

INTERNALIZATION STRATEGY OF CHARACTER EDUCATION THROUGH RELIGIOUS DEVELOPMENT AT MTS UNGGULAN PP. AMANATUL UMMAH

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Abstract

The aim of this research is to analyze the strategy for internalizing character education through religious formation that is appropriate to the field, namely MTs Unggulan PP. Amanatul Ummah. Regarding character education in Indonesia, it is increasingly fading. One of the reasons is because globalization is spreading throughout the world. The negative impact of this is various problems that arise among the nation, such as juvenile delinquency which gives rise to crime, promiscuity among teenagers and drug abuse. The method used in this research is qualitative with a case study approach. Meanwhile, the data collection technique uses observations related to religious formation activities at MTs and interviews with related parties. The results of this research show several strategies used in internalizing character education through religious formation, including: building the commitment of the school community by reading the institution's commitment in every activity, mentoring in religious formation, policies and regulations related to religious formation, coordination between supervisors with meetings held every once every two weeks, and realizing character education through providing advice, examples and habituation.

Keywords: Strategy Internalization, Character Education, Religious Development.

مستخلص البحث

هدف هذا البحث هو تحليل استراتيجية ترسيخ التربية الأخلاقية من خلال التكوين الديني الذي يتناسب مع المجال المستهدف، وهو المدرسة المتوسطة الإسلامية المتميزة في معهد أمانة الأمة. فيما يتعلق بالتربية الأخلاقية في إندونيسيا، فإنها تشهد تراجعاً متزايداً. ويرجع ذلك إلى انتشار العولمة في جميع أنحاء العالم، مما يؤدي إلى آثار سلبية تتمثل في ظهور مشكلات مختلفة داخل المجتمع، مثل انحراف الأحداث الذي يؤدي إلى الجرائم، والانحلال الأخلاقي بين المراهقين، وتعاطي المخدرات. المنهج المستخدم في هذا البحث هو المنهج النوعي باستخدام نهج دراسة الحالة، بينما تعتمد تقنية جمع البيانات على الملاحظة للأنشطة المتعلقة بالتكوين الديني في المدرسة المتوسطة الإسلامية المتميزة، بالإضافة إلى إجراء مقابلة مع الأطراف ذات الصلة. أظهرت نتائج هذا البحث عدة استراتيجيات مستخدمة في ترسيخ التربية الأخلاقية من خلال التكوين الديني، ومنها: بناء التزام المجتمع المدرسي من خلال قراءة ميثاق المؤسسة في كل نشاط، الإشراف المستمر

في التكوين الديني، وضع السياسات واللوائح المتعلقة بالتكوين الديني، التنسيق بين المشرفين من خلال عقد اجتماعات كل أسبوعين، تجسيد التربية الأخلاقية عبر تقديم النصائح، وضرب القدوة، وتعويد الطلاب على السلوكيات الأخلاقية.

الكلمات المفتاحية: استراتيجية الترسخ والتربية الأخلاقية والتكوين الديني.

INTRODUCTION

Character education is an educational system that aims to build attitudes within students so that they have morals and ethics in their daily behavior both in the family environment and in national life.¹ Character education includes knowledge, concern and actions based on ethical values and includes cognitive, emotional and behavioral aspects in social life. The reality is that in society, especially in educational institutions, they only carry out character education to the extent of concepts and knowledge that teach meanings, terms and so on. They ignore direct experiences in everyday life to the point that this causes a lack of self-actualization.²

Discussions about character education in Indonesia have recently faded and been forgotten. Character education today cannot be separated from the concerns of all components who consider that the nation's character is increasingly fading. So the education system seems unable to make Indonesian society intelligent both spiritually, socially and intellectually.³ One of the reasons why character education is currently experiencing a decline is because globalization is spreading throughout the world in all fields, including Indonesia. Of course, this has both positive and negative impacts. Between impact the negative is various problems that arise among the nation, such as juvenile delinquency which leads to crime, promiscuity among teenagers and drug abuse.

Moral degradation, especially among teenagers, is now unavoidable. All these problems ensnare almost all teenagers in Indonesia.⁴ Therefore, character education is an urgent need considering that moral degradation has infected the nation at all levels of society. Through character education, it is hoped that it will be able to raise national awareness to build a strong national foundation. In character education, it is necessary to have programs that can make it happen, so that it can be delivered in accordance with the learning objectives. In this research, character education was carried out through a religious formation program.

