

Strengthening Religious Character through Habituation Program at SMA Negeri 4 Gorontalo

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Abstract: This study aims to: (a) know the implementation of the habituation process, (b) know that the habituation program can improve the religious character of students at SMA Negeri 4 Gorontalo. This research uses a quantitative approach with a school Action research design. The data collection technique uses questionnaires in the form of questionnaires which are used to capture data on (a) student character, (b) stages of implementation of habituation programs to improve the quality of student character, non-participant observations, namely researchers are not directly involved and only as independent observers, researchers record, analyze, and make conclusions about the application of character education in improving student character through the implementation of habituation programs in high school Negeri 4 Gorontalo, and study documents are documents in the form of lesson plan examples, school profiles, and photos of research activities related to the application of character education. The results showed that; (1) The implementation of the habituation process at SMA Negeri 4 Gorontalo which is carried out through 6 activities, including (a) the implementation of Dhuha prayers, (b) congregational zuhr prayers, (c) alms infaq movement (GARISA), (d) reading a holy book, (e) “jumpa berlian”, and (f) “budaya lisa”. Cycle I is in a good category and cycle II is in a very good category. (2) The habituation program can improve the religious character of students at SMA Negeri 4 Gorontalo, this is shown by the average results of achievements in cycle II which shows that the religious character of students has increased significantly with excellent categories. This shows that there is an increase in student awareness to carry out religious activities to be able to improve the quality of student character optimally.

Keywords: Character, religious character, habituation

INTRODUCTION

Strengthening the religious character of students is an important aspect of the independent learning policy currently developed by the Ministry of Education and Culture. The ultimate goal of each

school is to achieve the character of the Pancasila student profile which rests on improving the overall character with the foundation of faith and piety to God Almighty.

Character education that focuses on achieving the profile of Pancasila students is one of the factors that have an important role in shaping the character of the Indonesian nation. The actualization of strengthening religious character education for students is determined by the school as a means for students to be familiar with various positive behaviors in shaping their character. Therefore, the habituation program carried out by the school determines the success of the school in improving the quality of management of religious character education in schools. Habituation activities are carried out through continuous efforts so that students develop themselves from various sides. The application of habituation of character education in schools will certainly also affect the personality of each student in behaving, making decisions, and having a character following the applicable teachings. In this case, the application of character education through the habituation program will certainly be very important to provide for the students.

Based on the results of observations in each education unit within the Senior High School in Gorontalo Province in general and at SMA Negeri 4 in particular, it shows that character education has been implemented but there is still a need for improvement through the habituation program. The results of observations at SMA Negeri 4 Gorontalo for character building have been done well so far. This activity was carried out because some students showed religious behavior that had not been fully implemented, such as students rarely carrying out dhuha, dhuhr, and Friday prayers, even though in the school environment there was a mosque. Tadarus al-Quran activities, recitation of shalawat every Friday, and infaq cultural activities are rarely carried out. This condition shows that the school has not had the innovation of developing students' religious behavior. This activity has the potential to increase religious activities outside of research-focused activities in schools. The purpose of this study is (1) to know the implementation of the habituation process at SMA Negeri 4 Gorontalo, and (2) to know that the habituation program can improve the religious character of students at SMA Negeri 4 Gorontalo.

Character is a central element in man that shapes the psychological character of a person and makes him behave according to himself and values that match himself in different conditions. Masaong (2012) explains that character can be interpreted as a relatively stable personal trait in an individual that is the basis for the appearance of behavior in high standards of values and norms. Character is the attitude and personality of a person who he believes is good and manifests in his behavior as a person who makes him have a reputation as a good person. Masaong (2012) emphasized that character education will be able to be carried out effectively if there is a strengthening and revitalization of the role of educational institutions. Role revitalization is aimed at strengthening the duties and functions of principals, teachers, superintendents, and school stakeholders. The educational process should be carried out holistically and should not be carried out partially.

