

# STRATEGIES FOR BUILDING RELIGIOUS CHARACTER IN SCHOOL

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**Abstract:** The quality of school graduates in the disruption era is now seen from its character. In research conducted with a qualitative approach. The type of research in this study uses a case study type multi site study design. In data collection techniques using techniques through: 1) Interview, 2) Observation and 3) Documentation. In data analysis using the theory of Miles and Huberman which consists of: 1) data collection, 2) sorting data, 3) presentation of data, 4) conclusion. The results of this study include: 1) The forms of religious character in SD Islamic Global School Malang and MI Miftahul Ulum Batu include: First, the Dimension of Faith (*Aqidah*). Second, the Dimensions of Worship Practices (Morals). 2) The strategy of religious character activities at SD Islamic Global School Malang and MI Miftahul Ulum Batu, among others: First, habituation. Second, exemplary. 3) The implications of the formation of religious character at SD Islamic Global School Malang and MI Miftahul Ulum Batu include: a) Fostering a spirit of worship and charity, b) Having a polite attitude towards others, c) Fostering social attitudes and a spirit of leadership for students.

**Keywords:** *Strategy; Character Building; Religious Character*



## INTRODUCTION

The quality of school graduates in the era of disruption is now seen from its character. Character are values inherent in a person's personality that reflect the good or bad of their behavior.<sup>1</sup> This behavior is shown in humans as a reflection of others towards them. Behavior as a visible or invisible form of human character has been attached to the person from birth which has potential. Character potential from birth as seen by cognitive abilities and innate traits. Default character; it will develop through the touch of the learning experience as a process from the environment.

The current curriculum 2013 emphasizes character education as the key to integrating learning through affective, psychomotor and cognitive aspects on an ongoing basis. The success of school graduates is very dependent on character education of students as the figure of the next generation.<sup>2</sup> Thus, extra emphasis is needed starting from fostering, guiding and educating the character of the future nation's children so that noble characters can be formed.

Character education is the key to the successful progress of a nation that has noble morals and ethics as a forum for the initiators of a future golden generation.<sup>3</sup> The formation of character slowly and continuously by students is obtained through daily activities in the learning process so as to obtain moral and good ethics. Specifically, the values of strengthening character education include religious, nationalist, mutual cooperation, integrity and independence.<sup>4</sup> Thus the five character values can be realized by students in their families and the surrounding community.

The learning environment is designed in such an attractive, innovative and creative way so that students will automatically experience

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<sup>1</sup> Garry L. Hagberg, "Character," in *The Routledge Companion to Philosophy of Literature*, 2015, <https://doi.org/10.4324/9781315708935-19>.

<sup>2</sup> Thomas Lickona, "Character Education: The Cultivation of Virtue," in *Instructional-Design Theories and Models: A New Paradigm of Instructional Theory*, 2013, <https://doi.org/10.4324/9781410603784-32>.

<sup>3</sup> Yoon Kim et al., "Character-Aware Neural Language Models," in *30th AAAI Conference on Artificial Intelligence, AAAI 2016*, 2016.

<sup>4</sup> Xiang Zhang, Junbo Zhao, and Yann Lecun, "Character-Level Convolutional Networks for Text Classification," in *Advances in Neural Information Processing Systems*, 2015.



habituation which is manifested in the pattern of forming their own character. *Dorogan* to students as idealistic human figures who are able to think concretely so that they can improve their cognitive and intellectual aspects. Step by step in order to increase high morality carried out to students as individuals who are consistent in their behavior application.

The lack of behavior application of character building values in the school environment makes methodological weaknesses in moral teaching for students and religious values tend to be neglected so that it cannot be denied that they are less relevant to reality.<sup>5</sup> Basic education (SD or SMP and even PAUD) is a very important forum for preparing a character with a personality. Morals and morals from an early age are a golden age which has a very strong doctrine as the originator of the future golden generation as leaders of the future nation and state.

The choice of class VI is because the child has entered the age of puberty, some girls are menstruating, it is necessary to carry out obligations in accordance with their religious teachings so that they have responsibility in every activity.<sup>6</sup> In addition, research has shown that ages 10-12 years is the development before puberty for girls who have experienced menstruation. Meanwhile, boys in the study also pointed out that the age of 10 or already old age should be introduced to prayer as their responsibility to Allah SWT. Research related to the formation of religious character is an effort to create a golden generation who has knowledge of morals, ethics, spiritual morals related to religion and is able to control themselves and have a noble character to be implemented in society.

