

Monday Pon Activities in the Formation of Students' Religious Character in the 21st Century (Case Study at MI Kresna, Mlilir District, Madiun Regency)

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Abstract: The 21st century which influences people's lifestyles makes parents and teachers must be able to face every challenge that exists, including how to choose and prepare education for their children. It is undeniable that technological developments are also accompanied by negative impacts that occur on students in school. Responding to this phenomenon, MI Kresna, which is located in Mlilir District, Madiun Regency, organizes activities in the form of morning habituation in the form of: tartil, asmaul husna, qira'ah, memorizing jus 30, istigosah and reading ratib. In addition to these activities, there are also activities carried out every Sunday Pon in the form of Islamic boarding school activities attended by Grade 4, 5 and 6 students at MI Kresna. The technique of this activity is that students stay at school and are scheduled alternately per class level to train students to be able to live independently and introduce them to religious values with the hope that later they can continue to the Islamic boarding school level. This study aims to analyze how the application of religious values in the activities carried out by MI Kresna to face challenges in the 21st century. This research is a type of qualitative research by collecting data in the field by observation, interviews and documentation, the elaboration of data is carried out descriptively and the method of analysis data using the theory of habituation. From this research, a common thread can be drawn, by carrying out Monday Pon activities in the form of habituation at MI Kresna, it is hoped that students will be able to grow and develop with strong religious character so that they are able to live adaptively in the ongoing 21st century.

Keywords: Monday Pon activities, habituation, religious character, 21st century.

Introduction

The 21st century is marked as the century of openness or the century of globalization, meaning that human life in the 21st century has undergone fundamental changes that are different from the order of life in the previous century. It is said that the 21st century is a century that demands quality in all efforts and results of human work. The 21st century naturally demands quality human resources, which are produced by professionally managed institutions so as to produce excellent results. These new demands call for various breakthroughs in thinking, drafting concepts, and actions (Wijaya et al., 2016).

The 21st century which influences people's lifestyles makes parents and teachers must be able

to face every challenge that exists, including how to choose and prepare education for their children. It is undeniable that technological developments are also accompanied by negative impacts that occur on students in school. One of the steps to overcome this is to instill character education in students. Character education is a necessity in an effort to face the challenges of globalization at this time. Character education is a national movement in creating schools to develop students to have ethics, responsibility and care, by implementing and teaching good character through an emphasis on universal values (Endang Komara, 2018).

Responding to this phenomenon, MI Kresna, which is located in Mlilir District, Madiun Regency, organizes activities in the form of

morning habituation in the form of: tartil, qira'ah, memorizing *jus 30* and reading *ratib*. In addition to these activities, there are also activities carried out every Saturday *Pon*, in the form of Islamic boarding school activities which are attended by Grade 4, 5 and 6 students at MI Kresna. The technique of this activity is that students stay at school and are scheduled alternately per class level to train so that students can live independently and get to know religious values and want to continue to the Islamic Boarding School level later.

Based on this phenomenon, the researcher then wants to conduct research with the aim of analyzing how the application of religious values in the activities carried out by MI Kresna in order to face challenges in the 21st century with a sociological approach, by describing the condition of society and students at MI Kresna and how when regulations regarding values Religious values are applied at MI Kresna to educate the character of children so that they become people who are faithful, pious and knowledgeable

Materials and Methods

This research is a type of qualitative research that prioritizes natural characteristics (natural setting) which is the main source, descriptive process, and in qualitative research data analysis was carried out by inductive analysis. (Moleong, 2003). Qualitative research is a type of research with the aim of examining objects in the field, in which the researcher acts as the main instrument, techniques for collecting data through indepth interviews, participant observation or documentation. Test the validity of the data through triangulation techniques, and techniques in analyzing data are inductive. (Abdussamad, 2021). Qualitative research intends to explain data and facts in the field using logical and easy to understand descriptions of words. (Abdussamad, 2021). The research approach is through a case study approach, namely research that has the aim of examining in depth the symptoms that appear in the field. Case studies can also help researchers to be able to go directly into the field or the social life of the community, such as community groups,

families, educational institutions, and others. (Fitri and Haryanti, 2020, p. 26).

