

## Building Religious Character of Students in Madrasah Through Moral Learning

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### Keywords:

*Learning Akhlak  
Aqidah,  
Religious Character,  
Teacher's Role,  
Motivator.*

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### Abstract

This article aims to describe the teacher's role and the implications of learning Aqidah Akhlak in the formation of the religious character of students at MTs Thoriqul Ulum Trawas. Qualitative with a case study approach has been used in this study. Data collection uses interview, observation, and documentation methods, while validity techniques use credibility, source triangulation, technical triangulation, and dependability. The results of the research are presented as follows: 1. Akhlak Aqidah teachers become motivators, mentors, and educators for students and are also less than optimal in their roles as facilitators and demonstrators. 2. The implications of Aqidah Akhlak teachers in forming the religious character of students at MTs Thoriqul Ulum, namely making students have the nature of discipline, responsibility, and honesty.

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### Kata kunci:

*Pembelajaran Akidah  
Akhlak, Karakter  
Religius, Peran  
Guru,  
Motivator.*

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### Abstrak

Artikel ini bertujuan untuk mendeskripsikan peran guru dan implikasi pembelajaran Aqidah Akhlak dalam pembentukan karakter religius siswa di MTs Thoriqul Ulum Trawas? Kualitatif dengan pendekatan studi kasus yang telah digunakan dalam penelitian ini. Pengumpulan datanya menggunakan metode wawancara, observasi dan dokumentasi sedangkan untuk teknik keabsahan data menggunakan kredibilitas, triangulasi sumber, triangulasi teknik dan dependibilitas. Hasil dari penelitian dilampirkan sebagai berikut. Guru Aqidah Akhlak menjadi motivator, pembimbing sekaligus pendidik para siswa dan juga kurang optimal dalam berperan sebagai fasilitator dan demonstrator. Implikasi guru Aqidah Akhlak dalam pembentukan karakter religius siswa di MTs Thoriqul ulum yaitu menjadikan para peserta didik memiliki sifat kedisiplinan, tanggung jawab dan jujur.

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## INTRODUCTION

Character education is important like building a fortress for ourselves to anticipate things that are radical.<sup>1</sup> Currently, it is felt necessary to increase the morality of students because in the present youth can be regarded as a period of rebellion due to the decline in moral values in the younger generation such as deviation from religious norms, drinking, pregnancy out of wedlock, and so on.<sup>2</sup>

Through moral education, students are expected to have commendable morals and be able to distance themselves from bad morals. Commendable moral education is very important for all students.<sup>3</sup> Because, back and forth, the dilapidation of the state is based on these morals.<sup>4</sup> The state needs a successor of a nation with commendable morals. Students with good character will make the country good too.<sup>5</sup> Cooperation between teachers and parents to educate students on morals is very important. Thus the teacher plays an important role besides parents in shaping student morals.<sup>6</sup>

The teacher becomes an important factor in the development of students in terms of character, religion to general worldly knowledge.<sup>7</sup> The teacher becomes a role model or an example for students, therefore teachers are required not only to teach but also teachers are required to educate students on scientific applications from both general science and religion.<sup>8</sup>

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<sup>1</sup> Nuraan Davids, 'Islam, Moderation, Radicalism, and Justly Balanced Communities', *Journal of Muslim Minority Affairs* 37, no. 3 (3 July 2017): 309–20, <https://doi.org/10.1080/13602004.2017.1384672>; Udin Supriadi et al., 'The Role of Islamic Education Teachers in Preventing Radicalism at Madrasa Aliyah', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (1 March 2021): 74–90, <https://doi.org/10.31538/nzh.v4i1.1073>.

<sup>2</sup> Duna Izfanna and Nik Ahmad Hisyam, 'A Comprehensive Approach in Developing Akhlaq: A Case Study on the Implementation of Character Education at Pondok Pesantren Darunnajah', *Multicultural Education & Technology Journal* 6, no. 2 (1 January 2012): 77–86, <https://doi.org/10.1108/17504971211236254>; Mustaqim Pabbajah et al., 'Student Demoralization in Education: The Industrialization of University Curriculum in 4.0 Era Indonesia', ed. Carol Fuller, *Cogent Education* 7, no. 1 (1 January 2020): 1779506, <https://doi.org/10.1080/2331186X.2020.1779506>.

<sup>3</sup> Rony Rony, 'Urgensi Manajemen Budaya Organisasi Sekolah Terhadap Pembentukan Karakter Peserta Didik: The Urgency of School Organizational Culture Management Against Character Building Students', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (23 June 2021): 98–121, <https://doi.org/10.31538/tijie.v2i1.26>; Rony Rony and Siti Ainun Jariyah, 'Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik', *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2020): 79–100, <https://doi.org/10.31538/tijie.v1i1.18>.

