

Implementation of Islamic Character Based Education In Students' Religious Extracurricular Activities

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Abstract:

Problems found in the field are lack of student time discipline, untidy clothing, ignorance of prayers, inappropriate use of speech, lack of proper lip service. This study aims to describe the types of Islamic character-based education programs in religious extracurricular activities, explain these activities carried out, and describe the results of Islamic character-based education for students participating in this activity. Descriptive method is used with a qualitative approach. Data informants are advisors on religious extracurricular activities, principals, deputy heads of student affairs, trainers and students. Data were collected through observation, and interviews, and analyzed through descriptive analysis techniques, and validity testing with data triangulation techniques. The research findings are: type of Islamic character-based education program in extracurricular religious activities is part of a religious activity program, the methods and materials used contain Islamic characters, Islamic character-based education is carried out outside hours of curricular activities with a specified time each week, with material developed from Islamic Religion, developed with relevant methods and supported by existing facilities; and religious activities are able to educate the Islamic character of students. The Islamic character is seen from the religious activities of Rohis, Hadrah and Nasyid

Key Words: *Islamic Character, Extracurricular Activities, Robis, Hadrah, Nasyid*

INTRODUCTION

Character is the nature, the psychological traits, akhlaq or behavior that distinguishes a person from the other. Character and akhlaq have no fundamental difference. Both are defined as an action that occurs without any consideration because it is ingrained in the mind (Samani & Hariyanto, 2011; (Annalakshmi & Abeer, 2011; Juwita, 2018; Mujib, 2012; Trinova, 2016). Implementation of akhlaq in Islam is summed up in the personal character of the Prophet Muhammad.

The Islamic character is a collection of values that lead to a system, which underlies religious thought, attitude, and behavior to be displayed (Halstead, 2007; Sari, 2019; Dilmaç et al., 2011; Salasiah et al., 2018). In addition, Islamic characters can be interpreted as a way of thinking and behavior that are typical of each individual in order to live and to work together (Murestiyanto, 2019; Samani & Hariyanto, 2011; Sudrajat, 2011). Individual Islamic character can be interpreted as the trait of the inner power as the driving force of human beings in realizing the virtues. An individual with Islamic character will always appear as a man of good manners.

Islamic character based education is the guidance of good manners and attitudes, which involves aspects of knowledge (cognitive), feeling, and action (Agung, 2018; Alfurqan et al., 2019; Hidayat, 2017; Ramdhani, 2017). Without these three aspects, the developmental process of Islamic characters will not be effective. The success of Islamic character based education is determined not only by the magnitude of the role of education in providing teaching or guidance but also by the social environment in providing a conducive situation in the development of this character (Samani & Hariyanto, 2011; Juwita, 2018; Mujib, 2012). These values are not only adequately conveyed and conceptual, but they require constant practice and application in daily life (Damayanti, 2014; Kuswanto, 2014). In general, Islamic character building with religious education emphasizes on the exemplary, environmental creation, and habituation, through scientific tasks and conducive activities. Thus, what students see, hear, feel and do can shape their Islamic character, therefore making exemplary and habituation as the main method of education, which helped shape the Islamic character. Without habituation and good exemplary, the education will be difficult to achieve the expected goals, and it is the duty of teachers, especially religious study teachers to provide exemplary.

Based on observations in Madrasah Aliyah Negeri (MAN) 1 Padang, this school has many achievements, both in academic and in nonacademic field. MAN 1 Padang attracts many new students from Junior High School/MTs. Making MAN 1 Padang grow very rapidly, both in terms of number of learners or in terms of facilities to support teaching and learning process. In line with religious character values, MAN 1 Padang has several ongoing religious activities. The learners participate actively in religious activities. However, Islamic character based education through religious activities towards learners has not been embedded or developed in learners. It can be seen from students' lack of time discipline, untidy attire, neglect of prayer, using inappropriate speech, lack of proper pleasantries. There is little interest in improving it seen from students' preference on nonreligious-themed extracurricular activities rather than religious one. Therefore, there needs to be a more intensive education from the teachers or the Islamic character based education for students through the religious activities. The religious activities in MAN 1 Padang can be divided into four types: daily activities, weekly activities, and annual activities. These four types are then implemented in three extracurricular religious activities, such as Rohis, Hadrah and Nasyid.

