

IMPLICATION OF RELIGIOUS CHARACTER PROGRAM IN IMPROVING SELF-CONTROL AT STATE VOCATIONAL HIGH SCHOOL 1 PEDAN

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Abstract

The ability of strong self-control can fortify faith for young people in the current era, starting from the concerns of Islamic religious education teachers at State Vocational High School 1 Pedan, sparking the implications of religious character programs aimed at increasing the faith of students to be strong, broad-minded, and have full awareness of understanding right and wrong actions. This study aims to describe the various activities carried out in the implications of religious character programs as a way to improve the religious character of students at State Vocational High School 1 Pedan. This research uses qualitative methods (field research). This research was conducted with data collection techniques through interviews, observations, and documents. Activities are carried out both daily, monthly and annually. Daily activities begin with praying both before and after learning, reading the Qur'an and short surahs, literacy, duha prayers, zuhur prayers, and school spiritists at school, if at home filled with TPA activities, tadarus, and daily amaliyah checks, which are monitored directly by their respective parents. The weekly activity called qolbu management begins with reading the Qur'an together and is filled with religious wisdom stories by the father and mother of Islamic religious education teachers and invited teachers from outside which are carried out on Friday of the first week of each month. Annual activities such as flash pesantren, Isra' Mi'raj commemoration, and the celebration of the Islamic holiday of Eid al-Fitr celebration which is filled with a gathering event between school residents.

Keywords: Implications; Character; Religious.

INTRODUCTION

Education is something that must be obtained by every individual. How important education is in an individual's life because education is a benchmark for the progress of a nation's life. If education does not experience the development of progress, it is likely that a civilization will experience a setback towards great destruction (Masrifatin, 2022). In the context of Islamic teachings, the goal is that humans can take advantage of all the opportunities that Allah has given in this life as worship, expecting only the pleasure of Allah (Asyura, 2021). Islamic religious education is needed in the world of education, because being a strong sender can fortify young people in the current era to always carry out the commands of Allah Swt and stay away from His prohibitions, school-age children are mainly unstable, the desire to define themselves is feared if it is not strengthened by Islamic religious teachings, it is feared that they will fall into bad things (Hidayat & Nizar, 2021). Basically the educational process involves all elements of society, teachers are one of the most important components in the world of education, the role of teachers must provide changes to guide goodness in the school environment and the social environment. According to Law No. 20 of 2003 chapter I article 1 concerning the National Education System, the definition of education is an effort and plan to realize the same learning and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, the nation and state (Undang-Undang (UU) Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003).

Religious character education, which focuses on developing spiritual and moral values rooted in religious teachings, has great potential in shaping self-control. Values such as patience,

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honesty, fortitude, and a sense of responsibility taught through religious education can be a strong foundation for the development of self-control (Judrah, Arjum, Haeruddin, & Mustabsyirah, 2024). Religious character programs aim to provide a moral and spiritual framework that helps individuals understand and apply the principles of self-control in daily life. Through a deep understanding of religious values and the practice of good habits, these programs can instill essential self-discipline and mental resilience (Salimah, Al-Kautsar, Aisya, & Al-Kautsar, 2023).

In the context of education and character building, self-control is often identified as one of the key pillars that support academic success, mental health, and positive social interactions (Saputra et al., 2023). However, self-control is not an innate trait; rather, it must be molded and nurtured through a process of education and life experiences. Self-control is an individual's ability to regulate and direct emotions, behaviors, and internal drives in order to achieve long-term goals. It is a critical aspect of personal development that influences how one acts in various social and personal situations. As modern challenges become more complex, the ability to control oneself becomes increasingly important (Suriansyah Salati, 2020).

Ensuring that teaching and learning activities can achieve predetermined goals is a very important role of teachers in schools, it can be said that teachers are at the forefront of the development of students in schools, producing superior and highly competitive human resources (HR), teachers in schools are tasked with educating, teaching, guiding, instilling moral values of life directly to students (Kalalo & Merentek, 2023). Every educator expects their students to have superior personality, quality, competitiveness, capability, progress and noble character. Educators can be said to be successful if they can bring up superior generations. Educators are expected to be able to develop innovations in the continuity of Islamic religious education learning to improve visible things in students related to neatness and akhlaq (behavior) as well as invisible things such as mindset, enthusiasm for life and strengthening students' faith, carried out by providing exposure to material on the wisdom of life, examples and reminding continuously of important things in living life (Herina Yanti, 2021). Not only during school hours, when at home students are tried not to be out of hand in matters of worship, utilizing advanced technology to create whatsapp groups as a means of monitoring from afar, educators must be fully able to take responsibility related to the development of science that will exist in the future, students should not be equipped with book material alone but educators must equip students to be able to think critically, creatively, innovatively, have noble character, and be capable, producing strong self-control can fortify to protect faith in order to compete in the outside world (Afif Nurseha & Rizki Rizaulhaq, 2023).