<sup>4</sup> Imas Baguna, 'Implementation of Character Education: Impacts on Students and School Components at Madrasah Aliyah Negeri (MAN) Insan Cendekia Gorontalo', *Journal of Asian Multicultural Research for Educational Study* 1, no. 2 (23 November 2020): 26–30, <https://doi.org/10.47616/jamres.v1i2.56>.

<sup>5</sup> Rahmy Fuady Tanjung and Sandy Ariawan, 'Strengthening the Character of the Nation through the Social Movement of Zikir', *IJECA (International Journal of Education and Curriculum Application)* 5, no. 1 (13 January 2022): 1–6, <https://doi.org/10.31764/ijeca.v5i1.5635>.

<sup>6</sup> Alimni Alimni, Alfauzan Amin, and Dwi Agus Kurniawan, 'The Role of Islamic Education Teachers in Fostering Students' Emotional Intelligence', *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 4 (1 December 2022): 1881–92, <https://doi.org/10.11591/ijere.v11i4.22116>.

<sup>7</sup> Ross C. Anderson et al., 'How Am I a Creative Teacher? Beliefs, Values, and Affect for Integrating Creativity in the Classroom', *Teaching and Teacher Education* 110 (1 February 2022): 103583, <https://doi.org/10.1016/j.tate.2021.103583>.

<sup>8</sup> Xianhan Huang et al., 'What Drives Teaching for Creativity? Dynamic Componential Modelling of the School Environment, Teacher Enthusiasm, and Metacognition', *Teaching and Teacher Education* 107 (1 November 2021): 103491, <https://doi.org/10.1016/j.tate.2021.103491>.

Previous research related to the formation of religious character by Poetri Leharia Pakpahan resulted in that character building in PAI learning exercises control and management in an integrated curriculum.<sup>9</sup> While some research has found that character building can be done through habituation in school culture.<sup>10</sup> Specifically, the formation of religious character is contained in the indicators of teaching materials.<sup>11</sup> However, more specifically, the formation of character in learning Aqidah Aklaq is preferred because this material specifically forms children's character. Previous research related to religious character can be formed using the *uswah* method, strengthening management and rewards.<sup>12</sup>

This article attempts to complement previous research that has not been carried out by researchers. Character-building strategies in learning Aqidah Akhlak are very important to do. The strategy used is the role of the teacher to build the character of students in madrasas. This article attempts to describe the role of the Akidah Akhlak teacher in shaping the religious character of students at Madrasah Tsanawiyah Thoriqlul Ulum Trawas Mojokerto.

## RESEARCH METHOD

Children's character is a special concern for every age. This has become the pressure point of Islamic education in every generation. Character from an early age must be internalized at school. Therefore, the madrasa environment always emphasizes the importance of learning the Aqidah Akhlak to strengthen children's character. Internalizing Morals cannot be separated from the role of the teacher. The teacher is the main figure in the implementation of learning, especially in the scope of Islamic education. Of these problems, of course, the method used in this research is qualitative with a case study approach. This approach is said to be very compatible with the phenomenon of character formation in learning the Aqidah Akhlak because the teacher has their own way and meaning of internalizing character.

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<sup>9</sup> Poetri Leharia Pakpahan and Umi Habibah, 'Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (10 January 2021): 1-20, <https://doi.org/10.31538/tijie.v2i1.19>.

<sup>10</sup> St Rohmatul Laili, Kunti Uswatun Hasanah, and Nur Ifadatur Roifah, 'Development of Islamic Religious Education Teacher Competency and Character Through Blended Learning', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (30 June 2022): 864-75, <https://doi.org/10.31538/nzh.v5i2.2359>; Muhammad Anas Maarif, 'Analisis Strategi Pendidikan Karakter Melalui Hukuman Preventif', *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (2018): 31-56.

<sup>11</sup> M Husnaini, Iرنie Victorynie, and Noor Amili, 'Model of Religious Character Education: A Case Study in Al-Hilal Islamic Primary School Bekasi, Indonesia', *Journal of Social Studies (JSS)* 16, no. 2 (29 September 2020): 103-20, <https://doi.org/10.21831/jss.v16i2.34706>; Rony, 'Urgensi Manajemen Budaya Organisasi Sekolah Terhadap Pembentukan Karakter Peserta Didik'.

