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Building of Religious Character in Muhammadiyah Elementary School on Tanjung Redeb, Berau, East Kalimantan

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Abstract. The development of religious character is an effort to bring awareness to students about divine behavior and social behavior. The occurrence of a character crisis in the current generation of the Indonesian nation makes the formation of religious character a necessity that must begin with basic education. This study aims to describe the reasons for the Muhammadiyah Tanjung Redeb Elementary School to instill religious character values to students, and the model of religious character formation conducted at the Muhammadiyah Elementary School in Tanjung Redeb. This research uses a qualitative approach to the type of case study. Research data were collected by observation, interview and documentation techniques, and analyzed by data condensation techniques, data presentation (display data) and conclusion drawing. Research results show that the inculcation of religious character values in SD Muhammadiyah Tanjung Redeb is based on psychological aspects that refer to the condition of learners' behavior, theological aspects that are based on Islamic religious teachings, and constitutional aspects based on state rules. Whereas the model of the cultivation of religious character values that are applied at SD Muhammadiyah Tanjung Redeb includes moral modeling (providing moral exemplary), moral knowing (providing moral knowledge), habituation (habituation), and moral acting (practicing morals) which are packaged in integrated programs. and sustainable. This research provides a thesis that religious activities that are packaged integrally, which are implemented through continuous habituation, will be able to shape the religious character of students effectively.

Keywords: Character Building; Religious

INTRODUCTION

Education is the foundation of hope to be able to develop and improve the quality of society in order to advance the nation's civilization (Raharjo, 2018; Subianto, 2013). A good national civilization can be realized if the next generation has a noble character (Aulia, 2016; Setiawati, 2017), namely a generation which is devoted to God Almighty, has moral, ethical, civilized, noble character and knowledgeable. Such a generation that

is aspired by the Indonesian people as stated in the National Education System Law Number 20 of 2003.

The ideals of the Indonesian people to create a quality generation as mandated in the National Education System Law Number 20 of 2003 have not been fully achieved. Observing the reality that occurs in generations in the current era of globalization is an irony for the Indonesian people. The reality of the loss of social values in generations, the occurrence of moral degradation (Kesuma, 2018), the birth of a materialistic generation, the birth of a hedonist generation, the birth of an apathetic generation (Siswanto, 2013; Wiyani, 2018) and the bullying generation (Cahyono, 2016). This is a reality that the Indonesian generation is currently experiencing a character crisis (Salahuddin, 2017).

Based on the explanation above, character is something that is important to be instilled in every generation. This is because character is a person's behavioral values related to the creator, fellow human beings, oneself and the nation which are implemented through thoughts, feelings, speech and behavior in accordance with religious, cultural, customary and legal norms (Salahuddin, 2017; Syamsul, 2013) To form this character in the current generation of the nation requires serious efforts, because character does not necessarily grow and exist in every individual but through refraction (Arifin, 2019).

One of the important characters to be instilled in the nation's generation, especially the Muslim generation, is to form a religious character which is manifested by introducing faith in Allah SWT, reading, writing and understanding, worship according to guidance, exemplary, and practicing Islamic teachings in the life of society, nation and state (Gunawan, 2017; Salahuddin, 2017). Besides that, it is forming behavior to be able to interact socially in community life based on religious values (Hamid, Hamdani, 2013; Tobroni, 2018).

Religious character is human behavior that makes religion a support in all aspects of life (Alivermana, 2014; Nurhadi, 2015), as well as an attitude and behavior that is obedient in carrying out religious teachings, tolerant in terms of worship and living in harmony with followers of other religions (Alivermana, 2014; Nurhadi, 2015; Tobroni, 2018). The formation of religious character explicitly aims to make the character of the next generation a strong generation physically and mentally (Arifin, 2019; Salahuddin, 2017). By forming a religious character means preparing a strong generation that is not limited to the intellectual dimension, but also touches on the spiritual and emotional dimensions. This is as commanded by Allah SWT in Surah An-Nisa/4: 9. Meaning *"And let those fear (Allah) those who, if they leave a weak offspring behind them, they fear for (their welfare). Therefore, let them be pious to Allah, and let them speak the truth"*.

Based on Presidential Decree No. 87 of 2017, there are three components of religious character formed, namely the first attitude of obedience in carrying out religious orders, the second tolerance of the implementation of other religions, and the third to live a life in harmony with adherents of other religions (Hidayah, Yayuk, 2018; Tobroni, 2018).

The effort to form a religious character should have started early (Salahuddin, 2017). According to M. Furqon Hidayatullah (in Wiyani) the most important phase in instilling manners, a sense of responsibility, caring, training independence, and training to socialize when the child is still at the age of 4–13 years (Wiyani, 2018). If viewed from that phase then most of the time is at the primary school level. This phase then became important for SD Muhammadiyah Tanjung Redeb that prioritizing the formation of religious character in its students is a must.

SD Muhammadiyah Tanjung Redeb is a charity in the field of education under the auspices of the Leadership of the Muhammadiyah Tanjung Redeb Branch. As a school located in the city center of Berau regency, East Kalimantan SD Muhammadiyah Tanjung Redeb aims for students to have a balanced ability between general science and religious science for the realization of students who are faithful, pious, virtuous, intelligent, superior and have environmental insight. The goal is in line with Ahmad Dahlan's hope that the goal of Muhammadiyah education is to realize a religious person, master the science of religion and general science, and become a person who has a socio-community spirit towards progress (Ali, 2016).

Therefore, the researcher is interested in conducting a study on the formation of religious character in SD Muhammadiyah Tanjung Redeb. The researcher's interest in SD Muhammadiyah Tanjung Redeb lies in the process of forming a religious character for its students, namely through religious activities that are programmed and mutually continuous and implemented continuously. But it should be noted that research on the formation of religious character is not the first research done. To maintain the originality of the research that the researcher did, the researcher will describe some previous research that is related to the formation of religious character.

Some studies show that the formation of religious character can be done through habits such as reading and memorizing the Qur'an, the habit of planting beliefs and obligatory prayers and sunnah (Nurhadi, 2015; Sulastini, 2019; Suryanti, 2018). Khotimah (2016) research shows that religious character values can be formed through the development of Islamic values, educational planning, implementation of teaching and learning activities, school habits through exemplary methods and habits as well as self-development, and evaluation.