Character is a way of thinking and acting that characterizes the life of each individual in cooperation, both within the scope of family, community, nation and state. Individuals with good character are individuals who are able to make decisions and are willing to take responsibility for the consequences of their decisions, while religious comes from the root word religious which means religious nature inherent in a person (Cicilia, Marsidi, Martini, & Santoso, 2022). Religion as one of the character values as attitudes and behaviors such as carrying out the teachings of the religion that is embraced, tolerant of the practice of worship of other religions, and living in harmony with other religions. Religious character is needed by students in facing changing times and moral decline, in this case students are expected to show good and bad behavior based on religious provisions and provisions. This religious character building can of course be done if all components of educational stake holders can participate and play a role, including the parents of the students themselves (Siswanto, Nural, & Budin, 2021).

In improving religious character, the most concerned thing is the basis of religious education, the implementation of unmotivated akhlaq requires an explanation of how religious attitudes must be possessed by each individual in improving the moral life of religion, nation and homeland (Santika & Dafit, 2023). Teachers become the main component in charge and responsible for shaping and directing the akhlaq and behavior of students in the implementation of religious character programs in schools, teachers become role models for students as activists and the best guide must learn as much knowledge as possible to produce superior human resources, good character and can compete (Albab, 2022). Based on the first observation, this activity has become a

daily routine, the results of the religious character program began to be reflected in activities in undergoing school activities such as polite, courteous, smiling, greeting and friendly when communicating with teachers and school residents, using good language when communicating, many began to perform duha prayers, and zuhur prayers in congregation in an orderly manner, many participants in Friday qolbu management, many members of the rohis and high enthusiasm in welcoming important days in Islam, such as Ramadhan, Eid al-Fitr, Eid al-Adha and Isra' Mi'raj.

Character education has become a major focus in education systems around the world, including in Indonesia (Sugiarto & Farid, 2023). It is not just about teaching learners academic material, but also shaping them into individuals who have integrity, empathy and social responsibility. Character education aims to develop the moral and ethical side of learners, encompassing the teaching of values such as honesty, discipline, responsibility, and respect (Bukoting, 2023). When learners are equipped with strong character, they are better able to make the right decisions, overcome challenges with mental strength, cooperate with others, and become good leaders (Neneng Siti Maryam, 2023).

Character education involves several interrelated key components. These include moral education, which teaches learners to understand and internalize basic values such as honesty and decency; ethics education, which helps them solve ethical dilemmas and make responsible decisions; and social and emotional development, which includes skills such as empathy and emotion management (Rosmana et al., 2024). In addition, self-development and citizenship education are also important to build individuals who are disciplined, motivated and aware of their role in society (Siona & Rustandi, 2023). Through these components, character education helps learners to grow into balanced individuals who are ready to face life's challenges (Mulia, 2024).

On the other hand, although the religious character has been carried out well there are some concerns that occur, due to different environmental backgrounds, not a few students are less enthusiastic when doing worship activities and are less fluent in their reading, to bring up enthusiasm and discipline, the teacher collaborates with the school spirit to invite and learn together with that independence will arise, studies, reciting together and practice are carried out by members of the spirit so that other students are not embarrassed and awkward to make it easier to learn the right things so that students are not unfamiliar with worship activities, enthusiasm, awareness, discipline to worship arise from themselves.

In this article, the religious character program shows as an activity that aims to bring up strong self-control to fortify faith and improve religious character with the process of cultivating character to students, the success of this activity involves educational stakeholders, students, school residents, and parents. Parents must take part in launching this activity, conducting periodic supervision of children, asking about their daily lives both outside and at school, being open to help find solutions to children's complaints, if students tend to not care and cover up, it is fitting that parents should supervise instead of letting go and thinking everything is fine. Researchers raised the research theme with the title "Implication of Religious Character Program in Improving Self-Control at SMKN 1 Pedan".