## RESEARCH METHOD

The research conducted is qualitative research.<sup>7</sup> In this study, researchers used a case study research type as a yardstick in critical investigation in real life. Furthermore, the researchers used a multi-site study design that was selected as data reinforcement in the field by

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<sup>5</sup> Booker T. Washington, *Character Building*, *Character Building*, 2017, <https://doi.org/10.4324/9781315081526>.

<sup>6</sup> Alfadl Habibie, "PENGENALAN AURAT BAGI ANAK USIA DINI DALAM PANDANGAN ISLAM," *EARLY CHILDHOOD: JURNAL PENDIDIKAN*, 2017, <https://doi.org/10.35568/earlychildhood.v1i2.115>.

<sup>7</sup> Dr. M.A. Lexy J. Moleong, "Metodologi Penelitian Kualitatif (Edisi Revisi)," *PT. Remaja Rosda Karya*, 2019, <https://doi.org/10.1016/j.carbpol.2013.02.055>.



looking at the similarities and differences involving the two research sites. The sites raised by the researcher have different characteristics. There are two places of research, namely the Islamic Global School Malang Elementary School and Miftahul Ulum Batu Islamic Primary School to find the form, activity strategy and implications of religious character.

Techniques in data collection in this study used: 1) Interview, 2) Observation and 3) Documentation. In data analysis using Miles and Huberman theory which consists of: 1) data collection, 2) data reduction, 3) data verification and 4) drawing conclusions. Data validity checks were carried out by extension of participation, triangulation and persistence of observations.

## RESULTS AND DISCUSSION

The description of the discussion results of this study has three main points, namely: first, the form of religious character, second, the strategy of religious character activities, and third, the implications for the formation of religious character. The explanation of these findings is described as follows:

### 1. Forms of Religious Character

#### a. Dimensions of Faith (*Aqidah*)

The basic pattern of a person's faith is manifested through human belief in Allah SWT. *Aqidah* is a belief in Allah SWT, the owner of heaven and earth.<sup>8</sup> This is as realized in SD Islamic Global School Malang and MI Miftahul Ulum Batu, each of which has a religious form according to the goals of the two educational institutions.

##### 1) *Taqwa*

The form of *taqwa* from SD Islamic Global School Malang through various forms of religious character. For example, starting from the morning at the school, students orderly line up in each classroom, guided by the teacher for each class. They also read a prayer when going to class and a prayer will carry out the learning simultaneously led by their respective class leaders and their friends.

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<sup>8</sup> Monty L. Lynn, Michael J. Naughton, and Steve VanderVeen, "Connecting Religion and Work: Patterns and Influences of Work-Faith Integration," *Human Relations*, 2011, <https://doi.org/10.1177/0018726710386396>.



After that the students perform the *dhuha* prayer at 08.30 WIB on time, happily and happily taking ablution water to read the ablution prayer and prayer after the ablution which is carried out by the students. After that, students enter the mosque by reading prayers and will enter the mosque which is led by one of the male students.

Furthermore, the students compiled the rows in an orderly and neat manner by themselves for male and female *shaf*. Then one of the teachers led to carry out the *Duha* prayer in congregation. All teachers and students are very busy in praying without the slightest sound, except for the takbir of the imam. After they finish praying, then the imam leads the congregation of students to perform *istighosah* and prayer together.

The students were very earnest in carrying out them praying calmly and full of hope to Allah SWT as a form of devotion to Him. After completing the prayer, students leave the mosque in an orderly manner and read the prayer out of the mosque. The same thing is carried out when students carry out *dzuhr* prayers in congregation at 11.30 WIB and *Asr* in congregation at 15.00 WIB in an orderly and on time as a form of devotion to the students carrying out the orders of Allah SWT.

At 12.00 the students have lunch together in the dining room provided by the school. They eat in an orderly manner and are cheerful, not forgetting to read the prayer meal in congregation. During the meal, the students shared their food with each other, exchanged vegetables and side dishes. This is a form of solidarity for each student to share with each other. After finishing eating, the students also neatly tidied up the food containers and rushed back into the classroom. When entering or leaving the classroom the students always read a prayer.