Faiqoh (2015) in their research recommended that the formation of religious character should have mutually integrated components, namely, kyai as educators and role models, pesantren administrators as executors in the rules or regulations of pesantren, colleagues who have the same goal compete in memorizing the Qur'an, boarding schools or dormitories as a place to internalize the values of religious character, mushallah or mosque as a place to meditate, and the study of the yellow book as a source of knowledge about the values of religious character.

Cahyono (2016) in his research explains that using strategies such as teaching moral knowing, moral modeling, feeling and loving good, moral acting, advice, punishment, and habituation can form a religious character in learners. While Akbar (2021); Marzuki (2018), in their research describe that the implementation of religious character values in character education can be done through habituation in school and at home. It is further explained that in its implementation in addition to teachers, parents also have an important role in the education of the main character of supervision outside the school environment.

Furthermore, Ridwan (2018) in his research explained that the formation of religious character can be done by instilling the values of religious character based on religious education such as greetings, shaking hands, routine of reading asmaul husna every morning, praying, dhuha prayer, noon prayer in congregation, istighosah, and deepening Al Quran.

To complete the results of the above research, this study aims to answer the following questions: 1) Why SD Muhammadiyah Tanjung Redeb instill the values of religious

character to its students?; 2) how is the model of the formation of religious character done in SD Muhammadiyah Tanjung Redeb?

1. Understanding Religious Character

Etomologically, characters in Latin are called *kharakter*, *kharassaein*, and *kharax*, in Indonesian they are known as characters (Gunawan, 2017). Terminologically, according to Lickona, character is a set of knowledge/cognitives, attitudes, motivations, and behavior, and skills (Lickona, 2016). While the word religious has a relationship with the word religion in the form of a noun which means religion or faith in natural forces above humans (N. Safitri et al., 2018).

From the explanation above, it can be interpreted that the formation of religious character is the process of instilling religious character values by transforming religious understanding, motivating, and getting used to goodness to make students think, behave, speak, and behave socially based on religious values. So that students are realized who have divine piety, namely the relationship between individuals and Allah SWT and social piety, namely relationships with fellow humans.

According to Glock and Stark, an expert on religious psychology, to be able to know, observe, and analyze religious character in a person, one can go through five dimensions (Raharjo, 2018; N. E. Safitri, 2018), namely,

a. The belief dimension

That is the dimension that contains hope that holds fast to a theological view and acknowledges its truth. For example, believing in Allah SWT, with angels, believing in heaven and hell, and believing in Allah's provisions.

b. Religious practice

That is the dimension that includes religious practice (sharia) as a form of commitment to the religion that is one's belief. For example, the implementation of worship such as prayer, fasting, infaq, zakat, reading the Qur'an.

c. The experience dimension

That is the dimension that relates to one's feelings in living the experience in religious rituals. For example, the feeling of always being under the supervision of Allah SWT, the solemnity of a person when performing prayers, the spirit in carrying out Islamic religious orders, and the feeling of being afraid to do disgraceful acts.

d. Religious knowledge

That is the dimension related to knowledge about the basics of belief in religion. For example, being able to distinguish between good and evil, to be able to distinguish between commands and prohibitions, and to be able to sort out what is beneficial and unbeneficial.

e. The consequences dimension

That is the dimension related to the implications of the religious teachings he adheres to in everyday life. for example, behavior in social life in the school environment, helping behavior, being polite and courteous, mutual respect, respect, and tolerance.

According to Zubaedi, religious character is manifested in obedient attitudes and behaviors in carrying out the religious orders he embraces, tolerating the implementation of other religions, and living a life in harmony with adherents of other religions (Tobroni, 2018). Thus it can be understood that there are two core indicators of religious character that want to be achieved for learners, namely, divine piety and social piety. Divine piety is a behavior of a servant with his creator or *habluminallah*. While social piety is behavior that is related to fellow human beings or *hambluminannas*.

2. Religious Character Formation Model

Etymologically, the model is a pattern of something that will be made to achieve something desired. Terminologically, the model is meaningful as a conceptual framework that is used as a guide in carrying out activities (Faiqoh, 2015). The model is a pattern used by an educational institution to achieve a goal of implementing a religious character building program.

There are several models for shaping character, including religious character. According to Lickona, character can be realized systematically with the moral knowing model, namely teaching about good knowledge, about understanding related to faith, acting and behaving in accordance with religious teachings through reason, reason and logic; moral feeling model, namely the procedure for someone to feel and love a virtue that motivates them to always do good, where this can foster feelings of love, empathy and a feeling of need for good values through emotions, heart and soul; and the moral acting model, which is a habit of doing good which can train or familiarize students to always carry out activities that only have good values through behavioral and amaliah dimensions (Arifin, 2019; Lickona, 2016; Salahuddin, 2017). Meanwhile, according to Margustam, there are six models to form religious character, namely: habituation and cultivation, teaching good things/moral knowing, feeling and loving the good, good behavior/moral acting, moral modeling, and repentance (Cahyono, 2016).

The formation of religious character according to Madjid and Andayani can be done through the *tadzkiarah* model which includes: example, providing guidance, providing motivation, pure / instilling sincerity, habituation, giving advice, repetition, organization, and heart (Aeni, 2014)

|| METHOD

This research uses a qualitative approach with the type of case study research. The research was conducted at SD Muhammadiyah Tanjung Redeb, Berau, and East Kalimantan. The subjects in the study consisted of the principal, vice principal, teachers, committee chairperson, and several students of SD Muhammadiyah Tanjung Redeb. For data collection, researcher uses observation, interview, and documentary techniques; while for data analysis, researcher uses the interactive technique of Miles, Huberman and Saldana by going through the stages of data condensation, data display and drawing conclusions. As for testing the validity of the data in this study, it is carried out using source and time triangulation.

|| RESULT & DISCUSSION

From the results of observation, interview, and documentation conducted by researcher, the following results are obtained:

1. The reasons for SD Muhammadiyah Tanjung Redeb to Instill Religious Character Values.

The inculcation of religious character values is an important focus for SD Muhammadiyah Tanjung Redeb. This is based on the reality of students at SD Muhammadiyah Tanjung Redeb, namely there are students who cannot read the Qur'an, there are students who do not know how to read and pray, lack of empathy, lack of mutual respect, and lack of ethics in social. In his interview with the researcher, Waka Ismuba said:

The reason for SD Muhammadiyah Tanjung Redeb instilling religious character values is to see the condition of students in the current era, many problems are found, such as erosion of moral values, reduced sense of sensitivity or empathy, reduced politeness and courtesy, there are students who cannot read al-Qur'an. Qur'an, there are students who can not or know the reading of prayers, there are students who do not understand ethics in socializing. This problem makes SD Muhammadiyah Tanjung Redeb very concerned about inculcating the values of its main character, namely religious character.