Method used should be accompanied by references, relevant modification should be explained. Procedure and data analysis technique should be emphasized to literature review article. Data is a real test result that reveals the symptoms of the object of research. Data in qualitative research is in the form of descriptive explanations or non numeric analysis. (Kusumastuti, Adhi & Khoiron, 2019). Data collection techniques are one of the most strategic techniques in research, because what is prioritized in research is to obtain data. The data collection techniques include: Interviews, observation and documentation.

Interviews are a form of communication that is verbal or conversational in which the goal is to obtain the required data or information. (Abdussamad, 2021). The interview technique in this study was in depth interviews to dig deep into data about the application of religious values in the activities carried out by Elementary Islamic Boarding Shool of Kresna to face challenges in the 21st century. Observation is a fundamental data collection process for all types of research, by observing the object under study. Observation is not limited to the sense of sight, but all senses can be used as a technique for observing the object of research. (Kusumastuti, Adhi & Khoiron, 2019). Documentation techniques, namely efforts to obtain data in the form of written documents, such as results of notes, library books, meeting notes, and others. (Fitri and Haryanti, 2020, p. 116). Various types of documents can be used by researchers in collecting data in the field. (Syahrums, 2012). Documentation techniques are used to find supporting data in the form of documentation related to the application of religious values in the activities carried out by Elementary Islamic Boarding Shool of Kresna Madiun City to face challenges in the 21st century. Data analysis is the process of finding data in the field and compiling it systematically, and grouping data, making patterns, selecting data, and drawing conclusions. (Abdussamad, 2021). Data analysis follows the theory of Miles and Huberman (1984). Activities in analyzing data by condensing data, presenting information and conclusions.

Data Condensation, namely conducting data summaries, selecting the subject matter, selecting things that are the focus of the problem, and finding the right subject matter. Data Display, namely the process of presenting data in the field in a precise and easy to understand manner. The process of drawing conclusions and verifying data is the last effort in conducting qualitative data analysis. (Abdussamad, 2021). Techniques to check the validity of the findings include: Test Validity are Triangulation is a technique in collecting data that combines various techniques of extracting information and data sources that aim to test the validity of the data. (Abdussamad, 2021).

Study aims to analyze how the application of religious values in the activities carried out by Elementary Islamic Boarding School of Kresna to face challenges in the 21st century. Research on character education through the habituation method has previously been discussed, as was done by Moh. Ahsanulhaq entitled: "Forming the Religious Character of Students Through the Habituation Method". This study aims to describe the efforts of PAI teachers in forming the religious character of students through the habituation method and to describe what factors support and hinder the implementation of the habituation method in shaping the religious character of students at SMP Negeri 2 Bae Kudus in the 2019/2020 academic year. This research used a qualitative descriptive method. The subjects were PAI teachers and students. Techniques in collecting data using observation techniques, interviews, and documentation. Data analysis uses interactive analysis with data reduction steps, data presentation, and drawing conclusions. The results showed that the efforts of PAI teachers in forming the religious character of students with habituation methods such as the habituation of smiles, greetings and salim (3S), the habit of living clean and healthy, the habit of reading asmaul husna and daily prayers, the habit of being honest, the habit of having an attitude of responsibility, Habituation of being disciplined, habituation of worship, and habituation of Al-Qur'an literacy. Supporting factors in shaping the religious character of students include: support from parents, joint commitment of school members, and adequate

facilities, and inhibiting factors, namely the different backgrounds of students, lack of awareness of students, and environment or student association (Ahsanulhaq, 2019). However, it is different from what the researchers did, where the research was conducted at MI Kresna, Dolopo, Madiun and focused on Sunday Pon activities which the researchers had not found implemented elsewhere.