Meanwhile, the form of *taqwa* carried out by MI Miftahul Ulum Batu students is like starting from the start when entering the madrasa environment, the students greeting the teachers. At 07.30 WIB the students began to line up together in the field and read prayers before entering the room which was guided by one of the students for the other students to follow. Furthermore, at 08.30 WIB the students performed the *duha* prayer in congregation



in a closed courtyard. One of the teachers acts as the priest and the other teachers guide the students.

When the teacher is finished praying, the teacher who acts as the priest leads the reading of *tahlil*, *tahtim*, *sholawat* and *istighosah* in congregation. Furthermore, the teacher leads the reading of the prayer after prayer and the students read the prayer by raising their hands to ask Allah SWT everything they want. When going into class they also read a prayer as well as when they leave the class.

## 2) Gratitude

The form of gratitude is a gift and blessing that Allah SWT has given to His servants.<sup>9</sup> At SD Islamic Global School Malang, students have realized this form of gratitude. Students manifest a form of gratitude through *hamdallah* sayings, give thanks by praying to Allah SWT, are grateful to have been given health favors, sustenance, and attention from parents and teachers, be grateful with dhikr, after getting the light sustenance of students in giving and giving alms. Meanwhile, MI Miftahul Ulum Batu through *hamdallah* words of gratitude, gratitude with dhikr, give thanks with deeds for the blessings given by alms.

## 3) Sincerity

Sincerity is an attitude shown through actions or behavior that are only for the pleasure of Allah SWT.<sup>10</sup> As in SD Islamic Global School Malang, there is sincerity shown by students with an effort to carry out activities with a clean heart. For example, sincerely giving alms, sincere giving, cleaning class with sincerity. Meanwhile, MI Miftahul Ulum Batu also applies the same thing, such as giving alms sincerely, sincerely giving in, learning sincerely, sharing with friends sincerely.

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<sup>9</sup> S. Katherine Nelson and S. Lyubomirsky, "Gratitude," in *Encyclopedia of Mental Health: Second Edition*, 2016, <https://doi.org/10.1016/B978-0-12-397045-9.00040-9>.

<sup>10</sup> Charles Larmore and Sharon Bowman, "Sincerity and Authenticity," in *The Practices of the Self*, 2013, <https://doi.org/10.7208/chicago/9780226468549.003.0001>.



b. Dimensions of Religious Practices (Morals)

Moral itself is doing the right actions with respect to oneself and others in life.<sup>11</sup> Thus, the form of religious character in the moral dimension at SD Islamic Global School Malang and MI Miftahul Ulum Batu includes:

1) Respect for others

The respect shown by students of SD Islamic Global School Malang by smiling, greeting, greeting parents, teachers and friends, respect for friends who have physical or mental deficiencies, respect for canteen mothers, security guards, cleaners and others. Meanwhile, MI Miftahul Ulum Batu showed a respectful attitude through accustomed to smiling, greeting, greeting with parents, teachers, friends, not mocking and insulting each other, respecting the canteen, security guards, cleaners.

2) Appreciate every difference

At SD Islamic Global School Malang that students are able to appreciate every difference. Schools that embrace autistic students make school residents full of extra care for each other. Therefore, students are taught not to ridicule, gossip, insult and belittle their friends especially with autistic students, students from various regions with multi-ethnic ethnic groups are also able to respect each other, students can also respect their friends when speaking out in front of the class, respect the teacher when providing subject matter.

Meanwhile, MI Miftahul Ulum Batu has a community canteen which makes collaboration between parents and teachers manage the canteen. The teachers and parents of the students can also appreciate the difference in the cakes they sell and buy. Students can also respect teachers, parents and friends in madrasah, there is no mutual bullying between students, students who are different between ethnic groups are also tolerant of each other. All school and madrasa residents live in harmony. This goal is an attitude that has equality in thinking, different races.

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<sup>11</sup> Sarimah Mokhtar et al., "Kajian Persepsi Penghayatan Akhlak Islam Dalam Kalangan Pelajar Sekolah Menengah Di Selangor," *Global Journal Al-Thaqafah*, 2011, <https://doi.org/10.7187/GJAT072011.01.01>.



3) Always dhikr and pray

Activities of dhikr and prayer are very important to build spiritual strength for students who carry them out. Through this program of activities, communication is built between humans and Allah SWT and the growth of noble attitudes, such as humility, gratitude, patience, sincere love for each other and so on.<sup>12</sup>

This has been done by SD Islamic Global School Malang implementing daily dhikr and prayer routines after performing *dhuha*, *dzuhur* and *asr* prayers in congregation. Furthermore, in class, they also recite the dhikr and prayers of the Prophet, before entering the class, they also recite *Asmaul Husna* simultaneously in the schoolyard. Meanwhile, MI Miftahul Ulum Batu also applies the same thing to the students. Starting before entering the class recite *Asmaul Husan* together, then in class one by one read the prayers of the Prophet. When in the mosque after performing *dhuha* and *dzuhur* prayers the students and teachers perform dhikr and *sholawat* together.