The results of Gunawan et al's (2022) show that in the Islamic perspective, character or noble character is a result of the process of applying sharia (worship and muamalah) based on the condition of solid faith and relying on the Qur'an and as-sunnah (hadith). Simaremare (2022) shows that specifically for religious character, at SMPK BPK Penabur, which is based on a Christian school, has implemented several programs as a form of habituation that is deliberately held regularly (every day) with the hope that it will shape students' religious character such as praying together, reading God's word and hymns before/after teaching and learning activities in class. Likewise, teachers must accompany children in class during morning and afternoon prayers and direct students to read God's word as a form of gratitude to God for going through all the activities at school well. And Aswat et al (2021) show that strengthening religious character education based on the implementation category has not been well implemented, indicated by the 64% self-development program, 25% integration into subjects, and 11% integration in school culture. The role of parents

still dominates in student self-development, but under the control of the teacher by providing a checklist of activities and documentation of children's religious activities while at home. The role of teachers in integrating religious characters into learning is quite well implemented but does not utilize concrete learning media, so students learn through printed books and assignments. While the role of schools related to curricular, extracurricular and co-curricular implementation is not well implemented due to inadequate facilities and infrastructure supporting religious activities through school culture that supports distance learning activities.

RESEARCH METHOD

Qualitative research methods are used in this research (field research), namely field research. This research was carried out with the setting of the actual place and time that occurred at State Vocational High School 1 Pedan, which aims to understand what happened, why it happened, and how it happened is a research that researchers use to play a direct role actively in participating and seeing firsthand the phenomenon being studied. Data collection was carried out through observation by observing the techniques applied in the implication of religious character cultivation programs as an effort to improve character and knowledge in students at SMK N 1 Pedan. Interviews were conducted with three different sources, 1) To obtain general information about the introduction of the school to the principal, how is the learning and teaching process at school, how is the religious character program implication system that has been carried out by the school and what are the changes that occur in students while at school, 2) To obtain data related to the application of religious character cultivation to Islamic religious education teachers through various students while at school, especially in learning Islamic teachings and ethics at school during lessons and outside class hours. 3) To obtain information related to the cultivation of religious character that has been carried out in the school and the extent of the implementation of activities to improve religious character. Furthermore, documentation, which is done by assessing student behavior, evaluating learning outcomes in Islamic religious education subjects, and collecting the results of the action process on the cultivation of religious character and the results of assignments related to the object of research. Furthermore, validity techniques are carried out by triangulating sources, researchers and methods. Meanwhile, data analysis techniques are carried out with steps, namely data collection, data reduction, data presentation and conclusion drawing (Sugiyono, 2022).

RESULT AND DISCUSSION

In this day and age, the skills of students in carrying out activities related to expertise, reading, viewing and analyzing information received critically must be encouraged, the religious character program is a form of effort applied to foster awareness, enthusiasm, akhlaq and character so as to improve religious character to produce superior, capable and competitive human resources making individual learners throughout the end of their lives. Based on research on the implications of religious character programs carried out at State Vocational High School 1 Pedan in the 2023/2024 learning year, it shows that the activities of the religious character program implications become a daily routine at school, in this religious character program are divided into three, daily, monthly, and annual, daily activities begin with reading prayers before and after learning activities, it is an obligation for all school residents to implement prayer every day, prayer is led by the class leader, the school sets a rule to always pray both before and after lessons so that the activities and knowledge obtained get smooth and ridho from Allah Subhanahu Wa ta'ala. In line with the expectations of reading prayers, including 1.) accustoming students to always pray before and after doing all activities, 2.) teaching in trying to always surrender to Allah in order to get smoothness and pleasure from Him, 3.) through praying students always remember Allah and are grateful for the blessings that have been given. Prayer routines are expected to increase faith and devotion to make a mindset, high awareness to take part in learning activities.

