

ISLAMIC CHARACTER DEVELOPMENT OF STUDENTS THROUGH COACHING AND HABITUATION PROGRAM AT MA'HAD AL JAMI'AH STATE ISLAMIC INSTITUTE OF PALANGKA RAYA

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ABSTRACT

Islamic character is a trait or attitude that appears from habituation carried out by someone whose the result of habituation that is carried out continuously in accordance with Islamic values which are based on the Quran and hadith. This study used a qualitative descriptive method and a field research approach. The data obtained are in the form of interviews and observations conducted to managers and students at Ma'had Al Jami'ah State Islamic Institute (IAIN) of Palangka Raya. The result shows that the existence of programs at Ma'had Al Jami'ah IAIN Palangka Raya is able to help realize the vision and mission of Ma'had Al Jami'ah IAIN Palangka Raya, which is to produce a generation that is charismatic and in accordance with the times.

Keywords: *Habituation, Islamic Character, Students*

ABSTRAK

Karakter Islami adalah sifat atau sikap yang tampak dari pembiasaan yang dilakukan oleh seseorang yang hasil pembiasaannya dilakukan secara terus menerus sesuai dengan nilai-nilai Islam yang bersumber pada Alquran dan hadis. Penelitian ini menggunakan metode deskriptif kualitatif dan pendekatan penelitian lapangan. Data yang diperoleh berupa hasil wawancara dan observasi yang dilakukan kepada pengurus dan mahasiswa di Ma'had Al Jami'ah IAIN Palangka Raya. Hasil penelitian menunjukkan bahwa keberadaan program-program di Ma'had Al Jami'ah IAIN Palangka Raya mampu membantu mewujudkan visi dan misi Ma'had Al Jami'ah IAIN Palangka Raya yaitu menghasilkan generasi yang kharismatik dan sesuai dengan zaman.

Kata Kunci: *Karakter Islami, Mahasiswa, Pembiasaan*

Introduction

Character education is a state mandate contained in the Law of the Republic of Indonesia Number 20 of 2003 article 33 paragraph (3) concerning the National Education System which states that "the government seeks and organizes a national education system that increases faith, piety, and noble character in educating nation's life, which is regulated by law" (Suryani et al., 2022: 1220). This mandate is stated not only because of government policies, but also because of more externally and has an impact on world globalization.

Education as a conscious and planned effort has the task of developing individual character in order to become human beings who are independent, responsible, knowledgeable, creative, healthy, and have noble character. Education is a sector that can determine the quality of a nation. The failure of education has implications for the failure of a nation; otherwise, the success of education has implications for the success of a nation.

The main goal of education is to form good character in humans. In Islamic education, the importance of forming good character in humans, and this can be proven in Islamic

history which states that the main mission of the Prophet Muhammad SAW in carrying out his message was to educate people to become human beings who have good character or what is often referred to as *akhlaqul karimah*. In addition, past Islamic education figures such as Ibn Miskawaih, Al-Qabisi, Ibn Sina, Al-Ghazali and Al-Zarnuji showed that the ultimate goal of moral education is the formation of positive characters in the behavior of students. This positive character is the implementation of God's noble qualities in everyday life (Bardansyah, 2009: 246-247).

In Islam, good character is known as *akhlakul karimah* which means morals towards Allah and His Messenger, personal and family morals, and community morals with *mua'amalah*. Therefore, a person must have morals to form character within himself in order to produce good character physically and mentally according to Islamic law in carrying out God's commands and staying away from His prohibitions (Sapitri et al., 2022: 7341).

Character education is very important to be applied to students, because in the era of society 4.0 as it is today, students who incidentally are teenagers will continue to keep up with the times. In the last few decades, the impact of globalization can give rise to a new trend in which the sense of value is starting to increase tremendously. This global trend can be interpreted as a revival in the evolution of human civilization. People started discussing values like science and technology that until now were considered free scores. It makes many students forget the importance of good character and in accordance with religious rules for themselves and the environment around them.

Islamic character education is important because it can be used as a fortress so that students cannot be separated from the rules that apply in their religion and social environment. Then, Islamic character education is necessary to be implemented among students who are also today's youth.

In the context of Islamic-based educational institutions, it should have an influence and impact on the formation of good character. In fact, this is not only a responsibility but also a business that is a priority for Islamic-based educational institutions. However, in practice, the formation of good character still tends to teach right and wrong as well as moral education. The large number of Islamic-based educational institutions in Indonesia as a trademark on the one hand and the mushrooming rate of juvenile delinquency; on the other hand is strong evidence that Islamic character education in Islamic-based educational institutions has not been implemented optimally.