## 2. Religious Character Activity Strategy

The findings of researchers from the two institutions namely SD Islamic Global School Malang and MI Miftahul Ulum Batu classify various strategies for religious character activities through habituation including: (1) Smile, Greet, Greetings, (2) Read and Write the Quran, (3) Selected *Hadith*, (4) Daily Prayers, (5) *Tahfidz* Class, (6) Spiritual *Tausiyah* and exemplary include: (1) Congregational Prayers, (2) *Istighosah*, (3) Charity Almsgiving and *Infah*, (4) Commemoration of Islamic Holidays (PHBI).

### a. Habit

Habit is a way that is done repeatedly through direct teaching by practicing morals to help children practice behavioral habits <sup>13</sup>

- 1) Smile, Greet, Greetings (S3)

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<sup>12</sup> Muhammad Walid, "NILAI-NILAI SPIRITUAL, PROFESIONAL DAN HUMANIS PADA KEPEMIMPINAN KEPALA MADRASAH UNGGULAN DI MALANG," *J-PAI: Jurnal Pendidikan Agama Islam*, 2019, <https://doi.org/10.18860/jpai.v5i2.7110>.

<sup>13</sup> Thomas Lickona, "Reflections on Murray, Lapsley, and Educating for Character in the 21st Century," *Journal of Character Education*, 2014.



This program is a form of habituation applied by SD Islamic Global School Malang and MI Mifthaul Ulum Batu every day at school. Starting from the beginning, they came to school, the students who came were escorted by their parents down and shook hands with their parents. The picket teacher takes turns welcoming students at the school gate every day so that students can shake hands, greet and always smile with the teachers and fathers.

Furthermore, when at school the students look cheerful with their sweet smiles, greet and shake hands with friends at school. This activity is a routine that is enforced by all parties in the school without exception, because as a form of brotherhood among Muslims, a sense of peace between others and a tolerant attitude.

## 2) Read and write the Qur'an

Alquran as a guide, guidance and truth bearer for Muslims.<sup>14</sup> So by reading the Koran you will get reward, strengthen your faith, and get closer to Allah SWT. According to the word of Allah SWT in the Qur'an *Surah Al-A'raf*: 204: Meaning: "*And when reciting the Al-Qur'an, then listen carefully, and pay attention calmly so that you get mercy*"<sup>15</sup>

Read and write the Koran programmed by SD Islamic Global School Malang has its own class hours. This activity is carried out at the school mosque three times a week. As for the addition to extracurricular activities that have been pre-programmed in the curriculum field. Meanwhile, MI Miftahul Ulum Batu implements the reading and writing program of the Koran twice a week with the addition of extracurricular activities on Saturdays for students who participate in these activities accompanied by students learning *tahfidz*.

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<sup>14</sup> Ray Anjarsari, Syahidin Syahidin, and Elan Sumarna, "PROGRAM GERAKAN CINTA ALQURAN 'GENTA' DALAM MENGOPIMALKAN PENDIDIKAN AGAMA ISLAM DI SEKOLAH (Studi Deskriptif Di SMP Unggulan Al-Amin Ngamprah)," *TARBAWY: Indonesian Journal of Islamic Education*, 2017, <https://doi.org/10.17509/t.v4i1.6992>.

<sup>15</sup> Qur'an Surah Al-A'raf: 204



3) Memorizing Selected *Hadith*

The second source of Islamic teachings after the Koran is *hadith*. From an early age, students must be taught the introduction and practice of the traditions of the Prophet Muhammad.<sup>16</sup> As stated in SD Islamic Global School Malang, students have been taught by introducing selected traditions, such as *hadiths* about cleanliness, *hadiths* about knowledge, *hadiths* about fasting, *hadiths* about *qurban*, traditions about faith, traditions about brotherhood and others.