<sup>12</sup> Mahmud Mahmud, Muhammad Hanif, and Muhammad Fahmi Hidayatullah, 'Character Education Strategy at Boarding School', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 1 (4 February 2022): 51-63, <https://doi.org/10.31538/nzh.v5i1.1822>; Arita- Marini, Desy-Desy Safitri, and Iskandar- Muda, 'Managing School Based on Character Building in The Context of Religious School Culture (Case in Indonesia)', *Journal of Social Studies Education Research* 9, no. 4 (1 October 2018): 274-94.

The data collection techniques are like qualitative research, namely by participating in observation, interviews, and documentation. Observation begins with asking permission from the research subject and continues by looking at conditions in the field. The interviews used were structured and unstructured interviews. While documentation by collecting evidence in the form of learning plans, curriculum guidelines, principal policies, and activity archives.

This research was conducted from August 2022 to November 2022. Data analysis techniques followed the Miles and Huberman model with field data collection, data reduction, data presentation, and verification. Source triangulation is carried out so that the data obtained is more accurate. The informants in this study were school principals, akidah akhlaq teachers, students, administrative staff, and parents of students.<sup>13</sup>

## RESULTS AND DISCUSSION

### Results

#### **The role of the Aqidah Akhlak teacher in the formation of the religious character of students**

The character becomes an alma mater for students, therefore character needs to be formed starting at the level of child development. Many problems occur when forming children's character, such as internal and external (environment, method selection, family). MTs Thoriqul Ulum applies various habits that improve the quality of children's religious character such as the habit of shaking hands with the teacher, *Istighosah*, and memorizing short letters. As said by Mr. Wulyadi, the Principal of MTs Thoriqul Ulum as follows:

“Schools can only provide a program that must be followed by students if it is violated then there are consequences that must be borne by students so we are only here as companions, providing instructions or directions and addressing the behavior of those at school.”

The statement above only states that schools and teachers cannot give full authority over the changes experienced by their students, they are only limited to accompanying them without being able to provide major changes if they cannot start with the students themselves. The Aqidah Akhlak teacher as Mr. Taufiq explained again the role of the Aqidah Akhlak teacher in the formation of the religious character of students in the following statement: "There are so many roles of the teacher as a motivator, facilitator, guide, educator and demonstrator also included in the teacher's role. As should be explained above, the first role of the teacher has been clarified again: *"The teacher's role is as a facilitator so that the teacher facilitates students to achieve something and not only academically but also outside of academics such as spirituality."*

*The second* is the role of the teacher as a motivator which is explained as follows: The role of the teacher as a motivator is to provide motivation, enthusiasm/encouragement in order to achieve the desired thing as well as the

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<sup>13</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

understanding or benefits of these activities. *The third* is the role of the teacher as a guide which is explained as follows: The role of the teacher as a guide is to guide students so that they can carry out activities according to the rules so that they can become better individuals. *The fourth* is the role of the teacher as an educator which is explained as follows: The role of the teacher as an educator is to serve as a role model or figure so that he can educate students to become better students so that the teacher is an example so students can emulate.

*The fifth* is the role of the teacher as a demonstrator which is explained as follows: The role of the teacher as a demonstrator is demonstrating something new/a new tool so that it can be used as something that facilitates the course of learning. If the role of the teacher is very much, it is necessary to question the effectiveness of this role here, the researcher will explain several points on the problem of the effectiveness of the role of the Aqidah Akhlak teacher.

The role used at MTs Toriqul Ulum here is the role of the teacher as a motivator, mentor and educator because this is habituation so the most reasonable for the role of the teacher of Aqidah Akhlak is that three while for the facilitator and demonstrator, it is not optimal because if seen from the understanding it is less logical more to learning.

It can be concluded that the teacher's role has great meaning for students because of the lack of an important role in fostering children at home, students must be trained, educated, and nurtured as much as possible rather than no religious character development at all that students get from the environment. According to another Aqidah Akhlak teacher, Mrs. Koiriyah Ningsih agrees with Mr. Taufiq regarding the teacher's role in forming the religious character of students. *"The conditions are not much different from before, especially if children have the courage to try smoking, the character will be different, the character will be tougher, there will be more feelings of rebellion."*

MTs Thoriqul Ulum has several processes of forming religious character through activities carried out at MTs Thoriqul Ulum Trawas. Character building cannot be carried out instantly, it needs steps that must be passed, such as habituation, coaching, and appraisal which must be the school's priority besides student achievement. Schools have responsibility for the implementation of activities in schools as well as habits in shaping religious character.