Concerning the description put forward above, it can be said that character is a stable attitude, character, morality, and personality as a result of a process of progressive and dynamic consolidation;

the nature of a person in responding to morally humiliation; a person's disposition, character, morals, or personality formed from the results of internalization of virtues, which are believed and used as a basis for perspective, think, behave and act; the nature of the human soul, from wishful thinking to incarnates into calm.

Habituation is defined as a process of habituation to/or with “something” to become accustomed or trained to do “something” that is intrinsic to the work environment. Adopting the opinion of Samani & Haryanto (2011) on habituation, habituation is facilitated to produce a certain creation of situations and conditions (persistence life situation) that allows participants to carry out a process of habituation to behave according to certain criteria. The creation is directed at the formation of character as an ideal self-character through a process of internalization and self-habituation through certain interventions (stimuli) that will be carried out to trigger the emergence of a response in the form of certain actions, starting from small things or the most basic things needed in the workplace. The small or basic things that are intended are an attempt to bring students closer to the demands of good study habits.

Dimensions of Religious Character (Azzet, 2016). Saying Religious or religious can be embodied in different aspects of human life. Religious activity occurs not only when a person performs ritual behavior (worship), but also when performing other activities that are undermined by supernatural forces. Not only those related to activities that are visible, but also activities that occur in a person's heart. Therefore, a person's religiousness will cover a wide variety of dimensions. The configuration of characters in the context of the totality of psychological and socio-cultural processes can be grouped into: (1) the exercise of the heart (spiritual & emotional development); (2) intellectual development; (3) sports and kinesthetic (physical & kinesthetic development); and (4) effective and creativity development.

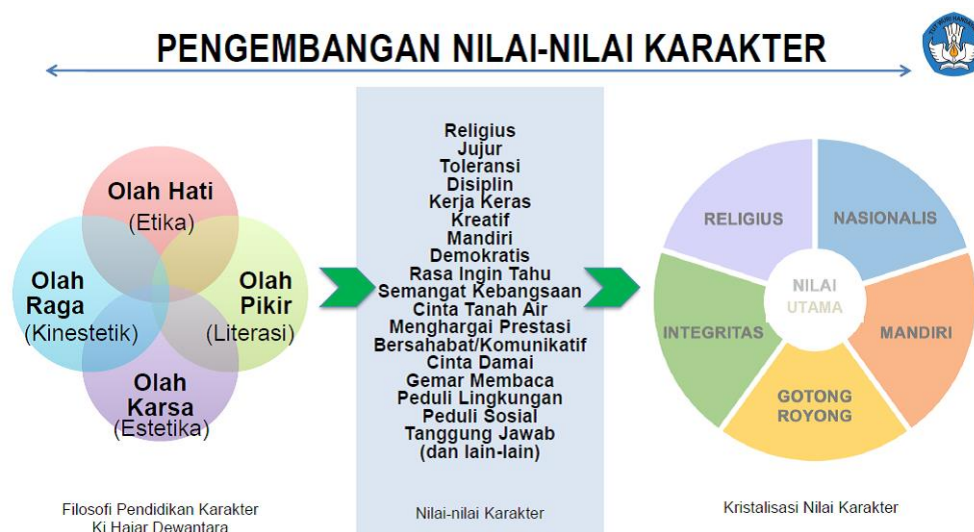


Figure 1. Development of Character Values

The strategy for implementing character education in education units is an integral part of a school-based quality improvement management program that is implemented in the development, implementation, and evaluation of curriculum by each education unit.

METHOD

This research was conducted at SMA Negeri 4 Gorontalo, Gorontalo City. The location of this study was chosen because the school is newly developed, so there is a need for character improvement through the implementation of habituation programs. The data collection techniques used in this study were (1) questionnaires, (2) interviews, (3) observations, and (4) document studies. This research uses a quantitative approach with the design of School Action Research (PTS) using 2 cycles. The data analysis technique used in this study is to describe in detail the planning, implementation, observation, and results of the implementation of actions every cycle so that a clear picture of the research results is obtained.