This program is implemented during the *hadith* learning and while in the mosque. Similar to MI Miftahul Ulum Batu, there is a *hadith* introduction, memorization and practice program to be applied by students in madrasas such as *hadith* about cleanliness, *hadith* about science, *hadith* about fasting, *hadith* about *qurban*, *hadith* about faith, *hadith* about brotherhood and others. Programs that are carried out when learning *hadith* in class only.

4) Read the Daily *Do'a*

Prayers as an expression of gratitude, petition, devotion made by a servant to Allah SWT.<sup>17</sup> SD Islamic Global School Malang and MI Miftahul Ulum Batu synergistically implement daily prayer activities for students. Prayer in daily activities such as prayer for and after studying, prayer for and after eating, prayer going up and down the vehicle, prayer going in and out of mosques and houses, prayer going to and after sleeping, prayer going and going out of the bathroom, prayer after prayer, prayer after ablution, prayer for a big bath.

5) *Tahfidz* Class

*Tahfidz* class activity program found at SD Islamic Global School Malang along with reading and writing the Koran. However, the *tahfidz* class is held once a week in the

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<sup>16</sup> Muhammad Arif Yahya et al., "Application of Hadith Memorization Methods in Teaching and Learning: The National University of Malaysia's Experiences," *Turkish Online Journal of Educational Technology*, 2017.

<sup>17</sup> Slamet Priyanto, Usman Zainuddin Urif, and Wahyu Kurnia Utami, "The Principal's Leadership in Developing the Religious Values in SMA Negeri 1 Jatiroto," *MANAZHIM*, 2019, <https://doi.org/10.36088/manazhim.v1i1.174>.



extracurricular program at school. Meanwhile, MI Miftahul Ulum Batu applies the *tahfidz* class to the extracurricular program available at madrasas. From the *tahfidz* program in schools, students are closer to the Koran and win many *tahfidzul qur'am* competitions. The teachers also motivated the students to take part in reading and memorizing the Koran, because they will get multiple rewards and their parents will be crowned in heaven later.

6) Spiritual *Tausiyah*

The spiritual *tausiyah* activities held at SD Islamic Global School Malang and MI Miftahul Ulum Batu aim to provide positive energy for the conscience, spiritual soul and spiritual flush for students. SD Islamic Global School Malang performs spiritual *tausiyah* every day when it finishes performing the *Duha* prayer. The morning is very good for giving *tausiyah* to students easy to absorb information.

Meanwhile, at MI Miftahul Ulum Batu, it implements spiritual *tausiyah* activities once a week especially after the *dhuha* prayer in congregation. In turn, the male teachers became the presenters. In contrast to SD Islamic Global School Malang which has a mosque, MI Moiftahul Ulum Batu has a shady and spacious courtyard for a place to perform prayers and spiritual *tausiyah* which is carried out every week.

**b. Exemplary**

The model figure displayed by the teacher is like respecting others, showing politeness so that it can form character to transmit morals in humanitarian issues in the social sphere.<sup>18</sup> Exemplary strategies in the Qur'an are stated in *Surah Al-Ahzab*: 21.

Meaning: "*Indeed, the Prophet (self) is a good example for you (that is) for those who hope for (the mercy) of Allah and (the arrival of) the Day of Judgment and he chants Allah a lot*"

As stated in the translation of the above verse it is clear that the role model for all people is the Prophet Muhammad. Therefore, educators at SD Islamic Global School Malang and MI Miftahul

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<sup>18</sup> Thomas Lickona, "Educating for Character in the Sexual Domain," *Peabody Journal of Education*, 2013, <https://doi.org/10.1080/0161956X.2013.775873>.



Ulum Batu have provided this example to students by speaking well according to the morals of the Prophet Muhammad.

1) Prayer in congregation

At SD Islamic Global School Malang, congregational prayers are carried out starting from *dhuha* prayer in congregation before starting learning. Furthermore, the congregational *dzuhur* prayer is held at the mosque. And before the students will return from school in congregation to carry out the *Asr* prayer. The teachers participate in carrying out the prayers because it is an obligation for them as well as monitoring students during the implementation of congregational prayers.

Meanwhile, MI Miftahul Ulum Batu carries out prayer activities only at *dhuha* and *dzuhur* prayers in congregation, because the madrasah is scheduled to return students only after midday prayers. Prayers carried out by teachers and students in congregation are carried out in the closed courtyard of MI Miftahul Ulum which is very broad to carry out prayers in congregation. The male teachers also act as guides to lead prayers in turn and monitor students while carrying out congregational prayers.