The principal initiated the habits that exist in MTs Thoriqul with the intention of being able to change the character of students by incorporating good habits and culture such as kissing the teacher's hand when entering the school gate, *Istighosah*, Duha prayer and memorizing intentions or prayers for activities that are carried out every year. day.

The customs here vary, starting from coming to school, religious characteristics have been instilled, such as kissing the hands of the teachers at the gate, praying *Dhuha*, and *Istighosah*, and memorizing daily prayers and morning apples. Indeed, it is not every day that institutions carry out it alternately and of course, there are *ta'zir* when students do not carry out these activities. So there are five kinds of habits in MTs Thoriqul Ulum.

Kissing the hand of the teacher when entering the school gate: It is no longer common for students to respect and obey the teacher's orders as long as they are within normal limits. MTs Thoriqul Ulum implementing this habit hopes that it will emerge the habit of students to respect older people, in fact, a teacher or the community. There is a saying that the fruit of one's knowledge is adab, so that's where MTs look in the mirror like rice where the older it is, the more it contains, the lower the rice will be.

Mr. Wulyadi explained the implementation of shaking hands with teachers when entering the school gate.

“It is indeed recommended and not only from the MTs Thoriqul Ulum institution, but all institutions such as MA Wahid Hasyim and MI Dwi Dasa Warsa are also the same, so don't differentiate teachers from each other in all institutions, all teachers in these institutions are the same even though different institutions and not only teachers are tried every all employees, security guards, and TU are equally glorified because the point is that it is glorifying and a sense of Tawadhu' for the students.”

Duha prayer in congregation at the mosque: Every student at MTs Thoriqul Ulum is required to attend the Duha prayer without exception every Tuesday, Wednesday, and Saturday at the Jami' Baitul Muttaqin mosque, Ketapan village. They are monitored by picket teachers whose schedule has been set by the principal, as in the following interview.

The students are indeed punished with the obligation to pray Dhuha at the mosque without exception, yes, although there are still waivers for those who are menstruating, they must remain in the courtyard of the mosque, at least participating in these activities. The Dhuha prayer must be attended by grades VII, VIII, and IX of MTs Thoriqul Ulum. For those who do not take part in this activity, there is still a penalty, namely in the form of the Dhuha prayer in the schoolyard and watched by all students in all Ma'arif Prison institutions. Istighosah of all Ma'arif Prison institutions every Thursday: Stated by Ms. Khoiriyah Ningsih during an interview.

“Everything is mandatory for Istighosah in this institution, and that also applies to teachers, so starting at 06.30 for those who have arrived, they usually put their bags first, but for those who are late, they immediately sit in the yard to carry out Istighosah together. Those who are late for a long time have to wait in front of the school gate to read Istighosah standing up. Yes, I hope it's clear so I can read my own prayers when I'm at home and at least know what I read during Istighosah.”

*Istighosah* is held on Thursday starting at 06.30 in the MTs Thoriqul Ulum schoolyard. Students are invited to read Istighosah in the hope that they will know the prayers that are read when they hold Istighosah at home. Actually, Istighosah may suddenly not be carried out when the weather is rainy, so Istighosah is carried out in class accompanied by teachers using the school sound in the classroom in order to reinforce this activity.

Memorization of short letters and daily prayers: Students are required to memorize prayers and short letters to form religious characters that can later be used in

everyday life. So these prayers and short letters are indeed included in the assessment in the report card so that memorization is mandatory, examples of these prayers are included in several types such as prayers that are in prayer (prayers of Qunut, Iftitah, prayers after the call to prayer and others). daily prayers such as praying to eat, praying in the mirror, praying to enter the bathroom, and so on. The letters are tiered from Annas to Yasin (after completing short letters). Commemoration of Islamic Holidays (PHBI): Thoriqul Ulum Istiqomah MTs in commemoration of Islamic holidays such as Idhul Adha, Idhul Fitri, Isro' Mi'roj and Pondok Ramadhan. So MTs Thoriqul Ulum organizes many events in order to provide insight to students about PHBI.

Table 1. *The Role of Aqidah Teachers in Forming Students' Religious Character*

The Role of the Akhlak Aqidah Teacher	Action
<b>Facilitator</b>	The teacher's role is as a facilitator so the teacher facilitates students to achieve something not only academically but also outside of academics such as spirituality.
<b>Motivator</b>	The role of the teacher as a motivator is to provide motivation, enthusiasm/encouragement in order to achieve the desired thing as well as the understanding or benefits of these activities.
<b>Advisor</b>	The role of the teacher as a guide is to guide students so that they can carry out activities according to the rules can become better individuals.
<b>Educator</b>	The role of the teacher as an educator is to serve as a role model or figure so that he can educate students to become better students so that the teacher is an example so students can emulate.
<b>Demonstrator</b>	The role of the teacher as a demonstrator is demonstrating something new/a new tool so that it can be used as something that facilitates the course of learning.