Results and Discussion

Definition of Character Education

According to the language, the word character or in English is called character comes from the Greek word *charassein* which means "to engrave", namely to carve, paint, sculpt, or scratch. According to the Big Indonesian Dictionary (KBBI), character means character, nature, character or character that distinguishes humans from other people, and character. Character education has been started since the 1900s, and the originator is Thomas Lickona. This was started from his writing entitled *The Return of Character Education*, which was followed by his next book entitled *Educating for Character Education: How Our School Can Teach Respect and Responsibility*. Through some of his works, Lickona opened the insights and views of western people regarding the importance of character education. According to Lickona, character education contains three main parts, namely knowing the good (knowing the good), loving the good (desiring the good), and doing good (doing the good).

Character education must become a national movement by making educational institutions part of the change in order to build the character of students through learning in schools. Educational institutions must be able to guide their students through character education which includes noble moral values and keeps students away from disgraceful behavior. (Zulfida, 2020).

Tomas Lickona stated in a book entitled *Character Matters*, "character education is a deliberate effort to cultivate virtue-that is objectively good human qualities-that are good for the individual person and good for the whole

society," (character education is a deliberate effort or conscious to realize a good, namely the quality of humanity that is objective, not only for individuals, but also useful for the general public). The process of character education is considered as a conscious and planned effort to improve the character of a nation. Character education is a serious effort to understand, shape and instill character values in individuals and society. (Zulfida, 2020).

The Basic Concept of Religious Character Education

Religiosity has the same meaning as religious behavior, which means the extent of knowledge, beliefs and practices of worship and how deep the appreciation of the religion one adheres to. There are several factors that influence the presence of religiosity namely; a) The influence of education or teaching and various social pressures (social factors), b) Various experiences experienced by individuals in forming religious attitudes, especially experiences about beauty, harmony and kindness in other places. c) There is a morality factor, d) There is an emotional religious experience (affective factor), and other factors which wholly or partly arise because of unfulfilled needs. (Zulfida, 2020).

Religious character is the first and main character that must be instilled in children as early as possible and is the main foundation in religious teachings which cover the lives of individuals, society and the Indonesian nation. Religious character is not only related to matters of worship but also concerns the relationship between human beings. (Nurbaiti et.al, 2020).

This character education must be able to hold all areas of human life, practice religious values, with various abilities and life skills. The values that guide the behavior of individuals or society do not just come when humans or society are born. Individuals and communities are capable of being formed through a continuous dialectical process between humans and their environment, which is part of their development process.

Character education becomes a commitment in recognizing the efforts that must be made to help the younger generation understand and internalize values and goodness that can shape them into

individuals with good morals. Character education seeks so that the younger generation is always guided so that they can be sincerely guided by norms or values. (Suwardani, 2020).

Character education based on religious values seeks to overcome the morality crisis that has hit Indonesia's next generation, such as the many problems of delinquency in elementary school children. Based on student character building activities which are realized by implementing self-development programs and school culture in order to find out and solve problems faced by students as a process in helping them to be able to become children with commendable morals wherever they are. It is the process of good activities that can achieve educational goals and the formation of good socialization relations between teachers and students. (Sulistiyowati et.al, 2018).

The Importance of Religious Character Education

Religious comes from a foreign language which means religion. Frezer, as quoted by Mahmudiyah, explained that religion is a belief that is constantly changing and developing based on the degree of one's belief. Jalaluddin in his book defines that religion has the meaning of belief in God as the Creator and Sustainer of the universe, in the form of worship practices or rituals, and a state of mind or a way of life that reflects love for God, and behaves according to God's rules and laws. Religious is an attitude that is embedded in the individual's personality in determining beliefs and carrying out the teachings of the religion he adheres to and practicing it in everyday life as a form of faith and devotion to God. (Mahmudiyah, 2021).