The reality of the existence of students at SD Muhammadiyah Tanjung Redeb who have not been able to read the Qur'an, do not know how to read prayers and lack a sense of empathy and ethics in socializing, this is also conveyed by Islamic religion teachers through interview:

There are still some students who cannot read the Qur'an, do not know how to recite prayers, lack empathy and ethics. This is because of the different backgrounds of students. So this is one of the reasons for SD Muhammadiyah Tanjung Redeb to instill religious character values into students.

Furthermore, the reason for SD Muhammadiyah Tanjung Redeb to instill religious character values in its students is based on the background of the school based on Islam. As a school based on Islam, the behavior of students is a separate benchmark for schools. Therefore, schools are fully aware that in shaping the religious character of students, they should not be lame or only focus on certain aspects. This is as stated by the head of SD Muhammadiyah Tanjung Redeb during an interview as follows:

SD Muhammadiyah Tanjung Redeb is a school based on Islam since its establishment and has been committed to instilling religious character values. So the concern for schools is how these students can reflect their behavior or daily activities in accordance with the teachings of Islam, namely the Qur'an and Sunnah. With a note not to leave or ignore other general science education.

Based on the reality of students and as a school based on Islam, the commitment of SD Muhammadiyah Tanjung Redeb in instilling the values of religious character in students has been stated in the vision of SD Muhammadiyah Tanjung Redeb, namely the vision of realizing a Muslim personality who is smart (intelligent, creative, superior). , have a noble character) and are environmentally friendly. As stated by the deputy head of the curriculum through interview:

Seeing the condition of the students and the background of SD Muhammadiyah Tanjung Redeb which is based on Islam. So instilling the values of religious character has become the commitment of SD Muhammadiyah Tanjung Redeb. We formulate this form of commitment in the school's vision, namely the realization of a Muslim personality who is smart (intelligent, creative, superior, has a noble character) and is environmentally friendly.

The next reason is as a form of commitment to instilling the values of the religious character of SD Muhammadiyah Tanjung Redeb applying two curricula, namely the 2013 curriculum and the local curriculum (Muhammadiyah specific curriculum) which is commonly referred to as *al-Islam Kemuhammadiyah* and Arabic (Ismuba). This is according to the results of interviews with the principal and the deputy head of the curriculum SD Muhammadiyah Tanjung Redeb which are carried out separately as follows:

The concentration of SD Muhammadiyah Tanjung Redeb in the formation of religious character can be seen from the learning activities at SD Muhammadiyah Tanjung Redeb which use two curricula, namely the 2013 curriculum and the Ismuba curriculum. Where it can be seen that the 2013 curriculum really emphasizes character learning, one of which is

religious character. This is the same as the goal to be achieved from the Ismuba curriculum, namely to create people who are religious, pious and have good morals and have a social spirit.

In addition, based on the results of interviews with school principal, the implementation of inculcating religious character values at SD Muhammadiyah Tanjung Redeb is a form of embodiment of the ideals of the Indonesian nation as stated in the National Education System Law number 20 of 2003, Minister of Education and Culture of the Republic of Indonesia Number 20 of 201 concerning PPK, educational goals Muhammadiyah and the vision and mission of SD Muhammadiyah Tanjung Redeb. The following is the information given by the head of SD Muhammadiyah through interview:

The inculcation of character values, especially religious characters, is carried out by SD Muhammadiyah Tanjung Redeb as a form of embodiment as mandated by the education law and regulations of the minister of education. And in particular, because SD Muhammadiyah Tanjung Redeb is a school owned by Muhammadiyah, the instilling of religious character values in students is a manifestation of Muhammadiyah's educational goal.

2. Model for Inculcating Religious Character Values at SD Muhammadiyah Tanjung Redeb.

Observation made by researcher at SD Muhammadiyah Tanjung Redeb shows that there are activities to inculcate religious character values at SD Muhammadiyah Tanjung Redeb through 5S cultural activities (smile, greeting, greeting, politeness, and courtesy), dhuha prayers, midday prayers, and congregational Asr prayers, implementation of al-Qur'an education (TPA), prayer activities before and after carrying out activities, memorizing muraja'ah activities, tahfidz Qur'an juz 30, moral development, *infaq* habituation, market day activities, *hizbul wathan* (HW) extracurricular, the sacred site extracurricular, and social service activities. This is confirmed by the explanation of the Head of SD Muhammadiyah Tanjung Redeb during the interview as follows:

The school has several routine activities that are carried out in terms of inculcating religious character values, namely 5S culture (smile, greeting, greeting, politeness, and courtesy), dhuha prayer, midday prayer, and Asr prayer in congregation, implementation of the Qur'an education (TPA), prayer activities before and after carrying out activities, memorizing muraja'ah activities, tahfidz Qur'an juz 30, moral development, infaq habituation, market day activities, hizbul wathan (HW) extracurricular activities, sacred sites extracurricular activities, social service activities, mabit activities, and Ramadhan boarding school.

Furthermore, the waka of the curriculum also stated that SD Muhammadiyah Tanjung Redeb has several activities in the implementation of inculcating religious character values other than through learning activities that are intracurricular, namely through extracurricular programs made by the waka curriculum, ismuba and student affairs. The following is a statement of the results of the interview with the the deputy head of the curriculum:

The inculcation of religious character values carried out in schools is not only through learning activities that are intracurricular but also inculcated through several extracurricular programs made by the deputy principal. Such as moral development programs, TPA, Tahfidz, murajaah, social services, infaq, market day, Hizbut Wathan, sacred sites, persami, mabit and Ramadhan boarding school.