RESULT

Based on the results of observations and documentation studies carried out, an overview of strengthening religious character through the habituation program at SMA Negeri 4 Gorontalo was obtained. The results of these observations and documentation studies can be explained through the stages of research that have been carried out, namely the Initial Observation stage, Cycle Stage I, and Cycle Stage II as follows:

1. Initial Observation Stage of The Implementation of the Habituation Process at SMA Negeri 4 Gorontalo

The results of preliminary observations show that the average achievement of the Habituation Program at SMA Negeri 4 Gorontalo in the Early Observation Stage is 63.62% or is in the sufficient category. The results of the achievement of the habituation homework program at SMA Negeri 4 Gorontalo in the initial observation stage were tabulated as Figure 2.

Based on the results of preliminary observations, several things were found as follows:

1. Religious activities in the form of dhuha prayers, dzuhur prayers with peace, infaq and sedeqah activities, and tadarusan activities have not been carried out regularly.
2. Students have not been accustomed to participating in religious activities in the form of dhuha prayers, dzuhur prayers with peace, infaq, and sedeqah activities as well as tadarusan activities.
3. Only a student participated in religious activities while some others have not been able to carry it out because they are late and reluctant to participate in these activities
4. Environmental hygiene activities and waste-free school programs through the lift waste view (LISA) program have also not been implemented properly.
5. The person in charge of the program of religious activities has not fully facilitated students to be actively involved in the overall activities related to the strengthening of a religious character

- Religious character strengthening activities have been carried out at SMA Negeri 4 Gorontalo but have not fully provided maximum results for improving the quality of student character

Based on the findings at the initial observation stage, cycle I actions will be carried out to increase the habituation of students' religious character at SMA Negeri 4 Gorontalo.

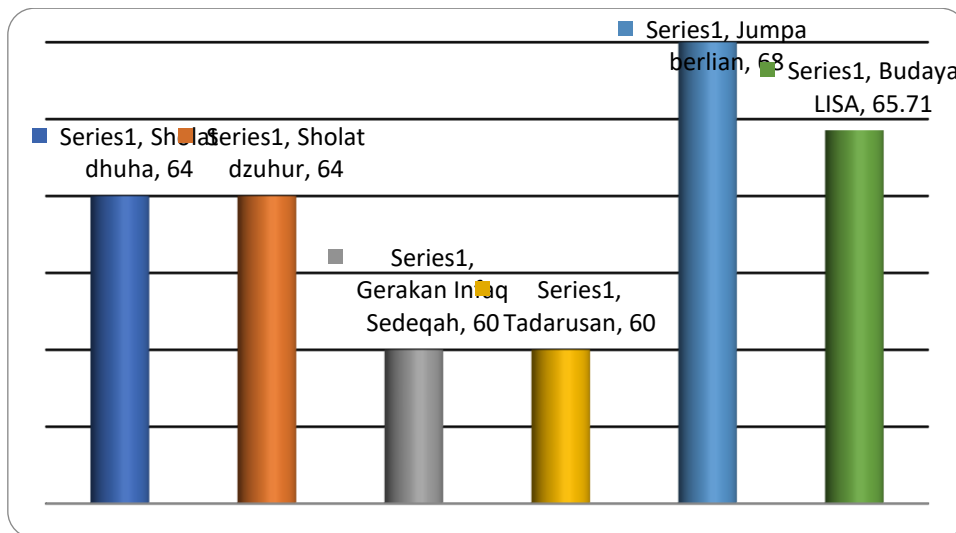


Figure 2. The Achievement of Habituation Homework At SMA Negeri 4 Gorontalo In The Initial Observation Stage

2. Phase I cycle of the habituation process at SMA Negeri 4 Gorontalo

The results of the implementation of the first cycle of action show that the average achievement of the Habituation Program at SMA Negeri 4 Gorontalo Phase cycle 1 is 74.50% or is in a good category. The results of the achievement of habituation homework at SMA Negeri 4 Gorontalo phase I were tabulated as follows.