According to Lickona in his book "Educating for Character: How Our School Can Do Teach Respect and Responsibility", as quoted by Suwardani, he explains some of the main points of the importance of character education for students, including: (1) Many young people hurt each other each other, due to a lack of awareness of moral values; (2) Providing moral values to the younger generation as a form of character building and also as the main function of civilization; (3) There are still many children who receive little moral guidance and upbringing from their parents, thus causing the role of schools as character educators to become

increasingly important; (4) There are generally accepted moral values such as concern, trust, respect, and responsibility; (5) Moral education as a special need for and by society; (6) There is no education that is free from values; (7) The existence of a commitment to character education is very important if we want and continue to strive to be good teachers and educators; and (8) Effective and efficient character education can make an educational institution more civilized, concern for society, and lead to an increase in the course of education. (Suwardani, 2020).

The Basic Concept of the Habituation Method

Based on etymology, habituation comes from the basic word "ordinary". According to the General Indonesian Dictionary, ordinary means common or common; as always; which is an integral part of everyday life. With the prefix "pe" and the suffix "an" shows the meaning of the process. So, habituation means a process in order to make something something that is usually done, so that it becomes a habit. Efforts in forming commendable character in students, ta'widiyyah method or habituation, is a very effective and efficient method. The purpose of this ta'widiyyah method is for students to be able and able to accustom themselves to noble behavior and carry out routine and sustainable religious practices.

The habituation method is an effective method carried out by a teacher or educator, because it can change bad habits into good habits. This method requires a long time, patience from educators based on how far students are able to familiarize themselves with the goodness and practice. This method is often exemplified by Rasulullah SAW in fostering people, especially Muslims. For example, educating friends by getting used to praying in congregation, getting used to fasting sunnah and other noble morals. (Jannah, 2019).

Habituation is a very important thing because an individual will always behave according to his habits, without habituation in everyday life, human life will run slowly because you have to think a lot first and consider what you can do. The habituation method is practiced by the teacher so that students can and are able to get used to behaving in a commendable manner so that all of their behavior can be controlled positively.

Habituation is the most effective method in educating and instilling the religious character of students. Religious character education through the habituation method can be realized routinely, namely habituation that is carried out on a scheduled basis such as praying before and after studying, reading juz 'amma, reading Asmaul Husna, praying dhuha in congregation, praying dhuhur in congregation, maintaining environmental cleanliness, order, discipline and etc. Spontaneous, namely unscheduled habituation in learning and special events such as forming 5S behavior, disposing of trash in its place, queuing culture, respecting differences of opinion, and so on. Exemplary is habituation in the form of daily behavior such as dressing neatly, speaking well and so on. (Nurbaiti, 2020).

Habituation is a process of getting used to good behavior and behavior, and when it is related to teaching methods in Islamic religious education, habit is a way to accustom students to thinking, behaving, and acting according to Islamic teachings. The process of habituation is very important and effective if started at an early age and instilled in children. The potential of the spirit of faith and human piety given by Allah SWT must always be instilled and maintained by providing training or practicing amaliyah worship. If this habit is realized, students will no longer experience difficulties in worship, and they will be able to interact and feel closeness to their God because they can communicate directly with God through worship and establish good relationships with fellow human beings. (Wati & Amrullah, 2022).

The habituation method can encourage and motivate students to feel happy and sincere in implementing good practices consistently and routines can be carried out well, and are able to understand theories that require direct application, so that material that feels heavy can be light for the students. students if it is often done. For example, getting students to be actively involved in routine religious activities and practicing them in everyday life. Because, every process leads to the formation of positive values when carried out through a process of daily habituation (Ahsanul Khaq, 2019).

Discussion

Based on the author's observations, MI Kresna is located in the Mlilir sub-district, Dolopo sub-district, Madiun district, a village in Madiun Regency, which is at the southern tip and borders with Ponorogo district. As for the boundaries: to the north is a village field, the former PG Pagotan lorry emplacement, to the east is the Madiun Ponorogo main road, to the south is residential housing, and to the west is residential housing. It is located in the center of the village or in a densely populated area and is easily accessible by vehicles because it is not far from the main road.