**Implications of the teacher's role in the formation of the religious character of students**

The many habits that were carried out at MTs Thoriqul Ulum more or less brought changes to students, whether in terms of their hearts or habits, they could change as stated by the principal, namely:

"Something has changed, even though the percentage is small, but usually when they are in class VII they are still afraid, in the end, they are forced to carry it out and in class VIII they are decreasing, but after class IX they start to get used to the cycle, they don't just break it down. So at least it hasn't been able to change perfectly, there are things that leave an impression on the hearts of the students, they are grateful for the intention to change."

Then with Mrs. Khoiriyah Nigsih:

“The impact is sometimes not only from the students but responses from the parents as well as they are more enthusiastic about their children being able to perform the Dhuha prayer as well. The thing is that the students are arranged even though the harvest is not now but later.”

At MTs Thoriqul Ulum, we make subject teachers as directors and mentors, just like Mr. Taufiq, our Aqidah Akhlak teacher, as the coordinator for Dhuha prayers, so every Dhuha prayer he must condition the students. The implications of this formation not only affect students but also parents are also happy because their sons and daughters can be like that. The implications of character building are divided into several points, namely honesty, responsibility, and honesty for the first, namely honesty: In character building, there are several points that can be taken from habituation, the first is being honest, so carrying out habituation activities is carried out without coercion and without lies.

The second is a responsibility which will be explained as follows: The second point is responsibility whereby the habituation that occurs at MTs Thoriqul Ulum can make people aware that all actions that are carried out will also be accounted for when the actions are good then good results are obtained as well on the contrary.

The third is discipline which will be explained as follows: The last is a discipline where discipline here is a discipline not only for entering school but also for free time when other schools have not departed so here they are already carrying out religious activities such as istighosah and Dhuha prayers.

Then for the students, there are still changes even though sometimes the students at MTs Thoriqul Ulum do not feel the impact directly. Answer from Khofifin Yusril A class IX A: Yes. So we know what to read, even though we can't do it ourselves, at least we know. From the above, it can be seen that habits that are carried out every day can become a character, all that remains is how the teacher makes the child, like a child, like a blank white and clean paper that is being scribbled with ink, does the scribble look good or bad, then it becomes a label? or student clothes.

## Discussion

### **The role of the *Aqidah Akhlak* teacher in the formation of the religious character of students**

The teacher at a glance is someone who teaches and educates. In the current era, many theories say that the role of the teacher is very much, but researchers include several theories that are already common, such as the teacher as a motivator, guide, educator, facilitator, and demonstrator.<sup>14</sup>

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<sup>14</sup> Ulul Azmiyah and Anita Puji Astutik, 'The Role of The Movement Teacher in Preparing Indonesia's Excellent Generation', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (8 August 2021): 396-408, <https://doi.org/10.31538/nzh.v4i2.1582>; Umigiarini Pangestu and Dedy Hermanto Karwan, 'The Role of The Principal to Increase Teacher Innovation and Creativity during the Pandemic', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (22 July 2021): 251-66, <https://doi.org/10.31538/ndh.v6i2.1432>.



The existence of the teacher as a component in the education system greatly influences the results of the teaching and learning process in schools. Its existence has a very close relationship with its students. The relationship between teachers and students is a relationship of authority.<sup>15</sup> Authority relationships do not create fear in students, but relationships that require personal awareness to learn.<sup>16</sup> Authority will grow because of the teacher's ability to show his personal determination, and a solid attitude because of his professional abilities so that the authority relationship becomes a catalyst for students to achieve their personality as a whole and rounded human being.<sup>17</sup>

There are many more references that state the role of the teacher, but the researcher includes a few so that the discussion is not too broad and can be focused on building student character. The first is the teacher as a motivator, motivation is also interpreted as a driving force for someone to do something in accordance with the goals set. That's why motivation is a very decisive part of a person to achieve achievement.<sup>18</sup> Teachers have an important role to foster motivation and enthusiasm in students in learning. In short, it can be described that the teacher is a motivation for students or can also be considered a driving force.<sup>19</sup>