According to the principal of SD Muhammadiyah Tanjung Redeb, the programs made by the deputy principals are designed to be mutually integrated or mutually sustainable with one another. Such as the TPA program which is related to the tahfidz Qur'an Juz 30 program, the implementation of prayers, the habit of praying before and

after carrying out activities and *muraja'ah* where the basic thing for SD Muhammadiyah Tanjung Redeb for students is to be able to read the letters of the Qur'an. Other mutually sustainable programs are moral development activities. This is also related to the 5S cultural program (smile, greeting, greeting, politeness, and courtesy), and market day etiquette in bermulah; and the next program is a Friday *infaq* activity which is continuous with social service activities. The following is a statement of the results of interviews with the principal:

Every program created to instill religious character values in students at SD Muhammadiyah Tanjung Redeb has been designed to be integrated with one another. It is intended that the programs created can be carried out continuously and truly effectively. Like the TPA program, apart from so that students can read the Qur'an, on the other hand, this is carried out to support the tahfidz Qur'an Juz 30 program which is then strengthened by the murja'ah program and to help students know how to read prayers and daily prayer.

Based on the results of interview, the process of inculcating religious character values in students at SD Muhammadiyah Tanjung Redeb is carried out by means of teachers providing examples, understanding to students, teachers teaching about positive values, teacher always provides motivation to foster feelings that encourage students to always do positive things, the teacher accustoms students to carry out positive activities. This is conveyed by the head of SD Muhammadiyah Tanjung Redeb through an interview as follows:

In practice, the cultivation of religious character values begins by giving good examples to participants and then providing knowledge or understanding first, so that students can understand and sort out what can be done and what cannot be done, secondly, by motivating students to continue motivated and embedded in their souls about the values of religious character, and then the teacher invites students and familiarizes them to carry out activities that are positive and related to the values of religious character.

Furthermore, the results of the research on inculcating religious character values at SD Muhammadiyah Tanjung Redeb through 5S culture (smile, greeting, greeting, politeness, and courtesy) by teaching, familiarizing and instilling adab values in social behavior in everyday life are expected to be embedded in values. -the value of religious character to students. The 5S culture (smile, greeting, greeting, politeness, and courtesy) has now become a habituation activity at SD Muhammadiyah Tanjung Redeb. Based on observations, it can be seen that the students of SD Muhammadiyah Tanjung Redeb when meeting with the teacher always give greetings and shake hands. This behavior shows that there is a process of exemplary and habituation given by SD Muhammadiyah Tanjung Redeb teachers to students. This 5S cultural activity is instilled in students since students enter the school gate that every morning before learning hours start, the teachers of SD Muhammadiyah Tanjung Redeb are scheduled to receive and greet students at the entrance to SD Muhammadiyah Tanjung Redeb. When students arrive, the teacher greets with a smile, greets, shakes hands and greets each student at SD Muhammadiyah Tanjung Redeb. The results of interviews with school principal are as follows:

The 5S culture (smile, greeting, greeting, politeness, and courtesy) at SD Muhammadiyah Tanjung Redeb is implemented by setting an example and habituation. As teachers do that every morning when students come, the picket teacher is at the gate to welcome students who come with 5S culture.

Furthermore, from the results of observation, it is found that there is an activity of planting religious character values which is carried out at SD Muhammadiyah Tanjung Redeb, namely the dhuha prayer activity which is carried out before the first lesson

begins. In addition to the dhuha prayer, the midday prayer and the asr prayer are also habits that are carried out in congregation by students. The implementation of congregational prayers has become a routine activity carried out by students of SD Muhammadiyah Tanjung Rede so that it is embedded in students to always pray in congregation. This is in line with what was expressed by the teacher of al-Islam through interview as follows:

Every day students are always accustomed to carrying out the Duha prayer, Zuhur prayer, and Asr prayer in congregation which are carried out in their respective classes. The implementation of this congregational prayer is an effort so that students get used to and get used to carrying out obligatory and sunnah prayers every day.

Further information regarding the implementation of congregational prayers, researcher obtains through interview with Salsabila MK, fifth grade student based on her statement that every day she and her friends always perform the dhuha prayer, zuhur prayer and asr prayer in congregation at school. The implementation of congregational prayers has become a habit for students, this is because school has familiarized themselves with the schedule and besides that, teachers of SD Muhammadiyah Tanjung Redeb always accompany and guide the implementation of congregational prayers. Here is the description:

Every day while at school, we always pray together such as the dhuha prayer, zuhur and asr as scheduled. Every prayers, the teachers always supervise and guide.

A further explanation from Waka Ismuba that in addition to getting used to praying together, the form of guidance carried out by teacher of *al-Islam* and *Kemuhammadiyahahan* SD Muhammadiyah Tanjung Redeb is to teach prayer readings and model movements in prayer. This activity is carried out as a form of basic knowledge given to students because there are still some students of SD Muhammadiyah Tanjung Redeb who are not fluent in reading prayers and are still not precise in their prayer movements. The activity was carried out by teacher of *al-Islam* and *Kemuhammadiyahahan* SD Muhammadiyah Tanjung Redeb with the aim that students can understand the readings and prayer movements correctly and can be applied by students when praying. This is conveyed by Waka Ismuba as follows:

So that students can know the readings and procedures for praying, apart from the habit of praying together, students are also guided by teacher of al-Islam and Kemuhammadiyahahan about reading prayers and praying procedures. This is done so that there are students who have not been able to read prayers and the procedures for praying.

Furthermore, based on the results of the study, it shows that TPA activities carry out after the dhuha prayer at SD Muhammadiyah Tanjung Redeb. This program aims to guide students to be able to read the Qur'an properly and correctly. Because previously there were some students at SD Muhammadiyah Tanjung Redeb who were not fluent in reading the Qur'an and there were students who were not fluent in reading Iqra. This is based on the results of interviews with TPA teacher as follows:

The implementation of the TPA is an activity that is carried out from Monday to Thursday every morning after the dhuha prayer. The implementation of the TPA program as an effort for SD Muhammadiyah Tanjung Redeb, so that students can read the Qur'an properly and correctly. This is because there are some students who are not fluent in reading the Qur'an and are not even fluent in reading Iqra. The implementation of the TPA is also an effort to support the flagship program of SD Muhammadiyah Tanjung Redeb, namely Tahfidz Qur'an juz 30.

The fact that there are students who are not fluent in reading the Qur'an, according to Waka Ismuba, it occurs because students environment at their home do not participate in TPA activities, this is different from students who take part in TPA activities outside the school environment who can read the Qur'an. Therefore, through the TPA program which is carried out at 07.30 - 08.05 at school, the aim is to guide students to be able to read the Qur'an with good and correct recitation of TPA in schools, so that teachers of TPA, Waka Ismuba and teachers of SD Muhammadiyah Tanjung Redeb can control the development of students in reading the Qur'an.