During istirahat hours, students are routinized to perform duha prayers, with this it is hoped that students can consciously manage time for worship and rest, when entering the zuhur time students are required to perform zuhur prayers which are carried out in several clusters and carried out in congregation, because the law is mandatory for students who are not unable to

participate in congregation in the school mosque. With the positive routine of zuhur prayer, it is expected to be able to make students obedient in worshipping obligatory and Sunnah, through this prayer service, students are disciplined to do it properly and correctly according to the pillars and are reflected in the behavior they do everyday. Daily activities are not fixated only on activities located at school, while at home must also be encouraged, such as TPA, tadarus, and daily amaliyah. The activities of the Al-Qu'an education park (TPA), carried out in the mosque in each village, with the TPA students can learn more about religious knowledge and can even manage and teach religious knowledge to younger siblings in their village. Tadarus activities are filled with reading the Qur'an regularly at least one juz a day, one rukuk at most one verse, as well as students who are still reading iqro books at least 1 page and juz ama at least one chapter. Tadarus is usually done after performing maghrib prayers, the existence of this tadarus is expected that students read with correct tajweed and tartil get peace of mind, patience and wisdom to become individuals who get guidance towards the right path, monitoring for the smooth achievement of the objectives of tadarus activities, reported in the form of a table that has been distributed to all students, filling in the table is done by students with the supervision of their respective parents, containing tadarus activities and parents' signatures, for non-Muslim students, the process is carried out by non-Muslim teachers as well, teachers can see from the online group, if there are problematic students, Islamic religious education teachers and homeroom teachers conduct home visits to these students.

Just like tadarus activities, daily amaliyah check activities must be filled in by every Muslim student, this activity is filled with five-time prayer activities, due to different backgrounds, between honest and dishonest, activities are filled in by students themselves and monitored by parents, to overcome dishonest students, when checking the report is not only a full and signed table, the teacher must make sure again that he fills it honestly. The existence of daily amaliyah checks can raise enthusiasm in carrying out worship, especially the five daily prayers, because of the importance of this prayer, although it is still supervised over time students can consciously do it properly and correctly according to the pillars. In the management of mosque facilities and facilities at State Vocational High School 1 Pedan, it is carried out by the family council of the Islamic spiritual mosque (Rohis), one of the extras in the form of an organization engaged in religious affairs which provides a forum for teaching da'wah and religious knowledge in the school environment. Rohis cooperates with Islamic religious education teachers to carry out and share knowledge such as learning to read the Qur'an with correct tajweed and discussing and finding solutions to youth cases that are being discussed by fellow students. Weekly activities are called qolbu management Fridays, carried out on Fridays in the first week, starting with reading the Qur'an together followed by exposure to material by the father or mother of Islamic education teachers and teachers from outside the school, the existence of Friday qolbu management can empower students to become high insight, critical thinking and global competitiveness. Annual activities, such as in the month of Ramadan, are carried out flash pesantren activities which are directly supervised by Islamic religious education teachers assisted by the school spirit. Eid al-Fitr and Eid al-Adha celebrations, Eid al-Fitr celebrations are carried out on the first day of school after the Eid holiday, filled with halal bihalal for all school members, and Eid al-Adha is carried out by slaughtering and distributing qurban animals. The commemoration of Isra' Mi'raj day is filled with material exposure through film media containing the history of Islamic learning.

Table 1. Activities in the religious character program

No	Activities	Implementation
	Habituation to pray before and after learning	Pray when starting and ending learning activities led by the teacher.
	Habituation of reading Al-Qu'an, iqro book and juz ama	The ISLAMIC RELIGIOUS EDUCATION teacher will guide students to read and there are times when representatives of the spiritual brotherhood read with a loudspeaker

		and are listened to by all school members.
	Implementation of sunnah duha prayer and zuhur prayer	Learners perform duha prayer and zuhur prayer at the specified time in congregation.
	School Rohis, Friday qolbu management	Every first Friday of the month, a study on religious wisdom is conducted
	Pesantren kilat	Pesantren kilat is held every Ramadan and provides lessons such as the wisdom of fasting
	Eid al-Fitr and Eid al-Adha celebrations, Isra' Mi'raj day celebrations	The first day after the Eid holiday and if Eid al-Adha is carried out in each hamlet, the Isra' Mi'raj day celebration is filled with material in the form of tuning Islamic films
	TPA, Tadarus, daily amaliyah check at home	Conducted in their respective homes and monitored by the guardians of the students directly.