Rohis is a space provided to the learner to carry out da'wah activities in Madrasah. Rohis is conducted in extra-curricular activities . It serves as a forum, mentoring and da'wah. Rohis generally has separate activities between male and female members, this is due to the difference of muhrim among the members (Koesmarwanti & Widiyantoro, 2002). Rohis Extracurricular as a religious vessel that moves independently in which container is managed and developed by Rohis students and counselors, so structurally and operations can already be said as an institution have management, that purpose to be achieved clearly and can provide support for Islamic religious lessons. In an attempt improve the quality of education, PAI should be used as a benchmark in shape the character and personality of the participants students, and build national morale (Noer, A., Tambak, S., & Rahman, H., 2017).

Hadrah is defined as the rhythm produced by the sound of tambourine (Al-Baghdadi, 1991). Hadrah is a form of art which originates from the Islamic religion which is performed accompaniment using a tambourine which becomes a percussion instrument while performing chanting of various forms of praise and some say that it is dzikir to be given to the Prophet Muhammad SAW (Alian Hakim, 2016).

Hadrah according to tasawwuf is a useful method to open the entrance to the "heart" because the person who do the Hadrah will reach his awareness of the presence of Allah SWT. Hadrah is an activity or practice to open the entrance of Allah SWT grace into the heart by listening to religious poems accompanied by the strains of rhythms produced by musical instrument instruments, especially tambourine (Alian Hakim, 2016)

Nasyid is a song with Islamic theme and contains words of advice, stories of the Prophets, praises Allah SWT, and related to other Islamic teachings (Muhyidin, 2016) . At first, Nasyid was performed with Desert themed music, but now a group of Nasyid groups has brought new patterns to the listeners. This renewal makes Nasyid songs more interesting and more competitive in the field of art. Hadrah has many kinds and types such as Hadrah ishari, banjari, qasidah, lute and so on. It is told when the Prophet's king moved from Mecca to Medina, he greeted happily by the anshor people with the songs of yang syair known as sholawat "thola'al badru 'alaina" accompanied by wasps tambourine (a type of tambourine) .15 No one knows exactly when this type of art was first appeared in Indonesia. However, there is quite a difference between Indonesian and Arabic tambourines starting from the shape, size, design and how to play it (Najib, A., 2017).

The implementation of religious activities in Madrasah certainly requires guidance from teachers, where they guide, lead, give examples, and even deliver their students towards the maturity of the Muslim (Bakar, 2011; Hartini, 2017; Neuhauser, 2004). With the religious activities, learners are able to develop their potential without forgetting the purpose of their life as the creature of Allah SWT, the obligation to worship Him, in the form of religious activities that are implemented by Rohis, Hadrah and Nasyid. The research is focused on the implementation of Islamic character education through students' religious activities, the implementing process of Islamic character education in the religious activities of learners, and the result of Islamic character education through religious activities in MAN 1 Padang.

The type of research used by the authors is field research that is descriptive qualitative characteristic. It will explore how the implementation of Islamic character education through religious activities of Rohis, Hadrah and Nasyid, MAN 1 Padang. Sources of data in this study is the primary data source, which is the advisor of religious activities of Rohis, Hadrah, and Nasyid. Sources of secondary data in this study are the

head of MAN 1 Padang, deputy head of student affairs, religious activity trainers and students involved in religious activities in MAN 1 Padang. To obtain accurate and valid data in this research, the instrument of data collection is observation. The authors did direct observations on the application of Islamic character education through religious activities in MAN 1 Padang. This method is used to obtain data about the development of Islamic character of learners through the religious activities of Rohis, Hadrah and Nasyid in MAN 1 Padang. Interview is conducted with the advisor of religious activities, deputy head of student affairs, school counselor. Documentation is done to collect data i.e. Archives and written documents, and other materials. An analysis takes place simultaneously with the collecting process. Data reduction is a simple data processing process, selecting things that fit the focus of the study. Data reduction persisted throughout the study. Selecting data that fits the focus of research, so that the data has been reduced to give a picture of the research results. Data display is taken from the religious activities of learners Rohis, Hadrah and Nasyid. Furthermore, conclusion or verification (conclusion drawing & verifying) is extracted from the extracurricular activities of Rohis, Hadrah and Nasyid as the arena for the formation of Islamic character of better learners. Researchers use triangulation as a technique of examining the validity of data by means of triangulation techniques, interviews, and checked with observation, documentation, or questionnaires. It is done by asking the same question to different sources by comparing observations with interview, comparing the results of interviews with existing documents. To obtain valid data through observation researchers conducted observations for several occasions.