Further information from the results of the interview with the Waka Ismuba that the holding of TPA activities at SD Muhammadiyah Tanjung Redeb currently has an impact on increasing almost all students being able to read the Qur'an properly and correctly. He says:

The TPA activity which is held at SD Muhammadiyah Tanjung Redeb has a good impact on students. For example, students who have not been able to read the Qur'an are now mostly able to read the Qur'an and for those who are able to read the Qur'an, the presence of a TPA at school can help improve their reading.

Further information the researcher obtained from the results of interviews with M. Naabil Aflah Masdar, fifth grade students, revealed that so far these students had learned to read the Qur'an through TPA activities carried out at SD Muhammadiyah Tanjung Redeb. He says:

By holding TPA in school, I feel that it is helpful to be able to finish memorizing the Qur'an Juz 30. Because previously I did not attend TPA outside school.

Furthermore, regarding the TPA program, the principal reveals that the implementation of TPA at SD Muhammadiyah Tanjung Redeb is very helpful for parents, especially in terms of fostering the Qur'an. Here is the statement:

The existence of the TPA program at SD Muhammadiyah Tanjung Redeb is welcomed by the student guardians, considering that apart from schools that implement full day schools, there are guardians who have employee or entrepreneurial status. So that the existence of the TPA program according to the student guardians are very helpful in fostering students in reading the Qur'an.

According to the head of committee SD Muhammadiyah Tanjung Redeb, the activity is very helpful for the parents. Because according to him, some students when they arrived home and felt tired due to full activities at school make students feel tired to attend TPA outside of school. Another reason is that there are parents who have heavy work outside the home, so that control over students in TPA activities is considered less than optimal. Therefore, the existence of TPA activities at SD Muhammadiyah Tanjung Redeb is very helpful for parents in guiding students, especially in reading the Qur'an. This is as expressed in the interview as follows:

TPA program carried out by SD Muhammadiyah Tanjung Redeb is very helpful for the guardians of students in addition to deepening and facilitating the reading of the Qur'an, on the other hand, it can also maximize the time of students diving in school. Apart from that, for student guardians who have solid activities outside the home, this TPA program is very helpful in fostering reading the Qur'an for students.

Regarding the implementation of TPA at SD Muhammadiyah Tanjung Redeb, the principal said:

TPA program has a great impact on the implementation of the Tahfidz Qur'an Juz 30 program. The TPA Qur'an Juz 30 program is a mandatory program that must be followed by all students at SD Muhammadiyah Tanjung Redeb. Through this program, it is intended that

when students graduate from SD Muhammadiyah Tanjung Redeb memorize the Qur'an juz 30. The material in Tahfidz Qur'an juz 30 is arranged according to the level of the class, namely, class one from Surah An-Naba, class two from An-Naziat to Surah Ab-basa, the third grade of Surah At-takwir to Al-Insyiqah, the fourth grade of Surah Al-Insyiqah to Al-Fajr, the fifth grade of Al-Fajr to Al-Humazah, and the sixth grade of An-Naba to An-naas. In addition to implementing TPA to support the tahfidz juz 30 program, Waka Ismuba also integrates it with the muraja'ah program as an effort to maintain and strengthen the memory of the surahs that have been memorized by students.

According to Waka Ismuba, before TPA program at SD Muhammadiyah Tanjung Redeb conducted, there were many students who did not reach the memorization target set by Waka Ismuba and Tahfidz teachers. Based on the results of the evaluation, one of the causes of students not achieving the memorization target is that they are not fluent in reading the Qur'an and the lack of repetition of memorization. However, after the existence of the TPA program at SD Muhammadiyah Tanjung Redeb, it greatly affected the achievement of students' memorization of the predetermined target. The following is a description of the results of the interview:

Previously, TPA program for SD Muhammadiyah Tanjung Redeb had implemented the tahfidz Qur'an juz 30 program but in practice many students did not reach the target of memorizing. After being evaluated, several factors became obstacles, namely the presence of students who had not been able to read the Qur'an and were not able to repeat rote memorization.

The next activity that researcher obtained at SD Muhammadiyah Tanjung Redeb is the habit of praying before and after carrying out activities both inside and outside the classroom. The habit of praying before and after activities aims to instill in students that every activity carried out must be intended for Allah SWT and as an awareness that all forms of activity are always under the supervision of Allah SWT. As revealed by the teacher of al-Islam through interview:

In every activity, both before and after learning activities and in addition to learning activities, students are always taught and accustomed to praying. This is intended, so that students are a form of reminding that in every activity carried out, they are always under the supervision of Allah SWT.

The result of the next research is the activity of planting religious character values through *muraja'ah* activities. This *muraja'ah* habituation is applied to support the implementation of the tahfidz Qur'an juz 30 program. The following is a statement from Waka Ismuba:

Based on the achievement of the target of the tahfidz Qur'an juz 30 program which has not been maximized, one of which is the lack of students repeating their memorization, the school develops a rote muraja'ah program. Muraja'ah time is done every day, namely by dividing the time in the morning, afternoon and evening before going home from school.

The benefits of the *muraja'ah* program are also felt for students of SD Muhammadiyah Tanjung Redeb based on interviews with Nailah Bilqis Assilat, fifth grade students and Rizki Banu Farrazta, sixth grade students who are conducted separately, they say that:

The existence of muraja'ah activities that are routinely carried out at school every morning, afternoon and evening can help remember and strengthen memorization, so that it is not easy to forget because it is always repeated every day.

Furthermore, the *tahfidz* teacher revealed that currently there are several students who are in fifth grade who have completed tahfidz of the Qur'an chapter 30 and are continuing their memorization to chapter 29. According to the *tahfidz* teacher this is an

indicator of the success of the tahfidz program juz 30 implemented at SD Muhammadiyah Tanjung Redeb. Here is the statement:

With the continuity of the TPA program, Muraja'ah and Tahfidz Qur'an chapter 30 have a good impact on the achievement of student memorization, even now there are some students in fifth grade who have completed memorizing chapter 30 and are continuing to chapter 29.