Table 2, Differences in students' religious character

Students' religious character	
Before the implementation of the religious character program implications	After the implementation of the religious character program implications.
Students are not yet orderly in worship activities	The pattern of students' worship activities becomes more organized with the habituation of duha prayer and zuhur prayer.
Interest in reading the Qur'an is still low	Learners began to have an interest in learning and reading the Qur'an.
Knowledge of worship procedures is not good and correct	Learners begin to practice worship with intentions, readings and movements in accordance with sharia.
Disrespectful speech when communicating	Learners begin to realize and begin to maintain polite speech when communicating.
Lack of responsibility if given a task	Learners do assignments with sincerity and responsibility.
Students' reading knowledge is still low	Learners begin to visit the library a lot.

The results of observations and interviews show that this program has formed positive habits in the daily lives of students at State Vocational High School 1 Pedan. They began to show more polite and courteous behavior in communication, both with fellow students and with teachers and school staff. Prayer and worship habits have become more regular, and interest in learning and reading the Qur'an has increased. Activities such as duha prayer and zuhur prayer in congregation, which may have initially been considered an obligation, are now performed with greater awareness and seriousness.

Participation in religious extracurricular activities such as Rohis and Friday Qolbu Management also increased, indicating that learners not only see these programs as a duty but as an opportunity to deepen their understanding of religion and strengthen their bond with the school community. Active involvement in the celebration of Islamic holidays such as Ramadan, Eid al-Fitr, Eid al-Adha and Isra' Mi'raj shows a greater appreciation of religious traditions and values. In addition, with monitoring and support from parents at home, the program helps to ensure that the religious values taught at school are also practiced in their daily lives outside of school.

The religious character program at State Vocational High School 1 Pedan not only succeeds in increasing learners' spiritual awareness and ethical behavior but also facilitates the formation of strong self-control. This is an important foundation for their balanced personal development, preparing them to face future challenges with a cool head and great insight. Parents and teachers play a crucial role in supporting and strengthening this program, making it a shared responsibility that promotes long-term success for learners.

In the context of education at State Vocational High School 1 Pedan, the religious character program has had a significant impact in improving the character of students. Increases in interest in reading the Qur'an, participation in congregational prayer activities, and more polite demeanor indicate a sustained positive change. Learners are beginning to show greater adherence to religious and moral norms taught at school. In addition, the program also strengthens their ability to think critically and ethically, as they are taught to reflect on their actions and their impact on others.

The implementation of this program has also encouraged greater involvement from the school community as a whole. Teachers, staff and students work together in creating an environment that supports the development of religious characters. For example, in the Qolbu Management Friday activities, the entire school community takes part in discussions and activities that deepen their understanding of Islamic values and how to apply them in daily life. This creates a sense of community and shared responsibility to support the spiritual and moral development of every individual in the school.

Furthermore, parental involvement in the program is also very important. Supervision and support from parents at home ensures that the values taught at school are also reinforced in the family environment. This creates continuity in learners' moral and spiritual education, reinforcing the positive habits they have developed at school. Parents become active partners in supporting their children's spiritual journey, which in turn strengthens family relationships and sets a positive example in daily life.

CONCLUSION

It is expected that students have strong self-control that can fortify faith and science, have high insight and have a cool head in dealing with everything to deal with existing problems, from the research that has been carried out, the researcher concludes that the implications of the religious character program have begun to become a daily routine, the results of the religious character program begin to be reflected in activities in carrying out activities at school such as polite, courteous, smiling, greeting and friendly when communicating with teachers and school residents, using good language when communicating, many participants begin to carry out duha prayers, and zuhur prayers in congregation in an orderly manner, many participants begin to carry out religious character programs, The results of the religious character program began to be reflected in activities in carrying out activities at school such as polite, courteous, smiling, greeting and friendly when communicating with teachers and school residents, using good language when communicating, many began to carry out duha prayers, and zuhur prayers in congregation in an orderly manner, the number of participants in Friday qolbu management, the number of rohis members and the high enthusiasm for welcoming important days in Islam, such as Ramadahan, Eid al-Fitr, Eid al-Adha and Isra 'Mi'raj. With the involvement of parents, parents realize that it is not only the teacher's responsibility to provide learning but parents at home are also obliged to provide knowledge and care more about their sons and daughters, treated with a lack of supervision of children becoming uncontrollable. The implications of this religious character program can help

improve religious character to be good, students are taught to be able to think critically, creatively, innovatively, have noble character, and be capable, can compete in the outside world.

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