The teacher as a motivator should be able to encourage students to be passionate and active in learning. In an effort to provide motivation, teachers can analyze the motives behind students' lazy learning and decreased achievement in school.<sup>20</sup> Motivation can be effective when done by paying attention to the needs of students. The role of the teacher as a motivator is very important in educational interactions because it involves the essence of the educator's work which requires social skills, concerning performance in personalization and socialization.<sup>21</sup>

At MTs Thoriqul Ulum the teacher also applies the role of the teacher as a motivator, so when students are carrying out religious character-building activities with habituation as an effort to form religious character the teachers provide

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<sup>15</sup> Chairunnisa Amelia et al., 'The Principal's Role as Education Supervisor in Improving Teacher Professionalism', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (6 April 2022): 144-55, <https://doi.org/10.31538/ndh.v7i1.2075>.

<sup>16</sup> Svenja Vieluf and Kerstin Göbel, 'Making Intercultural Learning in EFL Lessons Interesting - The Role of Teaching Processes and Individual Learning Prerequisites and Their Interactions', *Teaching and Teacher Education* 79 (1 March 2019): 1-16, <https://doi.org/10.1016/j.tate.2018.11.019>.

<sup>17</sup> Imron Arifin et al., 'Islamic Crash Course as a Leadership Strategy of School Principals in Strengthening School Organizational Culture', *SAGE Open* 8, no. 3 (1 July 2018): 2158244018799849, <https://doi.org/10.1177/2158244018799849>.

<sup>18</sup> Sylvia Y. F. Tang et al., 'Millennial Generation Preservice Teachers' Intrinsic Motivation to Become a Teacher, Professional Learning and Professional Competence', *Teaching and Teacher Education* 96 (1 November 2020): 103180, <https://doi.org/10.1016/j.tate.2020.103180>.

<sup>19</sup> Erika K. Coles et al., 'From Consultation to Student Outcomes: The Role of Teacher Knowledge, Skills, and Beliefs in Increasing Integrity in Classroom Management Strategies', *School Mental Health* 7, no. 1 (March 2015): 34-48, <https://doi.org/10.1007/s12310-015-9143-2>.

<sup>20</sup> Muhammad Anas Ma'arif, Muhammad Mujtaba Mitra Zuana, and Akhmad Sirojuddin, 'Improving Islamic Self-Motivation for Professional Development (Study in Islamic Boarding Schools)', in *Supporting Modern Teaching in Islamic Schools* (Routledge, 2022).

<sup>21</sup> Mohamad Azrien Mohamed Adnan et al., 'Self-Regulated Learning and Motivation of Islamic Studies and Non-Islamic Studies Stream Students', *GESJ: Education Sciences and Psychology* 2014 (1 January 2014): 3-17.

discourse/exhortations as a form of encouragement and actuation so that students can carry out these activities such as the Dhuha prayer, Istighosah and memorization of short letters.

The researcher found that the implementation of character building was also quite good and went quite smoothly even though there were still some obstacles caused by several inhibiting factors and then there were still many students who still needed guidance from the teacher or school. The concept of forming a religious character can be described like this, students are required to take part in activities that have been scheduled by the school so that those who have good religious character can have a good influence on their friends. The teacher as a guide is the actual role of the teacher guiding students to comply with school rules and regulations in the classroom, such as paying attention to the teacher when explaining the ongoing lesson.<sup>22</sup>

The teacher's role as a guide, to the students, can be seen clearly in the form of guidance when habituating the formation of a religious character. The real practice that occurs at MTs Thoriqul Ulum is that the teacher acts as a guide when in the morning before entering the gate the teachers are already in front of the gate waiting for the students to enter while the students kiss the teacher's hand when there are students who are late, so there are consequences that must be borne by the students, namely in the form of punishment where the punishment is given by the teacher in front of the gate. Not only that, but the teacher also guides students to be disciplined so that they are not easily late. It can be seen that the teacher as a guide is very applicable at MTs Thoriqul Ulum in the field of religious character formation.

The teacher as a facilitator which is interpreted in simple terms is the ability possessed by the teacher individually or in groups that helps a group of students to be able to understand and help students to continue to achieve certain goals. So the facilitator is more directed to meaning to facilitate and offer or provide more effective learning opportunities. For the theory of the teacher's role as a facilitator it is not optimal if it is included in the realm of religious character formation because at MTs Thoriqul Ulum Trawas it is habituation as it is explained in the following description that the teacher as a facilitator can influence the effectiveness of student learning does not rule out the possibility that it can also affect student character.<sup>23</sup>

The role of the teacher as a facilitator has a positive effect on the effectiveness of student learning. This is evidenced that the role of the teacher as a facilitator increases, followed by an increase in student learning effectiveness. This has proven that the

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<sup>22</sup> Yasin Bayraktar and Subhan Ekşioğlu, 'Determining the Opinions of Guidance Teachers on the Problems They Encounter at School', *Yıldız Journal of Educational Research* 6, no. 1 (3 June 2021): 9–20.