Furthermore, observing the main needs of the community that are captured and must be met by the head of the MI Kresna madrasa is that students must be able to learn optimally. The learning process must be the main concern of the madrasa head, and all existing facilities must be directed at learning activities. In this learning process students are also supported by various madrasah activities. Among them are morning habitual activities which include Tartil, Qiraah, Asmaul Husna, PBB, Arabic, English, scouting, extra curricular activities and routine activities every week. This Sunday Pon activity which is routinely carried out is followed by grades 4-6. Which is carried out per class level every Sunday Pon and is also attended by all teachers of MI Kresna. Sunday pon activities which include the deputy head of Student Affairs program as a form of training independence and forming Islamic character for students. Also supported by MI Kresna Mlilir, Dolopo, Madiun educators who are potential staff who are always innovating to develop learning methods in order to achieve the quality of students, with educational backgrounds that are in accordance with the teaching fields.

The goal to be achieved is in the form of inculcating character education for these students, it must become a national movement by making educational institutions part of the change in order to build the character of students through learning in schools. Educational institutions must be able to guide their students through character education which includes noble moral values and keeps students away from disgraceful behavior (Zulfida,

2020). That is the goal that MI Kresna wants to achieve.

Furthermore, in cultivating character education, religious character is instilled in students. Religious character is the first and main character that must be instilled in children as early as possible and is the main foundation in religious teachings which cover the lives of individuals, society and the Indonesian nation. Religious character is not only related to matters of worship but also concerns the relationship between human beings. (Nurbaiti et.al, 2020). It is so important to instill this religious character, MI Kresna responds to this by carrying out activities to instill religious character in children as early as possible. This is shown by the various activities that exist at MI Kresna, all of which aim to worship Allah. Such as morning habitual activities in the form of: tartil, qira'ah, memorizing jus 30 and reading ratib, besides these activities there are also activities that are carried out every Saturday Pon in the form of Islamic boarding school activities which are attended by students of grades 4, 5 and 6. This is what became the basis for the implementation of activities at MI Kresna in order to instill religious character in students and also to foster high social values.

The importance of character education for these students, as stated by Suwardani, there are several basic principles for the importance of character education for students as explained above, so the activities at MI Krena, especially the Sunday Pon routine activities, try to train students to have religious and social character. through the habituation method, which is by training students to carry out routine Sunday Pon activities, namely by scheduling students to stay at school and scheduled alternately per class level with the aim of training students to be able to live independently and get to know religious values and want to continue to the next level. Islamic boarding school later.

MI Kresna packages these routine activities as inculcating character education through habituation which is applied by creating a pleasant atmosphere for students, so that students do not feel bored. Familiarize students to be actively involved in routine religious activities and practice them in everyday life. Thus this method is able to

encourage and motivate students to feel happy and sincere in implementing good practices consistently and routinely can be carried out well, and able to understand theories that require direct application, so that material that feels heavy can be felt light. for students if it is often done (Ahsanulhaq, 2019).

The activities at MI Kresna certainly cannot be separated from the role of an innovative leader. A professional madrasah head who has a history of religious education and sets a great example, motivating educators which is good by utilizing time at school more optimally and good motivation of students is proven by the distance from their homes far away keep the spirit to go according to the rules. In addition, the principal also has principles. The ability of school principals to empower teaching staff and members of the community as a whole. The principal role of the school principal includes developing schools to become good educational institutions and capable of achieving educational goals. Headmaster tasked and responsible for maintaining and motivating teachers and participating students, and school administrative staff to be willing and able to run school rules and regulations.

Conclusions

Monday Pon activities in the form of habituation at MI Kresna, it is hoped that students will be able to grow and develop with a strong religious character so that they are able to live adaptively in the ongoing 21st century. This activity is motivated by the main needs of the community that students must be able to learn optimally which are captured and must be fulfilled by the head of the MI Kresna madrasa. Through fun activities for students with religious character education contents that are applied with the habituation method. Activities at MI Kresna are certainly inseparable from the role of the principal as an innovative leader who deserves appreciation.

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