¹ Agus Wibowo, *Literature-Based Character Education* (Yogyakarta: Pustaka Belajar, 2013), p. 15.

² Ahmad Fauzi, *Internalization of Religious Culture Through Islamic Religious Education with an Environmental Insight* (Malang: Litrus, 2023), p. 8.

³ Saiful Bahri, "Implementation of Character Education in Overcoming the Moral Crisis in Schools", *Ta'allum Journal* 3, no. 1 (June 2015): p. 59.

⁴ Jamal Ma'mur Asmani, *Internalization of School Character Education* (Yogyakarta: DivaPress, 2011), p. 8.

Coaching religious is component The main one has role important towards character education. This is so, because religious formation is a form of effort to develop, guide and perfect understanding of the Islamic religion through several aspects, both in terms of faith, shari'ah and morals. So that from coaching religious the will makes it easier participant educate For own good characters. However, coaching religious often get highlight from public through side education his character. Students at madrasas are often questioned about their commitment to the actualization of Islamic religious teachings obtained in the learning process. Thus, one of the reasons is because of the widespread deviant behavior that occurs in society, the perpetrators of which are mostly students.⁵ This is where the importance of intensive internalization of character education through religious formation programs is important. Naturally matter this, done with various type strategy to achieve goals in education character through coaching religious can achieved. Between the strategy is build commitment inhabitant school, mentoring in coaching religious, realizing character education through example, habituation and giving advice as a solid foundation and beneficial for the future of students.

Regarding this character education strategy, Moh Nasrul Amin once discussed⁶ that efforts to implement character education must be accompanied by methods or strategies for internalizing the value of character education itself. In this research, the strategy used to internalize the values of character education at MTs Muhammadiyah 1 was integrating character values into all subjects or curriculum, teacher advice, student discipline strategies, teacher example and habituation. Furthermore, research was conducted by Muhammad Munif.⁷ This research explores popular value internalization strategy theories which include example, habituation, giving advice, giving promises and threats and discipline strategies. Then research conducted by Mu'allimah Rodhiyana⁸ explained that the strategies used to internalize Islamic values were through example, advice, habituation and punishment. So the process obtained is of two kinds, namely divine and human values. Likewise, Yevi Kuswinda Sari's research⁹ explains that teachers' strategies to students must use five approaches, namely the indoctrination approach, moral reasoning, forecasting consequences, value

⁵ Samsu Rijal, "Students' Religious Development Through Extracurricular Activities at Madrasah Ibtidaiyyah As'adiyah Banua Baru," *Journal of Inspirational Education* 8, no. 1 (January 1, 2019): p. 117.

⁶ Moh. Nasrul Amin, "Strategy for Internalizing Character Education Values in NU and Muhammadiyah Madrasas," *Darajat: Jpai Journal* 4, no. 2 (December 2021): p. 147.

⁷ Muhammad Munif, "Strategy for Internationalizing PAI Values in Shaping Student Character," *Edureligia Journal* 1, no. 1 (2017): p. 1.

⁸ Mu'allimah Rodhiyana, "Strategy for Internalizing Islamic Values in Students," *Tahdzib Al-Akhlak: Journal of Islamic Education* 4, no. 1 (2022): p. 1.

⁹ Yevi Kuswinda Sari, "Internal Strategy of PAI Learning Values for the Formation of Student Character," *GUAU Journal of Islamic Religious Teacher Professional Education* 2, no. 9 (2022).

classification and ibrah and amtsal. And finally, research from Marwan Sileuw et al¹⁰ explains that the strategy for internalizing religious character in students includes several strategies including: example, imitation, habituation and practice.

This research is different from previous studies which explained strategies for internalizing character education carried out through extracurricular activities and values in PAI as well as activities in general. Meanwhile, this research is more focused on discussing strategies for internalizing character education obtained through religious formation at MTs Unggulan PP. Amanatul Ummah. Apart from that, there are also differences in terms of research subjects. Differences in subjects or research locations greatly influence the strategies used in internalizing character education because of the different characteristics of the school environment. The school environment should be a pioneer in influencing character education for students. Because, the school environment should know in advance the moral degradation and modernism faced by the nation's future generations.