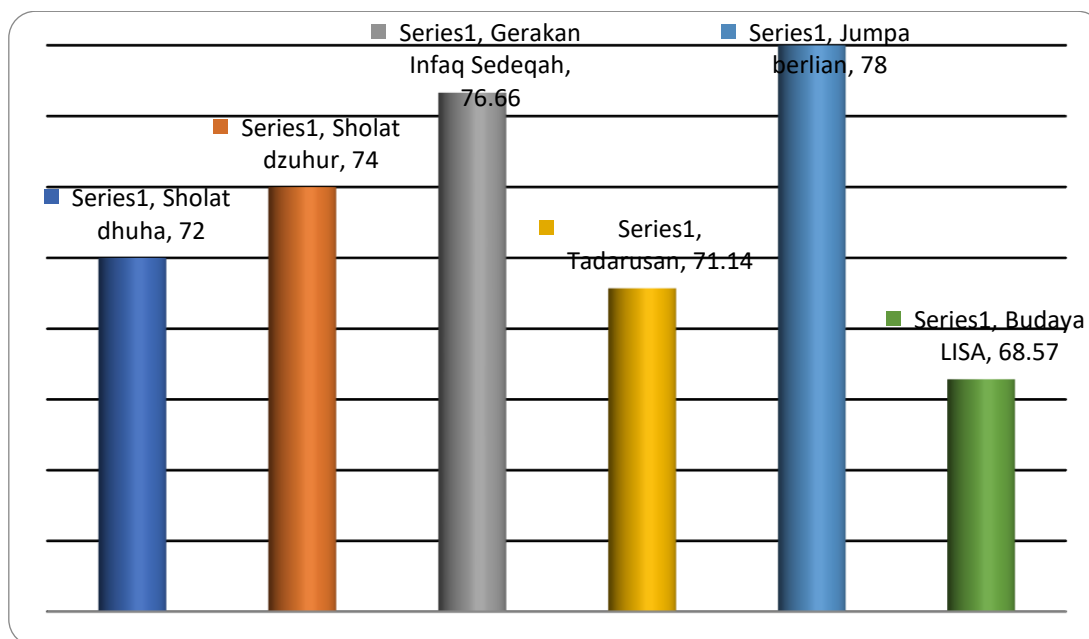


Figure 3. The achievement of habituation homework at SMA Negeri 4 Gorontalo phase I cycle

Based on the results of preliminary observations, several things were found as follows:

1. Religious activities in the form of dhuha prayers, dzuhur prayers with peace, infaq and sedeqah activities as well as tadarusan activities have begun to be carried out regularly, although some students have not participated in these activities regularly
2. Students have begun to be accustomed to participating in religious activities in the form of dhuha prayers, dzuhur prayers with peace, infaq, and sedeqah activities as well as tadarusan activities.
3. Most of the students started participating in religious activities while others have not been able to carry them out because they are late and reluctant to participate in these activities
4. Environmental hygiene activities and waste-free school programs through the lift waste view (LISA) program have also begun to be implemented properly.
5. The person in charge of the religious activity program begins to be able to facilitate students to be actively involved in all activities related to strengthening religious character
6. Religious character strengthening activities have been carried out at SMA Negeri 4 Gorontalo starting to run well and some of them have provided maximum results for improving the quality of student character

Based on the findings at the first cycle stage, cycle II actions will be carried out to increase the habituation of students' religious character at SMA Negeri 4 Gorontalo.