DISCUSSION

Islamic Character Based Education Program in Religious Activities

Type of religious activity is shaped Rohis, Hadrah and Nasyid contain Islamic character education. Fostering Islamic character cannot be separated from ethics, morals and behavior taught. Religious activities are intended for learners to add knowledge and insight into Islam.

Based on the results of interviews with Ridafdal deputy head of student affairs, he said that "Religious activities in MAN 1 Padang is more emphasis on the Islamic character of learners. But it is also adapted to the program of religious activity itself. Religious activities in MAN 1 Padang is deliberately held to increase knowledge or insight, train yourself and for the obstacles found in the society later. Other Objectives given through this religious activity is to support their academic learning".

From the statement of Ridafdal, it can be understood that all religious activities in MAN 1 Padang can educate the Islamic character of learners, with specific goals in accordance with the activities that followed. But of the overall activity of this religion of course have different character in every education that is taught to learners through religious activity.

Rohis

Rohis is religious extracurricular activities managed and developed by the students and its advisor. The results of observation show that in organizing religious activities, Rohis has a governance structure consisting of the Board of Trustees, general assemblies, daily governing body. This activity is divided into two forums (forum an-nisa 'and forum Rijal), both forums led by an advisor who is a teacher of MAN 1 Padang. The number of

members in forum An-nisa is around 17 and 7 for forum Rijal. Many activities are done here, which can be summarized in two activities namely: da'wah amanah and recruitment.

In responding the challenges of times, activities with Islamic nuances are needed to build the Islamic character of learners. The school have to foster and educate the morale of learners so that they can have noble character. The Islamic character education program in the religious activities of Rohis contains the values of Islamic characters that are deliberately designed to provide the facilities needed by students of MAN 1 Padang.

The types of the programs presented in Rohis's religious activities are recruitment, the establishment of the board for Rohis religious activities consisting of the Board of Trustees, general assembly, and daily governing bodies, mentoring/halaqah, da'wah/amanah, upgrading/ motivation, and evaluation. The Rohis religious activity program is carried out within one period of academic year. However there are several related programs implemented every week such as mentoring, da'wah amanah and motivation given to Rohis members. While the recruitment, the formation of board and evaluation are done only in one period of academic year.

Hadrah

Furthermore, the researcher also obtained the data of another religious activity i.e. Hadrah. Islamic character can be seen from religious education, which can be taught through Islamic art. For example, making music as a means of entertainment educates Islamic character because music will give its own meaning if combined with good and religious nuance. Therefore, learners can love his religion through the Islamic art of engraved in his heart.

Based on observations made, Islamic shalawat art shaman of Hadrah plays a very important role in the context of education of Islamic character of learners by doing moral and religious building in order to get closer to Allah SWT. This moral building is done from an early age to the old age. Religious activity of Hadrah can promote Islamic religious education subject. It aims to increase the spiritual potential in shaping learners to become human beings who believe, obey God Almighty, and have good moral. The types of Hadrah religious activity programs presented for the education of Islamic character of learners are introduction of Hadrah musical instruments, introduction of various blows, introduction of the type *rumus gerinci* and *rumus peningkah*, blending the types of blows in a song, variation of knock, style and rhythm, hadrah performance for boys/girls and teachers, provide materials according to need, skill, and Islam, and providing moral guidance at the end of the meeting.