<sup>23</sup> Dodik Mulyono, Moch Asmawi, and Tuti Nuriah, 'The Effect of Reciprocal Teaching, Student Facilitator and Explaining and Learning Independence on Mathematical Learning Results by Controlling the Initial Ability of Students', *International Electronic Journal of Mathematics Education* 13, no. 3 (27 August 2018): 199–205, <https://doi.org/10.12973/iejme/3838>; Michael Sailer, Florian Schultz-Pernice, and Frank Fischer, 'Contextual Facilitators for Learning Activities Involving Technology in Higher Education: The Cb-Model', *Computers in Human Behavior* 121 (1 August 2021): 106794, <https://doi.org/10.1016/j.chb.2021.106794>.

teacher's role as a facilitator is one of the factors that influence student learning effectiveness, although statistically, the effect is relatively low.<sup>24</sup>

The role of the teacher as a facilitator is more inclined towards learning because students are more invited to achieve something with the teacher as a helper or facilitating the students, which is different when forming habitual characters. So students are indeed required to carry out these habits not to force how to achieve something like learning in the classroom, but that does not have a real impact on MTs Thoriqul Ulum due to the habituation that occurs outside the classroom.<sup>25</sup>

Just like the teacher's role as a demonstrator, this theory makes the teacher an example/demonstrate something that helps students to be more optimal and effective. Theory about the teacher as a demonstrator is more suitable for use when learning is in class and shows new things, while the habituation that occurs at MTs Thoriqul Ulum is a habit that has been recommended or prescribed by old scholars, so it is not optimal when the theory about the teacher as a demonstrator is used in character formation religious students.<sup>26</sup>

The teacher also acts as an educator who must be able to bring students at MTs Thoriqul Ulum to continue to do well such as being responsible, independent, and also able to be disciplined. Character building at MTs Thoriqul Ulum Trawas is more habituation which is less optimal when used such as the teacher's role as a facilitator and demonstrator, these two theories are more suitable within the scope of classroom learning because the habits used in character building at MTs Thoriqul Ulum are Shari'a which is indeed practice is not just theory in class or subject matter.

In forming the religious character of students, the teacher of *aqidah* morals plays an active role, and good behavior, both at school and outside school is an example of implementing religious values. Teachers carrying out education in both formal and non-formal environments are required to educate. Because both have an important role in the teaching and learning process to achieve the ideal goals of education.<sup>27</sup>

### **The implications of the role of the *Aqidah Akhlak* teacher in the formation of the religious character of students**

The researcher explained that the formation of this religious character can make students gain knowledge about religion besides that there are real practices carried out by MTs Thoriqul Ulum students. In addition to the learning in the classroom here, the researcher will discuss the implications of religious character outside the classroom so

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<sup>24</sup> Umin Kango, Ari Kartiko, and Bahruddin Zamawi, 'The Effect of Service Quality, Facilities and Promotion on The Interest of New Students', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 2 (23 July 2021): 323–30, <https://doi.org/10.31538/ndh.v6i2.1447>.

<sup>25</sup> Kana Safrina Rouzi et al., 'Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era', *International Journal of Islamic Educational Psychology* 1, no. 2 (19 December 2020): 101–11, <https://doi.org/10.18196/ijiep.v1i2.9638>.

<sup>26</sup> Faranak Jafari et al., 'Predicting Positive Organizational Behavior Based on Structural and Psychological Empowerment among Nurses', *Cost Effectiveness and Resource Allocation* 19, no. 1 (2 July 2021): 38, <https://doi.org/10.1186/s12962-021-00289-1>.

<sup>27</sup> Muhammad Yusuf, 'Perkembangan Madrasah Formal Di Indonesia', *Intizam, Jurnal Manajemen Pendidikan Islam* 2, no. 2 (15 April 2019): 135–46.

that there is continuity between the theory in the classroom and the real practice outside the classroom.

Students do not fully have a religious character. Students who truly have a religious character will obey the rules and listen to the teacher's advice and directions so that this character is manifested within them. On the other hand, students who do not wish to have religious character will not manifest religious character within themselves. Meanwhile, the aim of teaching noble morals to students by Islamic religious teachers, school principals, and their deputies and school staff is to provide provisions or tools to assist them in carrying out the procedures of daily life. Learning the noble character of students is meant to include human (student) relations with Allah and relations among human beings that are filled with polite morals according to Islamic teachings.