Furthermore, the activity of planting religious character values at SD Muhammadiyah Tanjung Redeb is through *infaq* activities which are routinely carried out every Friday. Every Friday, after carrying out gymnastics or leisure walks or moral development, the teacher directs students to donate, namely the teacher prepares an *infaq* box in front of the SD Muhammadiyah Tanjung Redeb office, which students take turns putting their *infaq* money into the box provided. Based on information from teacher of al Islam at SD Muhammadiyah Tanjung Redeb, the application of this *infaq* did not necessarily run as it is now. The implementation of the *infaq* program at the beginning of the start of many students who were not used to giving *infaq*. This is because there are some students who are given pocket money by their parents enough to buy food, some are not given pocket money by their parents and some are not used to donating. After being routinely given understanding at every meeting, either through moral development, on the sidelines of teaching and learning activities and through routine efforts made by SD Muhammadiyah Tanjung Redeb teachers to familiarize students with giving *infaq*, gradually students have the habit of giving *infaq*. The following is the explanation of the teacher of al-Islam:

Infaq activity is always routinely carried out every Friday. The implementation of the Friday infaq program aims to provide habituation to students to always share with others. Although in the initial implementation they did not participate for various reasons, such as some who were not used to it, some only had mediocre pocket money and some were not given pocket money by their parents. But slowly by continuing to get used to it now almost all participate in Friday infaq activities.

Furthermore, the results of an interview with Meiritsya Cahya Dewi, a fifth grade student regarding *infaq* activities, she revealed:

The first time there was an infaq program on Friday, she did not participate in infaq because the pocket money given by her parents was only enough to buy food. However, after routine infaq activities are currently carried out, she always reminds parents to increase their pocket money, so she can donate.

The next activity is buying and selling activities carried out by students of SD Muhammadiyah Tanjung Redeb which is then called market day activity. Market day is a program that is routinely carried out by SD Muhammadiyah Tanjung Redeb every Friday. The implementation of market day is carried out alternately, namely each class that is scheduled to bring goods in the form of food and then students who are accompanied by class teachers sell these goods in the places provided. The purpose of implementing market day is to provide learning to students about bermuamalah and fostering a social spirit in the students of SD Muhammadiyah Tanjung Redeb. In line with what was expressed by the deputy head of student affairs as follows:

Market day is a program carried out at SD Muhammadiyah Tanjung Redeb which is routinely carried out every Friday as a form of learning for students in buy/sell and the process of growing a social spirit. In general, the implementation of market day for each class that gets a schedule in turns to bring food items for sale, although sometimes there are some students in the class who take turns, some do not. In the sales process, students are accompanied by a

class teacher and the sales proceeds are given to students according to the goods brought and sold.

Researcher also conducted interview with fifth grade students, Muhammad Ihsan, revealed that:

I am very happy with the implementation of market day. Because apart from being able to learn to trade, what I enjoy is getting money from selling.

Regarding the market day program, it was found that not all students always brought goods to sell. This is obtained by the researcher from the statement of Ibnu Mubaraq fifth grade students who revealed that:

He rarely brings food items for market day, this is because his parents rarely bring food to sell on market day.

Based on the results of interviews with the deputy head of student about changes in student behavior related to the implementation of the cultivation of religious character values. According to him, the change in behavior with the instillation of religious character values can be said to be good, it can be seen that there are several behaviors of students who have awareness of giving and there are those who donate on days other than Friday, shake hand with teachers, greetings, the behavior of students during HW activities seen helping each other and sharing food with other students at lunch. The following was conveyed by the deputy head of student:

The change exists with the existence of these programs bringing changes to the school environment and changes in students for the better. Students become accustomed to good habits such as giving infaq, students are accustomed to greeting when they meet, students are accustomed to helping friends such as sharing food.

Furthermore, according to Waka Ismuba, changes in behavior with the planting of religious character values can be said to be very good. These changes can be observed through the behavior of some students, namely the seriousness in completing the memorization which is the target of memorizing the Qur'an Juz 30, the growth of a spirit of solidarity through perami activities, the behavior of students who always pray in congregation at school, the habit of students praying before and after carrying out their activities. activities, and the number of students who are currently able to read the Qur'an after attending TPA at school as well as the enthusiastic behavior of students when carrying out social service activities during disasters, social services to villages or orphanages. The following was conveyed by Waka Ismuba:

With the change in the cultivation of religious character values for students, it is very good. We can know this from the activeness of students in memorizing, the growth of solidarity among those who help each other, the growing sense of caring by helping others such as when there is a fire, or sharing it with orphanages or to the community in villages, getting used to praying on specified schedule, and almost all of today's students can read the Qur'an.

Furthermore, according to the principal of SD Muhammadiyah Tanjung Redeb, the implementation of planting religious character values is said to be successful. According to him, based on several aspects of the implementation of the program for inculcating religious character values on a regular basis, aspects of teacher consistency in guiding, directing and motivating students and aspects of other supporting facilities so that it has an impact on behavioral changes in SD Muhammadiyah Tanjung Redeb students towards a better direction, namely behavior, related to Allah SWT and behavior towards teachers, friends and other school community members. Here is the statement:

In general, the cultivation of religious character values carried out by SD Muhammadiyah Tanjung Redeb can be categorized as successful. This is based on consideration of several

aspects, namely the running of the program regularly, the consistency of teachers in guiding students, directing and motivating, then aspects of supporting facilities, and the achievement of targets from each of the programs implemented.

1. Discussion

Based on the data obtained through observation, interviews and documentation to answer the existing problem formulation, the researchers divided the discussion as follows:

a. The Reasons of SD Muhammadiyah Tanjung Redeb to Instill Religious Character Values.

The basis is the foundation for carrying out something planned (Salahuddin, 2017). Examining the activities carried out at SD Muhammadiyah Tanjung Redeb, the authors found that the instillation of religious character values in students refers to 3 things, namely psychological aspects, theological aspects, and constitutional aspects.

First, the psychological aspect, namely the basis that provides an overview of the behavior of students (Salahuddin, 2017) this is in line with the condition of the students of SD Muhammadiyah Tanjung Redeb which in the learning process there are still students who do not know how to read prayers, cannot read the Qur'an, lack of awareness in praying, lack of empathy, lack of social ethics, and lack of mutual respect. This phenomenon is certainly a challenge for SD Muhammadiyah Tanjung Redeb as an Islamic school which if ignored will not only have an impact on students and the school environment but can have an impact on the future of the Indonesian nation, which sociologically is experiencing a religious lost generation. religion) and psychologically, namely the rise of a split of personality disease (alienation or mental confusion) which is easily ignited to behave in anarchism and sadism (Salahuddin, 2017).