Islamic character education among students can be built through existing education at the Ma'had Al Jami'ah Technical Management Unit (UPT) in tertiary institutions such as in Islamic tertiary institutions. It is the same with the UPT Ma'had Al Jami'ah which is owned by the State Islamic Institute (IAIN) of Palangka Raya. Ma'had Al Jami'ah is here to assist IAIN Palangka Raya in solving problems related to the Islamic character of students at IAIN Palangka Raya. With various habituation and coaching programs that are able to help build Islamic character of students, to create students of IAIN Palangka Raya with Islamic character in accordance with one of the visions of IAIN Palangka Raya, i.e. "Having Islamic Character".

Ma'had Al Jami'ah is a place for developing the Islamic character of students on the IAIN Palangka Raya. The education system at Ma'had Al Jami'ah is not much different from education at Islamic boarding schools. The vision is "to become a forum for fostering *aqidah*, strengthening Islamic sciences, forming a soul of character, being creative and skilled in foreign languages". The vision states that Ma'had Al Jami'ah is a forum for character building for students at IAIN Palangka Raya.

Various programs are run at Ma'had Al Jami'ah IAIN Palangka Raya to support the achievement of the vision. Starting from the obligatory midnight prayer program or evening prayer, the BAPI (Moral Guidance and Worship Practice) program, the tahfiz program, the

study of *fiqh nisa'* and *rijalli*, khatib and bilal training for male students and short course training (seven-minute lecture) for female students, as well as thematic studies.

The success of Ma'had Al Jami'ah IAIN Palangka Raya in developing the Islamic character of students has become a distinct value that can be applied to other educational institutions. The coaching and habituation program implemented at Ma'had Al Jami'ah was able to help IAIN Palangka Raya realize one of its visions. The lack of character education among teenagers, such as students, is able to trigger UPT Ma'had Al Jami'ah managers to continue developing Islamic character education for teenagers, especially IAIN Palangka Raya students.

Based on this background, researchers are interested in conducting research on how the process of Student Character Developments through Coaching and Habituation Program at Ma'had Al Jami'ah IAIN Palangka Raya.

Research Method

Higher education is one of the scientific institutions that organizes academic education programs in various fields, as well as interdisciplinary study programs. The teaching process involves not only the transfer of knowledge, but also the preparation of participants to become academically and professionally competent members of society. In addition, human beings who are moral and virtuous are nurtured through education. The hope is that as a student who not only has knowledge but also good morals, he will have good character (Yunanto & Kasanova, 2023: 12407). Higher education institutions must be able to produce graduates who are responsible, excellent, smart and inventive so that they are able to compete with other nations in facing globalization.

In an effort to develop Islamic character education for students, IAIN Palangka Raya is assisted by the Technical Management Unit (UPT) Ma'had Al Jami'ah IAIN Palangka Raya. The existence of this unit is able to help IAIN Palangka Raya to create outputs or graduates in the form of students with good character according to the expectations of society.

Various programs that can improve the Islamic character of students are carried out at Ma'had Al Jami'ah IAIN Palangka Raya. These include the obligatory congregational prayer program at sunset, evening and dawn, and the obligatory sunnah midnight prayer program or evening prayer, the Quran tadarus program after each evening and dawn prayer, the tahfiz reciting 30th volume program, the BAPI (Moral Guidance and Worship Practice) program, khatib and bilal training for male students, short course training (seven-minute lectures) for female students, moral studies, *fiqh* studies both *nisa'* and *rijalli*, and thematic studies.

These programs are able to support the implementation of the vision and mission of Ma'had Al Jami'ah IAIN Palangka Raya, i.e. to create students who have good morals. The BAPI program is held once a week, on Wednesday nights. Guided by the books provided by the management of Ma'had Al Jami'ah IAIN Palangka Raya, the managers of Ma'had Al Jami'ah or known as *musyrif* or *musyrifah* help IAIN Palangka Raya students who live in Ma'had to get used to have good morals by applying various teachings contained in the BAPI guidebook.

The BAPI guidebook contains daily prayers such as prayers in and out of the house, study prayers, prayers for both parents, prayers after obligatory and sunnah prayers, etc. In

addition, musyrif and musyrifah also teach how ethics or internal attitudes need to be applied and accustomed to in daily life.

Apart from that, the implementation of the BAPI program is also assisted by having a control card owned by every female student at Ma'had Al Jami'ah IAIN Palangka Raya. With this control card, each musyrif and musyrifah are able to monitor the progress or improvements that occur in the students being mentored. The control card can also be used as a benchmark used to motivate students to be more active in memorizing and practicing according to what is taught in the BAPI manual.