In this research, the school environment used was MTs Unggulan PP. Amanatul Ummah, which is a superior and favorite school. Apart from the many achievements achieved by students both in academic and non-academic terms, MTs institutions also prioritize education in terms of character. This matter proven from always committed be read inhabitant schools at MTs in every apples, recitations and activities, namely: faithful, pious, knowledgeable, disciplined, responsible, clean, polite, friendly, neat.¹¹

No only proven with commitment, but in everyday life MTs institutions also always apply education in forming the character of students. This matter showed by assisting and conditioning teachers and supervisors in all their activities, especially in religious formation in order to direct, advise, develop and provide examples so that students have good character in their daily lives. Therefore, it is no longer surprising that the MTs Unggulan PP. Amanatul Ummah institution is able to produce people who have good character and excel in society. Based on this background, researchers are interested in examining in depth the internalization of character education through the religious formation program at MTs Unggulan PP. Amanatul Ummah.

¹⁰ Marwan Sileuw and Poppy Pritasari Prasetya, "Strategy for Internalizing the Religious Character of Students at SDIT Qurrota A'yun Abepura, Jayapura City Through Islamic Culture", *WANLAMBEY Journal: Journal of Islamic Education* 2, no. 2 (December 2021).

¹¹ Asep Saifuddin Chalim, *Dalilun Najah: Instructions for Success* (Surabaya, 2018), p. 75.

METHOD

The research method used in writing this journal is qualitative research. This is so, because the process of collecting data that reveals the strategy for internalizing character education through religious formation is carried out when interactions take place at the scene, either through observation, recording, asking questions and extracting sources. Meanwhile, the approach used is a case study. The case referred to by the researcher is the internalization of character education through religious formation and the site is MTs Unggulan PP. Amanatul Ummah. There are several reasons why researchers use qualitative methods with case studies, namely: *First*, this research was carried out naturally without any setting in the research, so this is suitable for qualitative research which has a natural paradigm. *Second*, researchers compile location data in the form of descriptive narratives. *Third*, this research is inductive, meaning the data begins with empirical facts found in the field and is categorized. The researcher's position is as a participant observer because the researcher directly participates in the religious formation activities that will be studied. The data collection method in this research uses observation and interviews. The analysis techniques used in this research are data collection, data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

Exposure results study This is the main part of the discussion in this research. The results of this research are discussed directly in the discussion. The presentation of the results and discussion are as follows:

Strategy for Internalizing Character Education Through Religious Formation at MTs Unggulan PP. Amanatul Ummah

In this discussion the researcher will explain the strategies used by the MTs Unggulan PP. Amanatul Ummah institution in carrying out character education through religious formation. There are five strategies used, namely: building the commitment of the school community, assistance in religious formation, policies and regulations related to religious formation, coordination between supervisors, realizing character education through providing advice, example and habituation. Following explanation:

1. Building the commitment of the school community

The commitment of the school community is very important in realizing character education in schools. This is because of the commitment of the MTs Unggulan PP. Amanatul Ummah has the principle of character education. The following is the commitment of the MTs Unggulan PP. Amanatul Ummah institution: starting with reading two sentences of the

shahada, then reading: we, the academic community of the Amanatul Ummah educational institution, male students and female students pledge that we are Faithful, Pious, Knowledgeable, Disciplined, Responsible, Clean, Polite, Friendly, Neat.¹² In this commitment, the target is the academic community, meaning that character formation in students cannot be done only by teachers or supervisors, but all school members should work together to internalize student character education, both from the principal, school coordinator, supervisor, TU, homeroom teacher and teachers. As the results of observations, researchers found directly that efforts were made to build student character at MTs Unggulan PP. Amanatul Ummah is through reciting commitments every morning and evening as well as regular recitations and gatherings. The reading of the commitment is not only carried out by students, but also by all school members who accompany them.¹³ This explanation is reinforced by Nur Laili's research that the commitment to cooperation from all school members greatly influences the creation of character education in schools.¹⁴ Based on the results interviews and observations carried out can concluded that commitment between inhabitant school Good through leader and the teachers' council can realize internalization education character in the institution.

2. Accompaniment in coaching religious

Assistance for religious formation at MTs is carried out through picket duties alternately every day, starting from picket assistance in the morning, afternoon and evening activities, assistance with congregational prayers and assistance with recitation of the Koran. The benefits of mentoring in religious formation as expressed by the MTs Unggulan PP. Amanatul Ummah teacher is to increase control and supervision of children's behavior, create a positive environment which greatly influences the formation of children's character, and the formation of children's character is more optimal because the relationship between teachers and students is psychologically closer.¹⁵ The researcher also made observations in the field that character formation at MTs could be carried out well through the cooperation of the school community in carrying out the task of assisting student character development. This is in line with research from Muhammad Ruswandi and Rama Adeyasa that mentoring

¹² Ahmad Asif and Agus Pratiyo, "Madrasah Head's Strategy in Efforts to Increase Student Achievement at the Flagship MTS Amanatul Ummah Islamic Boarding School Special and Excellent Smart Program Pacet-Mojokerto", *Journal Research and Education Studies* 4, no. 1 (March 2023): p. 102.