From the existing religious activity program, it can be seen that the religious activities of Hadrah cannot be separated from the character itself. It can be explained that Islamic character education blends in the training of religious activities of Hadrah. Islamic character education is given by following the religious demands to be a pious man to Allah SWT and honest, fair, virtuous, ethical, and respectful. Another purpose of the Islamic character is to build the moral of learners. It is known that the religious activities undertaken to learners aim to form the personality of learners in attitude, mental, and in acting in accordance with the norms of Islamic teachings. Therefore, learners who finish their education can be useful for society, state and religion both as individual and as group.

Nasyid

Furthermore, the researcher also obtained data of religious activities of Nasyid in MAN 1 Padang. The message conveyed made the religious activities of Nasyid become the student's choice. As for the purpose of religious activities of Nasyid, the writer found as follows improving and developing the creativity and ability of learners about Nasyid, increasing the interest of students to convey or preach through the Islamic syi'ar, fostering a cooperative attitude among learners, and advisors, increasing participation of MAN 1 Padang in the neighboring community of neighboring, improving the discipline of learners and train responsible nurturing their artistic skill.

Rohis delivers its da'wah in Madrasah in general sense. Before performing the da'wah, first the recruitment is done to foster Islamic character of the recruits. Therefore, they will have a good understanding of Islam then apply it and preach it. The implementation of religious activities of Rohis in MAN 1 Padang needs material that will be submitted to the forum. Implementation of Rohis religious activities in MAN 1 Padang would need material to be conveyed to learners as well as the methods used to deliver it.

The material submitted to Rijal forum every week is also submitted to An-Nisa 'forum. Rohis religious activities delivered with halaqah method. Halaqah is a group mentoring where the participants sit around the advisor. This activity is conducted on weekly activities, to convey materials tarbiyah Islamiyah as well as moral and moral development specifically for the spiritual Islam. This activity is done continuously, forming a person who has an Islamic character. This activity is carried out with the agenda of opening, Quran recitations, brief guidance of Activity, material (lecture from coach), praying together, and closing.

Implementation of Islamic Character Education in Religious Activities Learners

Based on the observation, the form of halaqah done in MAN 1 Padang is held at Mushalla MAN 1 Padang. Halaqah is carried out by means of Rohis members seated around the advisor giving halaqah material. The material presented is the material that has been compiled when the speaker delivered the material all members of Rohis listened carefully. After the material was completed, there will be a question and answer session. From the author's observation of question and answer session, Rohis members are quite active because the curiosity of the participants will be very dominant new thing seen in this forum. The enthusiastic members of Rohis responded to the material given quite well. Rohis religious activity material is a supporter of the lesson of Islamic Religion itself, especially to the lesson of Aqidah akhlak, which required students to have a solid Islamic religious knowledge with a personality that has Islamic character.

The lesson of Rohis spiritual activities in MAN 1 Padang is open to all learners who are interested in participating in this activity, doing recruitment, as well as receiving new members every time new term begins. The religious activities of Rohis receive ikhwan for the religious activities of Rijal and the akhwat for the religious activities of Rohis An-Nisa'.

In its implementation, Rohis must have obstacles that must be faced. Rohis religious activities are considered to be the same as in academic subjects, they assume that the lessons learned in the classroom represent their religiosity. This makes it difficult for advisor and core members of Rohis religious activities to recruit new members. Rohis has fewer members than other extracurricular activities.

Implementation of Islamic character education in religious activities Hadrah is done to each learner which equip them with skills, develop the meaning of poems and unfold the

wisdom. Students are also taught drum beat techniques, hitting techniques, using bass (I, II, III), techniques using balls, techniques using cymbals, and techniques using other tools and vocal techniques. If learners are able to use the tools of Hadrah next stage combined all the tools and after that just enter the song. Religious activities Hadrah to each learner equipped with moral, moral and forming the Islamic character of learners through the meaning contained in the song sung. Students are also taught techniques of using Hadrah tools, vocal techniques. If learners are able to use the tools of Hadrah, they will perform with the song in the next stage. In delivering the material, the method is used in order that the learner can absorb what is delivered. As for the form of implementation of religious activities of Hadrah are opening, praying together, giving motivation, introduction of musical instruments and knock techniques, introduction of songs along with meaning, rhythmic repetition, and evaluation.