2) *Istighosah*

*Istighosah* is a prayer together that is done after carrying out the prayers in congregation. The purpose of *istighosah* is to ask Allah SWT for help in order to get closer to the *Khaliq*.<sup>19</sup> *Istighosah* activities are routinely carried out by SD Islamic Global School Malang and MI Miftahul Ulum Batu after performing *sholat* in congregation. This activity is guided directly by the teacher who is the prayer priest.

As for getting his help and grace, *istighosah* and prayer together when going to class promotion and school graduation, *istighosah* when going to school holidays, *istighosah* when welcoming the big day of Islam.

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<sup>19</sup> Amalia Fauziah, "Sekolah Holistik: Pendidikan Karakter Ala Ihf," *Prosiding Seminar Nasional Psikologi Islami*, 2012.



### 3) Charity and *Infaq*

Almsgiving and *infaq* are two synergistic parts. *Infaq* is included in the alms category.<sup>20</sup> SD Islamic Global School Malang educators teach this to students to set aside some of their assets for others. Thus there is the enthusiasm of the students to be helpful in giving and giving charity.

*Infaq* activities are usually held on Fridays. However, there are still many students who want to invest directly in the mosque's charity box. The alms are carried out during Islamic holidays such as the distribution of alms to those who are entitled to receive them, the alms distribution of *qurban* animals carried out by students.

Meanwhile, MI Miftahul Ulum Batu implements a routine *infaq* and alms program, similar to SD Islamic Global School Malang. In the morning the students set aside the money they had to invest. This activity is carried out on Friday. As for the alms that was carried out by MI Miftahul Ulum Batu through Islamic holiday activities such as the distribution of *qurban*, alms and *infaq* at the Prophet's birthday and *Isra 'Mi'raj*. The enthusiasm of the students is very effective in carrying out continuous *infaq* and alms activities.

### 4) Commemoration of Islamic Holidays (PHBI)

At SD Islamic Global School Malang has a strategy of religious character activities through the Commemoration of Islamic Holidays (PHBI). These Islamic holidays include the commemoration of the Prophet Muhammad's birthday, *Isra 'Mi'raj*, Islamic New Year, and *Idul Adha*. Meanwhile, MI Miftahul Ulum Batu has activities to commemorate Islamic holidays such as the commemoration of the Prophet Muhammad's birthday, *Isra 'Mi'raj*, Islamic New Year, *Eid al-Adha* and added to the celebration of *Santri's Day* at *madrassas*.

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<sup>20</sup> Chablullah Wibisono, Indrayani, and Iskandar Muda, "Influence of Local Tax and Zakat Infaq Masalahah through to Regional Income (Overview of New Trends in Sustainable Development)," *International Journal of Financial Research*, 2019, <https://doi.org/10.5430/ijfr.v10n4p181>.



### 3. Implications for Forming Religious Character

The emergence of the implications of the strategy for building religious character in SD Islamic Global School Malang and MI Miftahul Ulum Batu gives a very high contribution to the successors of the future golden generation who have been equipped from an early age with good religious knowledge, ethics, morals and morals. The formation of religious character by educators to students is accompanied by expressions of love, affection and integrity by both parties and parents who synergize with each other.<sup>21</sup>

With the strategy of forming religious character in SD Islamic Global School Malang and MI Miftahul Ulum Batu in synergy to get positive implications from the students. Through habituation and continuous modeling implemented by students, these students make them independent and mentally strong because of doctrine from an early age.<sup>22</sup> Implications that arise regarding strategies for building religious character in the two institutions include:

#### a. Psychological Implications

##### 1) Fostering the spirit of worship in the student's personality

The spirit of worship appears in the personalities of the students of SD Islamic Global School Malang and MI Miftahul Ulum Batu as seen from their daily activities both at school and at home. When at school the students were excited when they heard the sound of the call to prayer and immediately rushed to get ready to take sarongs and caps for men and *mukenah* for women then ran to the place of ablution and prayer places.

Meanwhile at home the students are under the supervision of their parents who monitor their children's worship activities every day. There are even monitoring books or religious books that you have outside of school hours. So the activities of the students are always under the supervision of teachers and parents who work together to monitor their golden children. This is evident from the psychologically formed student's

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<sup>21</sup> William H. Jeynes, "A Meta-Analysis on the Relationship Between Character Education and Student Achievement and Behavioral Outcomes," *Education and Urban Society*, 2019, <https://doi.org/10.1177/0013124517747681>.