In addition to the BAPI program, the program that uses a control card is the tahfiz reciting 30th volume program. Each student will tell their memorization with musyrif, musyrifah or their supervisor to get a grade and a sign that they have told their memorization. The tahfiz program is held twice a week, on Wednesday and Friday after the dawn prayer.

The next program is the obligatory sunnah midnight prayer program or evening prayer. This program is held every day at 3 am. Every musyrif and musyrifah on duty will wake up all the students and call on them to carry out the midnight prayer immediately. In practice, there are groups of students who are obliged to carry out the midnight prayer in congregation in the Ma'had Al Jami'ah hall and will be led by musyrif or musyrifah who are on duty on that day. In this program, musyrif or musyrifah will also check the attendance of all students.

Khatib and bilal programs for male students. The purpose of this program is to train male students' mentality when they become khatib and bilal and build their self-confidence. With this program, it is hoped that all male students after graduating from IAIN Palangka Raya can contribute directly to society by being involved in various community activities such as holding Friday prayers.

Short course program (seven-minute lecture) for female students. The purpose of this program is to explore the potential of female students in terms of speaking or expressing opinions in public. Many female students are not confident to show their abilities, especially in terms of public speaking. This program is also able to increase the confidence of each student to share the knowledge or insights they have.

The study of *fiqh nisa'* and *rijalli*, aims to add insight and knowledge to students regarding morals. This study is usually brought by *ustadz* or *ustadzah* Ma'had Al Jami'ah IAIN Palangka Raya. There will be a question and answer session which students have a chance to ask about today's lecture. At the end of the education period at Ma'had Al Jami'ah an exam will be held to assess the ability of students to master the courses taught.

This study result shows that the programs implemented at Ma'had Al Jami'ah IAIN Palangka Raya are able to assist the campus in solving problems related to the Islamic character of IAIN Palangka Raya students. The activities run at Ma'had Al Jami'ah IAIN Palangka Raya is able to help create student output with Islamic character. This is evidenced by the differences in attitude and character of IAIN Palangka Raya students who have just entered Ma'had Al Jami'ah and after graduating from at Ma'had Al Jami'ah IAIN Palangka Raya education. Many students who graduate from Ma'had Al Jami'ah become more polite and have a good attitude. They also keep carrying out midnight prayers or evening prayers.

The existence of these various habits is able to produce graduates who are in accordance with the times without leaving the teachings of Islam. The Islamic character built in Ma'had Al Jami'ah can also be embedded and applied in daily life.

Discussion

Islamic Character Education

The nature of character according to Winnie, understands that character has two meanings, i.e. character shows the way a person behaves. If someone behaves dishonestly, cruelly, greedily, of course that person manifests bad behavior in a person. In addition, character also has a close relationship with one's personality. A person can be said to be a person with good character if his behavior is in accordance with the moral principles of behavior (Adawiah, 2020: 14).

Islamic character is also called *akhlaqul karimah*, i.e. morals towards Allah and His Messenger, self and family morals, and community morals with *muamalah*. Therefore, a person must have morals to form character within himself in order to produce good character physically and mentally according to Islamic law in carrying out God's commands and staying away from His prohibitions (Sapitri et al., 2022: 7341).

Islamic character is behavior, character, character, morals that are based on Islamic values originating from the Quran and the hadith of the Prophet Muhammad SAW. This Islamic character is essentially *akhlaqul karimah*. *Akhlaqul karimah* is a trait, character, and behavior that shows a good relationship with Allah (the Creator) and fellow creatures based on Islamic values (Yuliharti, 2018: 219).

According to Marzuki, character is synonymous with morals. Character or morality is the fruit that results from the process of implementing sharia in the form of worship and *muamalah* which is based on a solid foundation of faith (Marzuki, 2015: 24).

Thus, it can be concluded that Islamic character is morals or behavior that is based on Islamic values originating from the Quran and hadith. Islamic character is also often referred to as *akhlakul karimah*, good attitude. Islamic character is a form of embodiment of a person's behavior or attitude based on Islamic values according to the Quran and hadith.

Islamic character is a characteristic or attitude that appears from habituation carried out by someone who continuously in accordance with Islamic values according to the Quran and Hadith.

Ramin said that Islamic teachings had three main foundations, namely aqidah, sharia and morality. Aqidah is about faith. Sharia concerns the rules that must be implemented by humans in order to serve Allah. Meanwhile, morality is the behavior that a person displays in his daily life related to his relationship with Allah, humans, or other creatures (Ramin, 2020: 190).