¹³ Observation on 01 December 2023, time: 07.00 am.

¹⁴ Nur Laili, "Teacher Strategy in Forming Students' Religious Character Through Religious Activities", *Al-Babtsu Journal* 7, no. 2 (December 2022): p. 324.

¹⁵ Interview with Mr. Yusuf as a teacher at MTs Unggulan PP. Amanatul Ummah, Friday 1 December 2023.

in religious formation is very important so that teachers can always advise, guide, educate and direct so that it will provide better character changes.¹⁶

3. Policies and regulations related to religious formation

Policies and regulations is one of the important things in character education. This is because policies and regulations become a means of reminding oneself not to neglect obligations that must be carried out. Policies and regulations the made based on with deliberation and agreement between inhabitant school with aim to get it obeyed by them.¹⁷ Policies and regulations at MTs Unggulan PP. Amanatul Ummah very tightly connection with internalisation education character student .

Internalisation education character the proven with exists socialization to students regarding policies and regulations, next be delivered in a way routine in activities participant educate to become reminder For always obedient and submissive to existing regulations agreed Next, it is realized in frame build they religious. In the regulations there are definitely points of punishment for students who violate them. Punishment the aim For build religious participant students such as leading activities, reading verses of the Koran, reading *istighosah*, reading *wirid*, even memorizing selected letters. This is in accordance with interviews with security and order sie that each violations committed by students, the punishment of course that makes it Act behavior and character student become more Good that is through coaching religious.¹⁸ Policy in giving punishment Already arranged in the book guide of MTs Unggulan PP. Amanatul Ummah via a number of stages including: given warning in place, summons to office, then given punishment. In line with research conducted by Misbahul Fuad, to make students more active in participating in activities at the boarding school, especially religious formation activities, various stages are needed, namely giving warnings, giving advice and then giving punishments that educate their character.¹⁹

4. Coordination between supervisors

Based on interview with Head of supervisor that coordination between supervisors is carried out by holding supervisor meetings every two weeks. The meeting aims to convey obstacles, efforts and solutions related to children's moral or character problems. Each

¹⁶ Muhammad Ruswandi and Rama Adeyasa, *Mentoring Management* (Bandung: Syamil, 2007), p. 2.

¹⁷ Febrina Dwi Putri Pinastika, "School Policy in Overcoming Student Delinquency at Yogyakarta Industrial Vocational School", *Journal of Educational Policy* 5, no. 3 (2016): p. 250.

¹⁸ Interview with Mrs. Tyas as Sie Security and Order, day Thursday, November 30, 2023 time: 07:20 pm at the Mosque.

¹⁹ Misbahul Fuad, "Implementation of Rewards and Punishments in Islamic Boarding Schools in East Kalimantan", *Borneo Tarbiyah and Teacher Training Journal* 4, no. 2 (2023): p. 137.

supervisor must have summary data regarding the character, problems and moral improvement of the students being supervised, which will then be presented and presented in the forum. In this case, all mentors share to find joint solutions regarding the moral problems that occur. The solution is in the form of religious formation which will be implemented by each supervisor in the character education of students at MTs Unggulan PP. Amanatul Ummah.²⁰ This is supported by Umar and Santono's opinion that the strategy in religious formation includes coordinating between supervisors with the aim of making students understand and then appreciate it through religious formation programs in order to build better character.²¹

5. Realizing character education through providing advice, example, and habituation

In realize education characters in the MTs Unggulan PP. Amanatul Ummah can done through a number of stages which include:

- a. **Giving advice.** Providing advice at MTs Unggulan PP. Amanatul Ummah is carried out in various ways, including: teachers giving advice to students through light conversation when meeting accidentally, through official forums such as after activities, as well as providing personal advice. Providing advice by teachers and supervisors wherever necessary, whether in class, on the street, after activities, in the dormitory and in other places. With Thus, a gift advice at MTs Unggulan PP. Amanatul Ummah often carried out by teachers and supervisors to educate students' character. This matter as research conducted by Dhea Meylinda et al, that teachers must always give motivation and advice to participant educate them later become students who have good personality.²²
- b. **Exemplary.** Exemplary practice is carried out by mentors and teachers in religious formation through ubudiyah activities carried out in everyday life. Supervisors and teachers not only order students to perform worship, but also do so after attendance, mentoring and conditioning the students. This is so, because the success of character education is primarily that students' religious character is determined by their actualization and realization of what is conveyed. This means that the more consistent

²⁰ Interview with Mrs. Nia as Head of Guidance, Thursday, November 30, 2023 at: 08:10 at the Girls' Guidance Dormitory.