Discipline is one of the religious characteristics, if students are not disciplined then there are sanctions or punishments given by the teacher, the punishments given are of course those that educate students, an example of the punishments given is cleaning toilets and picking up trash, education taken from this punishment is cleanliness.

In addition to discipline, being responsible is also one of the religious characteristics of students. Students who are always responsible for the assignments given by the teacher will be satisfied if the responsibility has been carried out, but it is different from students who are indifferent to students who are responsible they will consider it a heavy burden. In addition to the two things above, honesty is also one of the religious characteristics.<sup>28</sup>

In addition to discipline, being responsible is also one of the religious characteristics of students. Students who are always responsible for the assignments given by the teacher will be satisfied if the responsibility has been carried out, but it is different from students who are indifferent to students who are responsible they will consider it a heavy burden. In addition to the two things above, honesty is also one of the religious characteristics. With an honest attitude that we always instill in ourselves, we can be trusted by others in words, actions, and work. Conversely, if we do not instill an honest attitude, other people will not believe our words.<sup>29</sup>

The role of the Aqidah Akhlak teacher is clearly seen in this process by cultivating the three senses above, namely discipline, responsibility, and honesty. Discipline here is attached to activities such as discipline in terms of time, discipline in worship, and discipline in attitude.<sup>30</sup>

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<sup>28</sup> Sutapa Dutta, *Disciplined Subjects: Schooling in Colonial Bengal* (Abingdon, Oxon ; New York, NY: Routledge, 2021).

<sup>29</sup> Prastio Surya and Muhammad Husnur Rofiq, 'Internalisasi Nilai Karakter Jujur Dalam Proses Pembelajaran Di Kelas VIII Madrasah Tsanawiyah Unggulan Hikmatul Amanah Pacet Mojokerto', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (4 August 2021): 31-37, <https://doi.org/10.31538/munaddhomah.v2i1.65>.

<sup>30</sup> Diana Susilawati Sj, Muhammad Anas Maarif, and Afif Zamroni, 'Strategi Pengembangan Program Pembelajaran Pendidikan Agama Islam Sekolah: The Development Strategy of Islamic Religious Education Learning Programs', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (10 January 2021): 20-40, <https://doi.org/10.31538/tijie.v2i1.21>.

Honesty has a broad meaning. Honesty means the ability to convey the truth, admit mistakes, and be trusted. Honesty is defined as behavior based on efforts to make oneself a person who can always be trusted in words, actions, and work. The implication of the role of the Aqidah Akhlak teacher in the formation of religious character at MTs Thoriqul Ulum is that the teacher is considered a model/example for students and all students in the school regard him as a teacher. There is a very large tendency to be said to be a teacher and student.

Religious character is a relationship between humans and God that has religious values and is ingrained in the human being so that it can reflect his obedience in the form of human behavior and speech. From this, it can be imagined that the formation of religious character is important for one's faith to sustain a calm mind in this world and in the hereafter.<sup>31</sup>

With the habits that exist at MTs Thoriqul Ulum, students are expected to be able to step into goodness with the help of teachers who act as motivators, educators, and mentors for students. The formation of religious character is expected to fulfill the objectives of the madrasa, namely: 1) Students can understand, implement and practice the teachings of Islam in everyday life. 2) Making students as individuals who have good morals. 3) Achieving Academic and Non-Academic Achievements In order for the above goals to be fulfilled there must be a deep inner relationship that occurs between the teacher and also the student because it is not easy to change one's habits without a strong desire from the heart.

## CONCLUSION

The results of the research which includes the role of the Aqidah Akhlak teacher in the formation of the religious character of students at MTs Thoriqul Ulum Trawas will be described as follows: The Aqidah Akhlak teacher has many roles as a teacher as a motivator for students. The Aqidah Akhlak teacher becomes an educator and at the same time a mentor for students. Whereas the Aqidah Akhlak teacher as a facilitator and demonstrator is not optimal in the following cases due to the formation of the dominant student's religious character to habituation. Implications of the role of the Aqidah Akhak teacher in the formation of the religious character of students at MTs Thoriqul Ulum through daily habits such as praying Dhuha in the congregation, *Isthigosah*, shaking the teacher's hand when entering the gate, memorizing prayers and short letters and commemorating Islamic holidays.

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<sup>31</sup> Husnaini, Victorynie, and Amili, 'Model of Religious Character Education'.

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