In the perspective of moral science, character or morals can be divided into two, i.e. external and internal morals. The ways to cultivate the quality of each of these characters or morals are different (Darimi, 2018: 169-170). Improving commendable morals outwardly can be done as follows:

1. A person's education and knowledge. A person's point of view will broaden, of course by getting to know more about the consequences of each (commendable and despicable morals). The better the level of education and knowledge of a person, so that they are able to better recognize which is praiseworthy and which is reprehensible.
2. Obey and follow the rules and laws that exist in society and the country. For a Muslim, of course, he will follow the rules outlined by Allah and the sunnah of the Prophet Muhammad SAW.
3. Habit. Commendable morals can be increased through habitual will or good activities.
4. Choose good association. The best association is making friends with scholars (believers) and scientists (intellectuals).
5. Through struggle and effort. According to Hamka, commendable morals do not arise if not from virtue, while virtue is achieved through struggle.

According to Shaykh Hasan al-Banna, there are ten aspects needed in the process of forming the Islamic character of a Muslim, namely: 1) clean aqidah; 2) straight worship; 3) strong morals; 4) able to make a living; 5) breadth of thinking; 6) physically strong; 7) regular affairs; 8) self-defense; 9) concern about time; and 10) benefit others (Raini & Muslim, 2021: 360-361). From this concept, it can be seen that there are two important sides in the formation of Muslim personality, namely faith and morals. The concept of Muslim personality is synonymous with Islamic teachings. The two cannot be separated because they are interrelated.

The concept of character is one of the important dimensions of Islamic teachings, because there is a connection or relationship between humans and all existing realities of life. Islamic character is more directed to good morals or behavior, which is obedience and submission in understanding and implementing the teachings of Islam.

The main source of determining character in Islam, as in all other Islamic teachings, is the Quran and the hadith of the Prophet Muhammad SAW. The measurement of good and bad in Islamic character is guided by these two sources, not according to human standards. Good and bad will be different if the measurement is by human. Someone says that something is good, but other people do not necessarily think it is good. On the other hand, someone calls something bad, while others might call it good. The two main sources (Quran and hadith) are recognized by all Muslims as *naqli* arguments whose authority is unquestioned. Both of them have maintained their authenticity until now, except for the hadith of the Prophet SAW, which in its development is known to have experienced many problems in its transmission so that traditions that are not true (*dla'if*/weak or *maudlu'*/false) are found. Through these sources, one can understand and believe that the qualities of patience, *qana'ah*, trust, gratitude, forgiveness, and generosity are good and noble qualities. Conversely, it can also be understood that the characteristics of *shirk*, *kufur*, *nifaq*, *ujub*, arrogance, and *hasad* are despicable traits. If the two sources do not confirm the value of these characteristics, the human mind may give a different assessment (Sajadi, 2019: 10-11).

Character education according to Elkind and Sweet is a deliberate effort to help understand humans, care and the core of the ethical values of life (Gunawan, 2017: 33). According to Saptono, character education is an intentional effort to develop good character based on objective core virtues for both individuals and society (Saptono, 2011: 23).

In Islam, character education is commonly referred to as “moral” or “*akhlaq*”, which has existed since the Prophet Muhammad SAW was sent to this earth to perfect noble morals, where at that time the Arab nation was still the “savages”, the “ignorant”, and the “uncultured” people. Through the preaching of Rasulullah SAW, it has changed for the better until now gradually. This is proof of the success of the Prophet SAW in educating the ignorant to become people who have good morals, to become people who are “cultured”, and people who are “civilized” (Muhsinin, 2013: 215-216).

Conclusion

Based on the explanation above, it can be said that the program of habituation and Islamic character building for students at Ma’had Al Jami’ah IAIN Palangka Raya is successful. Most of students who graduated from Ma’had Al Jami’ah IAIN Palangka Raya have Islamic character in accordance with applicable rules of the Quran and hadith. There are various programs that can improve the Islamic character of students at Ma’had Al Jami’ah IAIN Palangka Raya, namely the obligatory congregational prayer program at sunset, evening and dawn, the obligatory sunnah midnight prayer program or evening prayer, the Quran tadarus program after each prayer magrib and dawn, tahfiz reciting 30th volume program, BAPI (Moral Guidance and Worship Practice) program, khatib and bilal training for male students, short course training (seven-minute lectures) for female students, moral studies, *fiqh* studies: both *nisa’* and *rijalli*, and thematic studies. Through these program, it is possible for students who are studying at Ma’had Al Jami’ah IAIN Palangka Raya to become accustomed to the Islamic character lifestyle. These programs are in line with the mission of Ma’had Al Jami’ah IAIN Palangka Raya, which is to produce a generation that has *akhlaqul karimah* and in accordance with the times.

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