3. Phase II cycle implementation of the habituation process at SMA Negeri 4 Gorontalo

The results of the implementation of the second cycle of action show that the average achievement of the Habituation Program at SMA Negeri 4 Gorontalo Phase of the II cycle is 92.83% which is in the very good category. The results of the achievement of the habituation homework program at SMA Negeri 4 Gorontalo phase II were tabulated as follows:

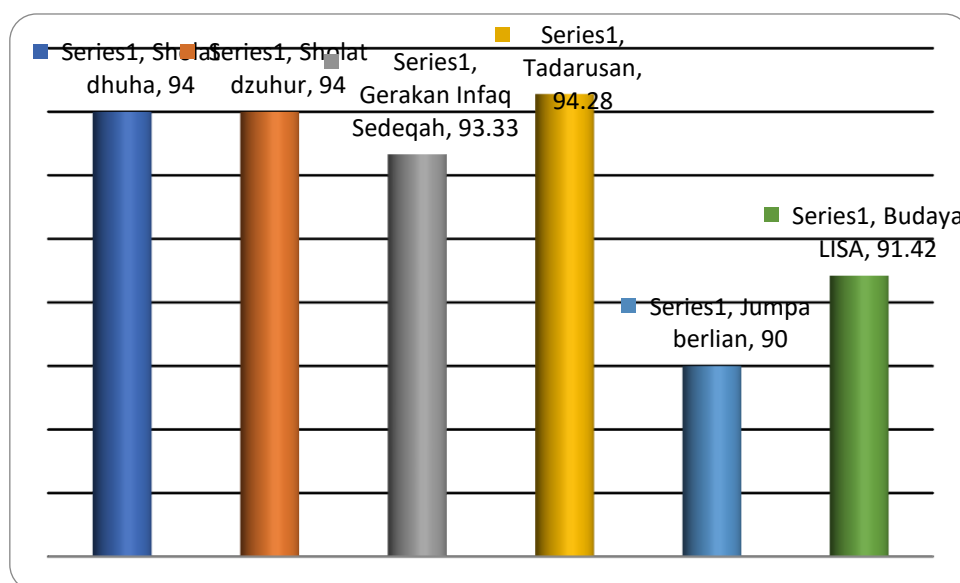


Figure 4. Achievement of Habituation Homework at SMA Negeri 4 Gorontalo Cycle II

Referring to the results of the achievements in the second cycle stage show that the achievement of habituation homework at SMA Negeri 4 Gorontalo has increased and has reached the expected target. Regarding the results of the analysis, this research will not proceed to the next cycle because the achievement indicators have been met.

Based on the results of the analysis above, the researcher further describes the percentage achievement of character habituation activities as follows:

1.1. Summary of Habituation Program Acquisition at SMA Negeri 4 Gorontalo

No	Program Name	Early Observations	Cycle I	Cycle II
1	Sholat Dhuha	64%	72%	94%
2	Sholat Dzuhur Berjamaah	64%	74%	94%
3	Gerakan Infaq Sedekah (GARISA)	60%	76.66%	93.33%
4	Tadarusan	60%	77,14%	94.28%
5	Jumpa Berlian	68%	78%	90%
6	Budaya LISA	65.71%	68.57%	91.42%
	Average	63.62	74.50	92.83

The summary results can be tabulated as follows:

