used to the morning Al-Qur'an, and following the commemoration of Islamic holidays.(sonia et al., 2022).Islamic character education through religious habituation is one of the foundations for building a strong faith for children.(aziz & masrukin, 2019)

## **REFERENCE LIST**

- ahsanulkhaq, moh. (2019). Forming the religious character of students through the habituation method. *apaedagoga journal initiative*, 2(no.1), 7.
- ainiyah, nur. (2013). Formation of character through Islamic religious education. *al ulum journal*, 13(no.1), 30.
- aziz, misfaf abdul, & masrukin, ahmad. (2019). Religious culture in the formation of the character of students at Nganjuk Ulul Albab Middle School. *intellectual journal*, vol.9(no.3), 379.
- azmi, m. ulul. (2015). Implementation of character education through religious culture at Madrasah Tsanawiyah Mu'allimin Nahdlatul Wathan Pancor East Lombok. Malik Ibrahim State Islamic University Malang.
- azmi, m. ulul. (2018). Implementation of character education through religious culture in madrasahs. *journal of Islamic studies and education*, vol.1(no.1).
- fauzi & khoiriyah mauidatul. (2019). Implementation of character education through religious culture in developing students' soft skills at AR Rahman Kertosono. *At-tuhfah; Islamic studies journal*, vol.8(no.2), 3.
- indana, nurul. (2022). Dhuha prayer in improving morals at MI al-urwatul wutqo Jombang (analytic study of moral breeding due to the impact of a pandemic). *journal of tarbiyah*, vo.29(no.2), 89.
- irmalia, sepri. (2020). Formation of religious character through school culture at Slam Ta'alumul Hua Bumiayu Elementary School, Brebes Regency. *iain porwukerto*.
- ismail, risnawati. (2018). Implementation of religious culture in improving students' morals. *Journal of Islamic Education Management*, vol.6(no.1).
- Mahmudiyah, Awalyani. (2021). Formation of religious character in pesantren-based madrasah ibtidaiyah. *research and thought elementary school of isla journal*, vol.2(no.1), 3.
- Mawardi, Alim, Akhmad, & Hamat, Anung Al. (2021). Moral development program in Islamic spiritual activities at SMK Negeri 1 Gunung Putri, Bogor. *tarbawi research journal*, vol.6(1), 22.

- pridayanti, enok anggi, andrasari, ani conscience, & kurino, yeni dwi. (2022). The urgency of strengthening religious values on the character of elementary school children. *journal of innovation in original education*, vol.1(no.1), 43.
- rahayu, arum widhi, nuroso, harto, & prasetya, singgih adhi. (2021). Implementation of religious character education through the school culture of "congregational prayers." *journal of primary and secondary education*, 2(no.3), 434.
- rahmad, basuki revelation. (2022). Formation of religious character, discipline and responsibility through tahfidzul quran activities at SD Islam Roushon Fikr Jombang. *journal of Islamic education*, vol.18(no.2), 36.
- rahnmawati, fitriah, afifilloh, muhammad, & sulistiono, muhammad. (2020). The implication of religious culture in improving the religious character of students at MIN Malang City. *scientific journal of Islamic basic education*, vol.2(no.2).
- sonia, selly, nur, tajudin, & herdiana, yayat. (2022). The formation of students' religious character through the habituation method at MTs Al-Fathimiyah Karawang. *journal of basic education*, vol.6(no.3), 12.
- suriadi. (2020). School culture in cultivating religious character in madrasah tsanawiyah. *journal of Islamic education research*, vol.15(no.1), 169.