Second, the theological aspect, namely the basis that comes from the teachings of the Islamic religion (Salahuddin, 2017). Character in Islam has a very important role and position, which is to function as a guide in everyday human life (Arifin, 2019) SD Muhammadiyah Tanjung Redeb as an Islamic school is very committed to forming characters, especially religious characters to their students. His vision is the realization of a Muslim person who is very smart (intelligent, creative, superior, has a noble character) and is environmentally friendly.

Third, the constitutional aspect is the basis that comes from the rules of an institution or state (Salahuddin, 2017). In accordance with the goals of national education as mandated by the National Education System Law number 20 of 2003, and the educational goals of Muhammadiyah, namely to create people who are religious, devoted, have good morals, are intelligent and become individuals who have a social-social spirit towards progress based on the teachings of Islam (Ali, 2016). Next, look explicitly at Presidential Regulation No. 87 of 2017 and Minister of Education and Culture No. 20 of 2018 concerning KDP, one of which is strengthening religious character education (Ridwan, 2018; N. E. Safitri, 2018). And in accordance with the realm of national development, the formation of religious character is also the embodiment of the first precepts of Pancasila (Marzuki, 2018). The first precept has the meaning of spirituality and religious morality which are useful as the main basis for the integrity and sustainability of a country.

The efforts to inculcate religious character values in accordance with the constitutional aspect, namely in realizing character education, one of which is the religious character can be identified through the use of two curricula implemented by SD

Muhammadiyah Tanjung Redeb in the implementation of teaching and learning activities in the school environment, namely the 2013 curriculum and Ismbua curriculum.

b. Model for Cultivating Religious Character Values at SD Muhammadiyah Tanjung Redeb

The model is a conceptual pattern that becomes a procedure in carrying out activities to achieve the objectives of the activities carried out (Faiqoh, 2015; Hosnan, 2016). Examining the activities carried out at SD Muhammadiyah Tanjung Redeb, the reseracher found that the inculcation of religious character values to students was applied through the following model:

First, through moral modeling, namely instilling religious character values by providing good examples to students (Aulia, 2016) where a teacher is the main reference for students (Cahyono, 2016). The implementation of the process of inculcating religious character values with moral modeling includes every morning the teachers of SD Muhammadiyah Tanjung Redeb always welcome students at the school entrance. The SD Muhammadiyah Tanjung Redeb teacher welcomes with a smile, greets, greets, and shakes hands to every student, apart from that the example exemplified by the SD Muhammadiyah Tanjung Redeb teacher is to always give greetings when entering the room, participate in congregational prayers with students, exemplifies eating and drinking by sitting and using hands, speaking and behaving well. The use of moral modeling is very effective and efficient (Aeni, 2014; Khotimah, 2016) because the teacher is a source of value that is hidden curriculum (Cahyono, 2016) which is directly an example for students. It is psychologically that students like to imitate the behavior of someone they see (Khotimah, 2016). This can be seen from the behavior of SD Muhammadiyah Tanjung Redeb students who say greetings when entering the room, etiquette in eating, shaking hands and greeting the teacher when they pass.

Second, through the moral model of Knowing, namely the process of providing knowledge about how students can understand, realize, know and classify life values (Arifin, 2019; Lickona, 2016). The process of providing understanding or knowledge of religious values is something that can be done by teachers in instilling religious character values into students. This is as a basis so that students can sort out which values are positive and negative values when students want to act in everyday life (Cahyono, 2016). The process of instilling knowledge of religious character values to students with the moral knowing model carried out by SD Muhammadiyah Tanjung Redeb teachers, including through moral development activities, in which the teacher conveys about commendable behaviors, about monotheism, the example of Rasulullah SAW and other materials. material related to etiquette in everyday life. Also with the advice given during the ceremony and through opportunities in activities before and after learning the teacher provides knowledge of the importance of behaving with mutual respect, respect, and love for fellow friends.

The inculcation of religious character values by using the moral knowing can shape religious character in the students of SD Muhammadiyah Tanjung Redeb. This can be known by using the Glock and Strack theory. According to Glock and Strack, the knowledge of students in understanding the values of religious characters can be known through the dimensions of knowledge or religious knowledge (Raharjo, 2018; N. E. Safitri, 2018). The dimension of knowledge relates to knowledge about the basics in

religion including knowing the commands and prohibitions of religion, knowledge about good and bad deeds, and knowledge that can sort out what is useful and unuseful.

Some of the behaviors of SD Muhammadiyah Tanjung Redeb students that reflect moral knowing based on the dimension of knowledge are the behavior of students who report to the teacher when they find scattered money, this shows the embedded knowledge that taking rights that are not private property is a bad act, then the behavior of students who set aside pocket money to be donated, this shows that knowledge in thinking about doing good has been embedded in these students, then the activities of students who pray together when entering prayer time students get ready to pray in congregation and remind each other among students. On the other hand, this shows that the embedded knowledge of students about carrying out prayer orders and other activities that show the embedded knowledge of religious character values in students is through participant TPA activities. Students begin to realize that if they do not follow TPA, they will not be able to read the Qur'an and cannot complete their memorization. This shows that participants have started to think that TPA learning has good benefits. The behavior of these students shows that moral knowledge has been embedded which can be known through the attitude of being able to understand, and distinguish good and bad deeds (Cahyono, 2016; Wiyani, 2018).

Third, through the habituation model, namely familiarizing students in carrying out activities that have religious character values continuously to encourage students to get used to good behavior (Aeni, 2014; Cahyono, 2016; Ilahi, 2014; Khotimah, 2016). This is in line with Pavlov's theory of refraction to elicit a response, a stimulus is needed that needs to be repeated or habituation (Mutakin, 2014). At this stage the implementation carried out by SD Muhammadiyah Tanjung Redeb teachers through aspects of faith and ihsan aspects (Ridwan, 2018), namely by providing motivation in growing faith in Allah SWT, growing feelings about the presence of Allah SWT which encourages the growth of awareness in students about the values of God. the value of religious character, namely through activities that have been programmed to foster habituation (Sulastini, 2019; Suryanti, 2018).