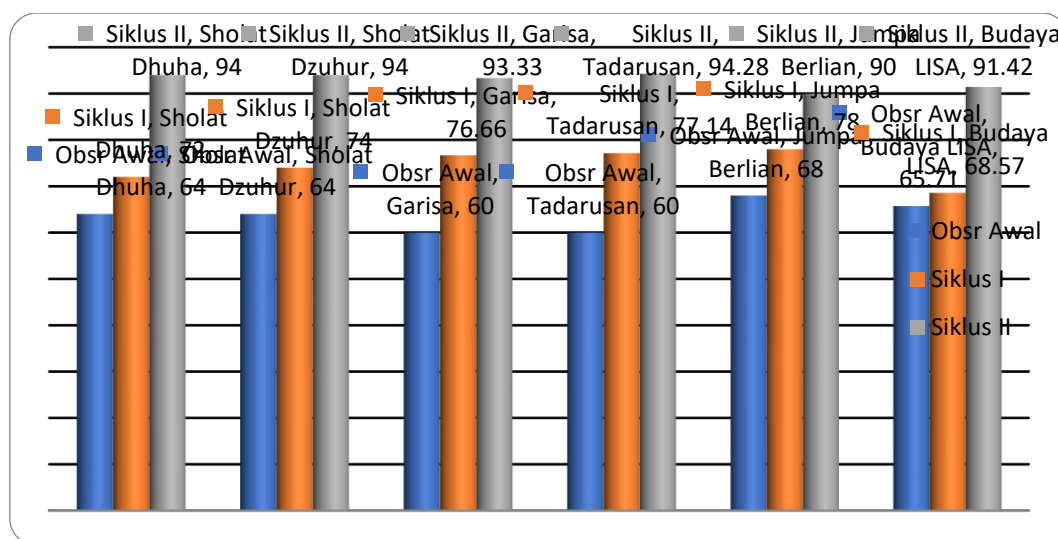


Figure 5. Tabulation of Habituation Program at SMA Negeri 4 Gorontalo

Based on the results of the summary and tabulation displayed above, it shows that the average achievement of the Habituation Program at SMA Negeri 4 Gorontalo shows that there is a significant increase in the achievement of the character habituation program. This shows that the efforts made in improving the quality of student character have improved significantly.

Based on the stages of research that have been carried out from the initial observation to cycle II, a summary is made as follows:

1.2. Summary of Achievements of the Habituation Program at SMA Negeri 4 Gorontalo

No	Stages of Action	Percentage of Achievement	Category
1	Early Observations	63.62%	Enough

No	Stages of Action	Percentage of Achievement	Category
2	Cycle I	74.50%	Good
3	Cycle II	92.83	Excellent

The results of the summary of actions from the initial observation to the second cycle showed that the development of the achievements of the habituation program at SMA Negeri 4 Gorontalo was very good. This shows that the collaboration in this research process can provide the best results for improving the quality of religious character of students at SMA Negeri 4 Gorontalo.

Based on the results of the analysis, several things were found as follows: a) religious activities in the form of dhuha prayers, dzuhur prayers with peace, infaq and sedekah activities and tadarusan activities have become activities that are carried out regularly, b) students has become accustomed to participating in religious activities in the form of dhuha prayers, dzuhur prayers with peace, infaq and sedeqah activities and tadarusan activities, c) students in general has participated in religious activities on time and his attention to the activities carried out so that it strongly supports the implementation of the habituation programmed by the school, d) environmental hygiene activities and waste-free school programs through the lift waste view program (LISA) have been implemented properly, e) Responsible of the religious activity program has been able to facilitate students to be actively involved in all activities related to strengthening religious character, and f) the activities of strengthening religious character have been carried out at SMA Negeri 4 Gorontalo has been running very well and providing maximum results for improving the quality of student character. Based on the findings at the first stage of cycle I, research indicators have been achieved and can increase the habituation of students' religious character at SMA Negeri 4 Gorontalo.

DISCUSSION

The results showed that the habituation program implemented at SMA Negeri 4 Gorontalo has provided optimal results in supporting the implementation of the student's religious character strengthening program. The results showed that the initial observation stage showed that the achievement rate was only 63.62%. after the implementation of the action in the cycle, I increased to 74.50% and in cycle II it increased to 92.83%. The results of this achievement, show that the habituation program implemented at SMA Negeri 4 Gorontalo has made a significant contribution to improving and strengthening the religious character of students. This is following the napa proposed by Masaong (2012) explaining that character can be interpreted as a relatively stable personal trait in the individual which is the basis for the appearance of behavior in high standards of values and norms. Character is the attitude and personality of a person who he believes is good and manifests in his behavior as a person who makes him have a reputation as a good person. According to Gunawan (2012), character is the disposition, character, morals, or personality of a person formed from the results of the internalization of various policies that are believed and used as a basis for perspective, thinking, behaving, and acting. Furthermore, according to Zubaedi (2011), character is defined as an

effort to cultivate intelligence in thinking, passion in the form of attitudes, and practice in the form of behavior following the noble values that become his identity, manifested in interaction with his God, himself, society and the environment.