²¹ Umar and Sartono, *Guidance and Counseling* (Bandung: CV. Pustaka Setia, 1998), p. 48.

²² Dhea Meylinda and Sultani, "Efforts of Guidance and Counseling Teachers in Shaping Students' Personalities at SMA PGRI 6 Banjarmasin", *UNY Student Journal*, 2016, p. 6.

the educator is in maintaining his behavior, the more his teachings and advice will be heard and implemented by students.²³

- c. **Refraction.** This refraction strategy is very effective to teach to students. Thereby this is because if participant educate get used to for do good things, then matter the will reflected in life they daily especially his morals.²⁴

Religious Development Activities to Internalize Character Education

In order to build a nation with character through education and culture, the government is developing 18 types of character including: religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curious, national spirit, love of the country, respect for achievement, communicative, loves peace, likes reading, cares about the environment, social care and responsibility.²⁵ There is a number of character among the 18 characters formed from coaching religion at MT's Unggulan PP. Amanatul Ummah. As for form coaching Religion at MT's Unggulan PP. Amanatul Ummah varies, including: morning and afternoon assembly, recitation of the books, routine reading of the *wirid* collection, as well as evening prayers and five daily prayers in congregation. Following explanation:

1. Morning and Afternoon Calls

Morning and afternoon roll call at MT's Unggulan PP. Amanatul Ummah is carried out every day about 30 minutes before students enter class and the lesson begins. Morning assembly starts at 07:00-07:30 am, while afternoon assembly is from 01:00-01:30 pm.²⁶ These morning and afternoon roll call activities are carried out to shape students' disciplined character. This is the case, because morning and afternoon roll calls are held before learning, so that when attending the lesson, no students are late. This, of course, will make them more enthusiastic about learning because they are following the learning from the start. In line with this opinion are the results of research conducted by Miladia Nur that at SDN Panggung Lor, before the morning assembly was held, many students and teachers were late for school.

²³ Ali Mustofa, "Exemplary Method of Islamic Education Perspective", *CENDEKIA: Journal of Islamic Studies* 5, no. 1 (July 2019): p. 33.

²⁴ Tutik Wijayanti and et al, "Implementation of Strengthening Character Education Through the Habituation Method in Realizing the Pancasila Student Profile at MAN 1 Jepara", *Journal of Postgraduate National Seminar Proceedings*, 2022, p. 1113.

²⁵ Agus Wibowo, *Character Education: Strategies for Building the Character of a Civilized Nation* (Yogyakarta: Student Library, 2012), 43–44.

²⁶ Observation in the acceleration field (Morning Call), Friday, December 1, 2023, at: 07.00 am.

After the morning assembly, students and teachers were encouraged to leave early. This will create a high sense of enthusiasm in teaching and learning activities.²⁷

2. Study of books

The recitation of these books is carried out in the mosque every morning after dawn and maghrib. The morning book recitation is taught directly by the kyai by explaining three books, namely: *mukhtarul ahadith*, *alfiyah* and *fathul qorib*.²⁸ Meanwhile, Maghrib recitation is taught by *ustadz* with various books in turn. Study of books at MTs Unggulan PP. Amanatul Ummah can foster the character of hard work. This is so, because the MTs Unggulan PP. Amanatul Ummah educates students so that they are serious about studying books and understanding the religious knowledge that is being taught. This is proven by carrying out intensive recitation several times through various books, accompanied by guidance and assistance from mentors and teachers. Not only that, students are also required to be active during the recitation by repeating the reading of the book that has been delivered.

Through seriousness in book study, will can grow character religious in participants education in the form of devotion. From devotion Participant educate prepared to be obedient servant to Allah's command and stay away all the prohibition. *Taqwa* become provisions for prepare life they later in the afterlife. According to one MTs students that before start recitation of the book, Mr. Kyai always repeating hadith about devotion and explanation. Meaning hadith "*whoever is pious to Allah, surely Allah will give road go out and give rizki who doesn't expected*".²⁹ Objective Mr. Kyai explained hadith about piety before the recitation of the book begins for participants educate have power pull for follow and practice the teachings he conveyed through study of books.