The process of inculcating religious character values using the habituation model carried out by SD Muhammadiyah Tanjung Redeb, namely through programmed habituation. This habituation that is programmed and carried out regularly can form students' awareness and feelings to act according to the values of religious character (Mutakin, 2014; Wiyani, 2018). Furthermore, the teacher provides assistance, supervision as a form of motivation to students in every activity carried out at school. The application of the habituation model carried out by SD Muhammadiyah Tanjung Redeb is the habit of praying dhua, asr and zuhur in congregation, the Al-Qur'an Juz 30 memorization program which is required for all students of SD Muhammadiyah, the muraja'ah habituation program which is carried out in the morning before studying the afternoon after the midday prayer and the afternoon before the signpost, the habit of praying before and after carrying out activities, the habit of giving infaq which is carried out every Friday, 5S cultural habituation (smile, greeting, greeting, politeness, and courtesy) which is carried out every day in the school environment and every morning the teacher welcomes students at the entrance as a habituation to the 5S program, habituation of market day activities which are held every Friday to train students to buy/sell, and then through social service habituation. These refractions are an effort to motivate students to

grow feelings and thoughts to always behave in accordance with the values of religious character.

The cultivation of religious character values using the habituation model can shape the religious character of the students of SD Muhammadiyah Tanjung Redeb according to Glock and Strack, which can be identified through two dimensions. First, the belief dimension, which is a form of commitment to religion that becomes a belief, such as believing in the supervision of Allah SWT, believing in angels, believing in prophets, believing in heaven and hell, believing in the provisions of Allah SWT. Second, the experiential dimension, namely one's feelings in living various experiences, namely feelings that are always supervised by Allah SWT, awareness in praying, spirit in carrying out worship, and feelings of fear in carrying out uncommendable acts (Raharjo, 2018; Ridwan, 2018; N. E. Safitri, 2018).

Some of the behaviors of SD Muhammadiyah students that reflect the values of religious character based on the two dimensions above are the habit of students carrying out congregational prayers regularly at school, even if some students feel they have not prayed, they will automatically ask for permission to pray; students are used to giving infaq every Friday without having to be reminded they automatically set aside pocket money to be donated and if the teacher has not prepared the infaq box, the students remind or ask where the box is so that they can donate so that some of them donate other than on Friday; Furthermore, students get used to memorizing the Qur'an, it can be seen that some students at the time of Istirahat use their time to memorize or look for tahfidz teachers to deposit their memorization; then students get used to applying 5S culture, this can be seen when students meet or enter the room always say hello, when they pass by students always reach out to shake hands; habitually bermualah or market day can be known every Friday students who have a turn will always bring goods to be sold on market day activities and there are even students who every Friday always bring goods to these activities where every sale proceeds is always infaq; besides that, students are accustomed to always praying in carrying out activities at school. The habit of students carrying out these activities shows that faith, awareness has been embedded, which moves feelings and thoughts to always act based on faith (Cahyono, 2016).

Fourth, the moral acting is a process to train students in actualizing good knowledge and feelings (Arifin, 2019; Faiqoh, 2015; Lickona, 2016; Salahuddin, 2017). At this stage the application used by SD Muhammadiyah Tanjung Redeb teachers is through Islamic aspects and charitable aspects (Ridwan, 2018), namely by implementing programs that encourage students to always carry out activities that are in accordance with religious character values. The process to move students to carry out activities in accordance with the values of religious character is through scheduled school programs such as prayer schedules, muraja'ah schedules, tahfidz Qur'an schedules, moral development schedules, *ramdahan pesantren* schedules, HW activity schedules, *infaq* schedules, *persami* and *mabit* schedule.

The inculcation of religious character values by using a moral acting model can shape the religious character of SD Muhammadiyah Tanjung Redeb students according to Glock and Strack through two dimensions, namely: first, the dimension of religious practice, which is a form of commitment to religion which becomes a faith in every religion. carry out activities such as praying, zakat, and reading the Qur'an. Second, the practice dimension or the consequences dimension is the implication of religious

teachings adopted in everyday life such as daily behavior in school life, mutual respect, mutual help behavior, polite attitude, and mutual respect.

The activities of SD Muhammadiyah Tanjung Redeb students that reflect moral acting based on the two dimensions above are the routine activities of students in carrying out the dhua, zuhru, and asr prayers in congregation, the activities of students reading and memorizing the Qur'an, the existence of infaq activities that carried out by students, there are muraja'ah activities carried out by students, there are students who are actively participating in the TPA at school, there are student activities in carrying out market day activities, there are social service activities by providing assistance when a fire disaster occurs in the environment around the school, social service activities distributing basic necessities to villages, social service activities by providing assistance to orphanages, student participation activities in HW activities, student activities in persami activities, student activities in *mabit* activities and *Ramadhan* boarding school.

The activities carried out by the students of SD Muhammadiyah Tanjung Redeb show that religious character values have been embedded through moral acting models. The formation of moral behavior that reflects religious character can be seen through the ability of students to apply what is known to be something that is embedded and implemented as a good routine in everyday life (Arifin, 2019; Cahyono, 2016).

|| CONCLUSIONS

From the description above, it can be concluded that the training for inculcating religious character values in students carried out by SD Muhammadiyah Tanjung Redeb refers to three reasons: first, psychological aspects, namely based on the behavior conditions of students; second, the theological aspect, namely the basis that comes from the teachings of Islam; third, the constitutional aspect, namely the basis that comes from the rules of an institution or state. The model for inculcating religious character values at SD Muhammadiyah Tanjung Redeb to form religious character in students uses *a moral modeling*, namely an exemplary model in instilling religious character values, *moral knowing* is a model used to instill knowledge of religious character values so that students can classify the meaning of values in life, *habituation* is to familiarize students with activities that have religious character values continuously to encourage students to get used to good behavior and *moral acting*, namely to move students to actualize the knowledge and feelings that are embedded with the values of religious character. This study corroborates the findings of Cahyono (2016), Suryanti (2018), and Sulastini (2019) that the formation of religious character can be done through a habituation process. This study also strengthens Khotimah (2016) findings that the cultivation of religious character values can be formed through educational planning, implementation of teaching and learning activities and school habits. This study also provides a thesis that religious activities that are packaged in an integrative manner, which are applied through continuous habituation, will be able to effectively shape the religious character of students.

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