From this opinion, it can be concluded that character education is not just about teaching what is right and what is wrong. More than that, character education is an effort to instill good habits (habituation) so that students can behave and act based on the values that have become their personalities.

Character is an effort made deliberately to develop a good character based on these policies (core virtues) which are objectively good for both individuals and society (Saptono, 2011). Another opinion says that character is learning that leads to the strengthening and development of a child's behavior as a whole that is based on a certain value referred to by the school. to his environment (Kusuma, 2011). According to Gunawan (2012), character is an education to shape a person's personality through ethics education, the results of which are seen in a person's real actions, namely: good behavior, honesty, responsibility, respect for the rights of others, hard work and so on. In addition, there is an opinion that says that character is often equated with ethics education, that is, as a research focus in schools that aims to develop the character or character of students by training to live up to the values and beliefs of society as a moral force in student life (Adisusilo, 2014).

Concerning the description stated above, it can be said that character is an individual's bearing in the form of traits, personalities, dispositions, and behaviors expressed in everyday life. Strong habits and willpower in a person will greatly affect the formation of his character. Meanwhile, Lickona (2012), argued that character education is education to shape a person's personality through ethics education, the results of which are seen in real actions, namely good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on. Furthermore, Shihab (2018) said that character is the set of experiences, education, etc. that cultivates abilities within us, as a tool of carving the most inner side of the human heart that embodies both thoughts, attitudes, and behaviors including noble morals and ethics (Mumpuni, 2018). A value that has been imprinted in a person through experience, education, sacrifice, environmental influences and experiments which are then combined with the values contained in a person and become intrinsic values that underlie one's attitudes and behavior, as well as one's thoughts as expressed by (Soedarsono, 2002).

Masaong (2012) emphasized that character education will be able to be carried out effectively if there is a strengthening and revitalization of the role of educational institutions. Role revitalization is aimed at strengthening the duties and functions of principals, teachers, superintendents, and school stakeholders. The educational process must be carried out holistically and should not be done partly

Regarding the description put forward above, it can be said that character is a stable attitude, character, morality, and personality as a result of a process of progressive and dynamic consolidation; the nature of a person in responding to morally humiliation; a person's disposition, character, morals, or personality formed from the results of internalization of virtues, which are believed and used as a

basis for perspective, think, behave and act; the nature of the human soul, from wishful thinking to transforming into energy.

To improve the values of student character through habituation programs, active, intensive, directed, and sustainable through innovation. This innovation is implemented in strategies that contain habituation activities. This is following the opinion of Ainiyah (2013) that his activities are carried out to prevent and overcome students' bad behavior through habituation, exemplary, integration, and social action in the school environment. The application of strategies like this in schools is expected to be able to develop the religious behavior of students towards adult human beings who have personalities following Islamic values. The forms of activities carried out in schools like this are conducting recitations or tadarus, efforts to collect and distribute zakat or alms, carrying out regular worship, and carrying out real social actions.

The values developed in cultural education and national character that are identified are as follows: (1) religious, namely attitudes and behaviors that are obedient in carrying out the religious teachings they adhere to, tolerance for the implementation of worship of other religions, and living in harmony with followers of other religions. Religious behavior is an attitude displayed that relates to religious life. According to Azzet (2016) that in realizing and carrying out the values of the faith of students, it is necessary to create a religious atmosphere. Extracurricular activities are a vehicle to develop students' abilities in activities outside of learning. Extra-curricular religious activities are organized by the school to facilitate the self-development of students (Syatibi, 2013). The Ministry of Religious Affairs of the Republic of Indonesia (2004) emphasized that the religious extracurricular activities carried out in schools or madrasahs are lightning boarding schools, reading the Quran, praying congregations, and training students to give alms and infaq. The purpose of extracurricular activities is to develop students' religious behavior according to the religious teachings adopted by students. Religious behavior is an attitude displayed that relates to religious life.