The practice of Hadrah's religious activities is delivered through song material and memorizing methods. From the documentation, the religious activity of Hadrah aims to enhance learners' creativity, foster a sense of love in Islamic culture, cultivate a sense of art and religion through Islam's songs, combine the arts and teachings of Islam as well as prove Uniqueness of madrasah so that learners who follow this activity increase their knowledge about Islam religion teachings, and educate Islamic character of learners through poems in accordance with the teachings of Islam Religious activities Hadrah is a religious activity conducted in groups or groups.

It is implemented by using specially ordered equipment from abroad. It is the only Hadrah group in the city of Padang. As for the implementation of Islamic character education in religious activities of Nasyid, it can be seen from weekly routine the exercises. The main core of the program is poured in the implementation of religious activities Nasyid. It is the activity that fosters candidates for young talented da'i. Nasyid is not packed only as a fascinating art but also as the da'wah skills through the songs delivered.

The form of activities of Nasyid is opening, praying together, mentoring and motivating, introduction of lyrics and singing techniques acapela, division of votes 1 and 2, prophetic techniques, and exercises. The implementation of Nasyid religious activities is carried out by the advisor as well as the accompanying advisor weekly. There are various methods used in the implementation of religious activities Nasyid.

Results of Islamic Character Education after Religious Activities

After holding the religious activities of Rohis, learners' Islamic character of the learners shows significant development. This activity can affect intelligence, religious mindset, noble personality, and can affect the attitude and mentality of learners through a series of activities held. However, not all members of Rohis not quickly show a good development. There are also some students who are slowly experiencing the development even though they are active in following Rohis religious activities relatively little. Hence, this becomes one of the challenges for Rohis advisor to maximize the program to learners. Rohis religious activities are very influential. The Islamic character taught in this activities gives a change of attitude, mental and the state of learners from bad habits become learners who practice religion according to the stage of development.

In the Islamic character education, learners is always taught to do good to the teacher, humble to him, looked at his teacher respectfully, prayed his teacher throughout his life, and made the teacher as an exemplary, but learners who experience this behavior change are relatively low due to the low interest of learners following Rohis. The Islamic

character that triggered the learners' behavior toward the behavior of other learners also changed after this religious activity. Because those who are active in the religious activities of Rohis are fostered and nurtured in order to have a good personality, maintain ethics, morals and uphold morals taught by Prophet Muhammad. The character of those who follow the religious activities can be distinguished from those who do not from how they dress, get along, how they speak, and respond to things they think is good.

Islamic character education is very promoted in this activity. Rohis religious activities can foster the morals of learners with the materials provided. The counsel and advice given by the advisor to the members of Rohis makes the members of Rohis have a fundamental personality, have a solid foundation, and can provide benefits to himself and others. Therefore, Rohis religious activity is very influential on the Islamic character of learners for those who follow the activities and it can be seen from everyday learners, both through academic and non academic. The Islamic character generated from Rohis activities can form learners who are religious, honest, disciplined, communicative, environmental caring, sociable and responsible.

The Hadrah religious activity is an activity that contains many lesson messages that can develop students' psychomotor, improve their creativity, cultivate a sense of love for Islamic culture. Hadrah musical art can also grow the sense of art and religion through Islamic songs, and cultivate a sense love for Prophet Muhammad SAW. Through religious activities, Hadrah can explore the moral messages contained in the lyrics of songs.

Hadrah's religious activities have an effect on educating the Islamic character of the learner. The more prominent Islamic character of learners is the thinking power and analysis of the more demanding students in the religious activities of Hadrah. Religious activities of Hadrah can shape the Islamic character of the learners since it provides them with a useful skill. Attitude and mental that can be influenced by religious activities of Hadrah is to develop learners optimally by utilizing the potential and mend the existing deficiencies. Honest and responsible.

Students who follow religious activities Hadrah has a high artistic spirit, strong-willed, and have a soul who wants to continue to learn things that are taught by his teacher. Therefore, Hadrah participants always maintain good relationship and speak politely to the teacher. The teacher teaches what Hadrah is and how the techniques of playing Hadrah musical instrument, which are explained in such a way that the members of Hadrah feel the comfort and feel the teacher is very special.