3. Routine reading of the wirid collection

At MTs Unggulan PP. Amanatul Ummah children are accustomed to doing *dhiker* by taking part in afternoon activities, namely regularly reading a collection of wirid-wirid. These wirids include: *rotib*, *diba'*, *yasin* and *tablil*, *manaqib*, *sholawatan*, *istighotsah*, and *Kahfi-an*. This routine activity is led by the 9th grade generation whose reading is fluent and fluent through guidance and assistance from the supervisor.³⁰ Routine read gathering *wazifa* this done every afternoon with a habituation model. Through this habituation, students' sincere religious

²⁷ Miladia Nur Istighfaroh, "Cultivating Disciplined Character in Morning Call Activities at Panggung Lor State Elementary School", *Madinah: Journal of Islamic Studies* 10, no. 1 (June 2023): p. 6.

²⁸ Observation at the Mosque, Thursday, November 30, 2023, at: 05.00 am.

²⁹ Interview with Najwa Ali female student at the mosque Monday, December 04, 2023.

³⁰ Observations at the Superior Dormitory MTs Unggulan PP. Amanatul Ummah, Friday, December 1, 2023.

character will be formed. This matter because if routine read wirid at activities that afternoon done in a way keep going continuously so participant educate will used to read *wazifa* in his life daily without selfless and only simply carrying out orders and hoping for Allah's blessing. Therefore, for cultivate a sense of sincerity in self participant educate so MTs Unggulan PP. Amanatul Ummah explains benefits and goals from each reading *wazifa*, so they will know how importance the *wazifa* that was read.

4. Pray five times a day with congregation and prayer Evening

Pray five times a day Congregation at the mosque is also carried out by students and is a mandatory activity. Pray congregation five times a day will can practice character discipline participant educate. At MTs Unggulan PP. Amanatul Ummah character discipline in pray together showed with absences made after prayer, so participant educate get used to for pray appropriate time and no permitted exceed from time that has been determined. This can practice participant educate to have attitude discipline throughout his other activities. Explanation such, as research conducted by A. Nasrudin et al³¹ that pray congregation at MTs Nurul Qolbi can practice discipline students, because pray together done with appropriate time.

Next, participants educate start activity daily with get up sleep at 02:30 am. Then carry out pray evening at the mosque at 03:00 am. Pray Evening This done with 12 *rak'abs* in a way continuously. Formed character education through habituation pray Evening is character religious in the form of be patient in worship because participant educate do evening prayers with many *rak'abs* performed. Patience the showed with his commitment in do pray Evening every day as well as capable control self with be patient stay away sleep and hold from tired and sleepy .

CONCLUSION

Based on results From the research above, it can be concluded that the strategy for internalizing character education at MTs Unggulan PP. Amanatul Ummah formed through coaching religious is; *First*, build commitment inhabitant school Because The commitment at MTs Unggulan PP. Amanatul Ummah is based on the principle of Character Education. *Second*, accompaniment in coaching religious. Accompaniment the aims to make it happen environment very positive influential to formation character child. *Third*, policies and regulations related

³¹ A. Nasrudin and Sanusi Uwes, "Character Development Through Five Daily Prayers at MTs Nurul Qolbi Purwakarta," *Cross-Border* 4, no. 2 (December 2021): p. 529.

coaching religious. Policies and regulations the tightly connection with Internalisation education character with proven exists socialization, next be delivered in a way routine in activity and realized. *Fourth*, coordination between mentor. With purposeful meeting convey related obstacles, efforts as well as solution related problem morals or character child. *Fifth*, realize education character through giving advice, example as well as habituation .

Form coaching religious in frame form education character students at MTs Unggulaan PP. Amanatul Ummah, including: apples morning and afternoon for form character discipline participant educate because they get used to for leave more beginning before start learning. Furthermore through book studies. Formed character education from the study of the books is character work proven hard with recited the book several times intensive so that matter this very help participant educate for understand and practice related with Islamic religious teachings. Then, routine read gathering *wirid*. Instilled character education to participant educate is character religious in the form of sincere, so participant educate will used to do pray in his life daily with without coercion and only expect God bless. Lastly, participants education is also mandatory for do pray night and pray five times a day with together. Character established discipline from pray congregation five times a day through absenteeism. Whereas pray Evening will form character religious in the form of be patient in worship because start from 02:30 am participants educate get up sleep for carry out pray Evening. So that they must be patient with stay away sleep and sleepy.

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