<sup>22</sup> Lickona, "Reflections on Murray, Lapsley, and Educating for Character in the 21st Century."



personality to encourage student behavior to always do positive things from an early age in carrying out the commands of Allah SWT.

2) Fostering a spirit of charity in the student's personality

A healthy personality is contained in a strong charity carried out by students of SD Islamic Global School Malang and MI Miftahul Ulum Batu as seen from their daily activities at school. The students are so enthusiastic in doing charity which is done by way of *infaq* Friday, as well as *infaq* found in the mosque's charity city. In addition, students also like to share food, drinks and snacks with other students. This can be seen when they are in the canteen and in the student dining room, they exchange food side dishes with great joy which is reflected on the faces of the students.

3) Having a high self-confidence mental attitude

Student mentality is nurtured from an early age by involving the active role of students to always appear in front. This means by asking students to take turns to become leaders of joint prayer, prayer priests in turns, making flag ceremony officers in turn every time. class, memorizing *surah*, *tahtim*, *tahlil*, *Asmaul Husna* in front of his friends. Thus it can create a strong personality who has a mental attitude of high self-confidence to always want to appear in front of the public.

**b. Social implications**

1) Having a polite attitude towards others

The implications are that the students of SD Islamic Global School Malang and MI Miftahul Ulum Batu show a polite attitude towards people who are older than themselves, their peers, or younger than themselves. It can be seen that from early in the morning students arrive at the school, escorted by their parents, directly kissing their parents' hands and saying greetings, then the teachers who are picking up at the school gate are also greeted cheerfully by students saying greetings and shaking hands with the teachers.

When in the school environment students meet their friends, they also immediately shake hands, admonish the security



guard, reprimand the mother of the canteen, walk down in front of the teacher and don't run around in the school yard.

2) Cultivate a caring attitude and empathy for others

Attitudes shown by students with a sense of care and empathy for their friends who are experiencing difficulties. For example, students who are not carrying food bottles, then students who give food to each other, then autistic students who have difficulty walking, then with their sincerity help to walk to the destination and buy food in the canteen as a form of friendship that does not differentiate between one another.

In addition, students who do not bring *sarong* and *mukenah*, the other students help to lend the *sarong* and *mukenah* to one of the students who do not bring a *sarong* and *mukenah*. The students gave a very high attitude of solidarity to other students wisely. This is done every day continuously by all students who have a sense of care and empathy for their friends.

3) Having a student leadership attitude in mutual cooperation

The student's leadership attitude has become inherent in his personality to become a leader, so that he can lead his class members. However, the attitude of the leader shown by the students by providing a positive influence on other friends. When in mutual cooperation activities at school all students not only tell their friends to do community service, but all students take part in the mutual cooperation activities at school with great enthusiasm.

Furthermore, the sixth grade students worked together to lift the mosque mat together to dry in the school yard. After finishing sunbathing, they also lifted them back together together to rearrange the prayer mats in the mosque. This proves the enthusiasm of the students in carrying out the orders from the teacher and the encouragement of their will to always do positive things carrying out the commands of Allah SWT.

## CONCLUSION

Based on the results of research related to strategies for building religious character at SD Islamic Global School Malang and MI Miftahul Ulum Batu it can be concluded as follows: (1) The form of religious



character at SD Islamic Global School Malang and MI Miftahul Ulum Batu is divided into 2, namely: First, Dimensions Faith (*Aqidah*) includes: a) *Taqwa*, b) Gratitude, c) Sincerity. Second, the dimensions of practicing worship (morals) include: a) respect for others, b) respect for differences, c) always dhikr and pray. (2) The strategies for religious character activities at SD Islamic Global School Malang and MI Miftahul Ulum Batu include: First, habituation includes: a) Smile, Greetings, Greetings (S3), b) Read and write the Koran, c) Memorize Selected Hadith, d) Daily Prayers, e) *Tahfidz* Class, f) *Tausiyah* Rohani. Second, exemplary includes: a) *Dhuha* prayer, *Dzuhur*, *Asr* in congregation, b) *Istighosah*, c) Charity and *Infaq*, d) Commemoration of Islamic Holidays (PHBI). (3) The implications for the formation of religious character at SD Islamic Global School Malang and MI Miftahul Ulum Batu include: a) Fostering a spirit of worship and charity, b) Having a polite attitude towards others, c) Fostering social attitudes and leadership spirit of participants.



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