Hadrah provides moral messages that can be applied in everyday life. Islamic character that can be educated through religious activities of Hadrah is a polite behavior towards teachers. Appreciate teachers who have lowered their knowledge. Respect the duties and responsibilities held by the teacher. Make the students obedient and respectful to the teacher.

Hadrah's religious activities are required for good group because the participants have to matches the song with the sound of the instrument. Good cooperation is always taught by the advisor of religious activities of Hadrah to the students. Religious activities of Hadrah produce Islamic character in accordance with what has been taught. Learners are more likely to have the nature of togetherness, and mutual respect and appreciate the efforts of others. Islamic character that is taught through Hadrah gives positive impact on learners' morals. Hadrah religious activities provide positive. Islamic character educated in this activities can make a difference among learners who do not follow the religious activities of Hadrah. The characters generated from the religious activities of Hadrah are

religious, tolerance, hard work, creative, curiosity, mutual respect, friendly, environmental and social care.

After following *Nasyid* religious activities, it can be seen that the Islamic character of learners who follow the religious activities is different from those who do not. However, the Islamic character resulting from the religious activities of *Nasyid* is certainly different from the Islamic character of other religious activities. Islamic character of learners in the religious activities of *Nasyid* can be seen from their speech, cheerfulness and the language of *da'wah* delivered.

The meaning contained in the song of *Nasyid* gives moral messages, the teachings of the Prophet, and describes how the characteristics and morals of the Prophet. *Nasyid* contains elements of *da'wah* given through the art of singing. These activities conducted with the aim to work as well as to convey the Message of goodness. Students learn not only the technique of singing but also given useful material to be delivered in the song. This is in accordance with the goal of *Nasyid* itself, which is to preach through the song. Accordingly, *dakwah* does not seem monotonous.

As for Islamic character of learners are the respect to the teacher because the teacher gives all his knowledge about the material and techniques in singing. *Nasyid* religious activities shape the Islamic character of learners through the preaching of songs. Islamic character is embodied in the daily life of learners within themselves, friends and even teachers. Teachers are the main role models that must be respected, speaking softly, showing a good attitude of language and courtesy of action.

Reciprocal relationship between learners with other learners is closely intertwined because *Nasyid* requires harmony, alignment, mutual support, and cooperation. They in the team have a good soul and have a humble nature, but sometimes there is also a little dispute among them, so the advisor needs to settle them down.

From the above explanation, it can be concluded that the religious activities in MAN 1 Padang educate the Islamic character of learners according to religious activities held. *Rohis* has more emphasis on the Islamic character of learners to form a person by having morals and noble character. While the religious activities of *Hadrah* emphasize the cultivation of religious values through the songs delivered, in accordance with the type and lyrics of songs containing messages. *Nasyid* religious activities shaped the Islamic character of the learner through a song containing Islamic *da'wah*, a song teaching monotheism of Allah swt, invites to the virtue and forbids the act of the unjust. Hence, the song sung is not only judged as an art but also contains *da'wah* that invites to the good.

CONCLUSION

From the above discussion, it can be concluded that the program of Islamic character education implemented in MAN 1 Padang is: (a) *Rohis* encompassing recruitment, mentoring, upgrading, giving material, motivation, and evaluating, (b) *Hadrah* encompassing introduction of musical instrument, variation of knock, giving theme-based material, and moral guidance, (c) *Nasyid* encompassing recruitment, explaining *Nasyid* material, introduction *nasyid* songs, moral, physical, mental, vocal guidance, and Islamic related material. Implementation of religious activities in MAN 1 Padang give *da'wah* material, and methods used are *halaqah* method, question and answer and lecture, Middle Eastern music. The method used is memorization and demonstration. Implementation of *Nasyid* religious activities, with *salawat* and *jihad* materials using memorization methods. All religious activities in MAN 1 Padang can educate the Islamic character of the learners.

The Islamic character generated from Rohis is religious, honest, disciplined, communicative, environmental care, social and responsible. The characters resulting from the religious activities of Hadrah are Religious, tolerance, discipline, hard work, creative, curiosity, mutual respect, friendly, environmental, and social care. The Islamic character of learners in religious activities of Nasyid is to noble character, hard work, creative, independent, friendly, and peace loving.

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