According to Azzet (2016) that in realizing and carrying out the values of the faith of students, it is necessary to create a religious atmosphere. Based on this opinion, it can be concluded that religious extracurricular activities in schools are activities that are carried out integrated into learning and are also carried out outside of learning hours so that students are expected to be obedient in carrying out the religious teachings they adhere to, tolerant of the implementation of worship, and lived in harmony with others. (2) honesty is behavior based on trying to make himself a person who can always be trusted in words, actions, and work. (3) tolerance, that is, attitudes and actions that respect differences in religion, race, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from himself. (4) discipline, which is an action that demonstrates orderly behavior and complies with various provisions and regulations. (5) hard work, which is behavior that shows earnest effort in overcoming various learning barriers and tasks, and completing tasks to the best of their ability. (6) creative, that is, thinking and doing something to produce new ways or results from something that has been owned. (7) responsibility i.e. the attitude and behavior of a person to carry out his duties and

obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), the state, and God Almighty. (8) love for the homeland, namely a way of thinking, behaving, and doing that shows loyalty, care, and high appreciation for the language, physical environment, social, cultural, economic, and political of the nation. (9) respect for achievements that are attitudes and actions that encourage him to produce something useful to society, and recognize, and respect the successes of others. (10) friendly/communicative, which is an action that shows a sense of pleasure in talking, getting along, and cooperating with others (School Guidelines: Kemendiknas, 2010)

Habituation is defined as a process of habituation to/or with "something" to become accustomed or trained to do "something" that is intrinsic to the work environment. Adopting the opinion of Samani & Haryanto (2011) on habituation, habituation is facilitated to produce a certain creation of situations and conditions (persistence life situation) that allows participants to carry out a process of habituation to behave according to certain criteria. The creation is directed at the formation of character as an ideal self-character through a process of internalization and self-habituation through certain interventions (stimuli) that will be carried out to trigger the onset of a response in the form of certain actions, starting from small things or the most basic ones needed in the workplace. The small or basic things that are intended are an effort to bring students closer to the demands of good study habits.

According to Ahmad Tafsir quoted by Muhammad Fadlallah, habituation is a way that can be done to familiarize children with thinking, behaving, and acting following the teachings of the Islamic religion. The essence of habituation is actually in the mind of experience. Habituation is something that is practiced. The essence of habituation is repetition. In the habituation of attitudes, the habituation method is very effectively used because it will train good habits in children from an early age. Moreover, every time the teacher enters the classroom to say hello, it can already be interpreted as an effort of habituation. If students entering the classroom do not say greetings, the teacher reminds them that when entering the room, they should say hello. This is also one way of getting used to the child early on. In addition, according to Purwanto (1995) the habituation method is a very important educational tool, especially for young children. Meanwhile, according to Ya'qub (1996) what is meant by habit is an act that is always repeated so that it becomes easy to do.

CONCLUSION

Based on the results of the research and discussion, several conclusions were stated as follows: (1) The implementation of the habituation process was carried out through 6 activities, including (a) the implementation of dhuha prayers, (b) congregational zuhr prayers, (c) the alms infaq movement (GARISA), (d) tadarusan, (e) Jumpa Berlian program, and (f) LISA program. Cycle I is in a good category and cycle II is in a very good category. (2) The habituation program can improve the religious character of students at SMA Negeri 4 Gorontalo, this is shown by the average achievement

results in cycle II which show that the student's religious character has improved significantly with an excellent category. This shows that there is an increase in student awareness to carry out religious activities to be able to improve the quality of student character optimally.

Based on the conclusions above, several suggestions are stated as follows: (1) the improvement and strengthening of students' religious character need to be the main concern of all parties to improve the quality of the nation's character that is getting worse, (2) the formation of students' religious character needs to be carried out continuously to ensure that behavior becomes a habit that is carried out regularly, (3) intensive assistance is needed to teachers and persons in charge of habituation programs so that carry out the program consistently and (4) it is necessary to conduct a comprehensive study of theories related to character education in improving the character of students through the implementation of habituation programs so that they can be used as a reference and reference for further research.

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