

Formation of Students' Religious Character through the Taujih Program at Smpit Permata Probolinggo



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ABSTRACT: This research aims to discover the concept of forming students' religious character at SMPIT Permata Kota Probolinggo and how it is implemented in the taujih program at SMPIT Permata Kota Probolinggo. This research uses qualitative research with a case study type. The data collection techniques in this research use observation, interviews, and documentation. In contrast, the data analysis techniques use interactive techniques from Miles and Huberman in data collection, data reduction, data presentation, and conclusion. Testing the validity of the data using source triangulation was carried out to increase the credibility and validity of the research data. The research results show that the taujih program at SMPIT Permata aims to develop morals, faith, and piety, increase religious knowledge, and develop a spiritual mentality. The material used includes themes related to Islamic religious teachings and uses the lecture method. The implementation is done through planning, determining objectives, determining materials, and arranging a schedule for implementing the Taujih program. Implementation of the taujih program twice a week on Monday and Thursday. Evaluation in the taujih program is carried out by not only understanding the material but applying it in daily life and being more conducive to implementing taujih at school. Apart from that, this program also helps strengthen relationships between students, teachers and parents in supporting the development of religious character.

KEYWORDS: Religious character formation, Taujih program, SMPIT Permata Probolinggo

A. INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential and have religious and spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation, and state (Makkawaru 2019). Humans need education, especially at school age, with education being a provision for life in the future. Education is needed to produce a quality generation that can compete with the outside world (Khoiruddin and Sholekah 2019). Education is important, especially during school, because it is important for future life. With a good education, it is hoped that a quality generation can be produced, able to compete with the outside world and contribute positively to the progress of society and the country.

In Law Number 20 of 2003 concerning the National Education System, Article 4 explains that education aims to make the nation's life intelligent and develop Indonesian society as a whole. Indonesian society as a whole is a society that has a sense of responsibility, character, knowledge, and skills, as well as a society of faith and piety. (Khoiruddin and Sholekah 2019). Thus, education in Indonesia aims not only to develop intellectual intelligence but also moral, social, and spiritual skills so that it can form quality individuals and a society that is empowered and has character.

Character is one of the priority targets at the Ministry of National Education because it relates to the strength of a person's moral character or the behavior of students. So character education needs to be developed and implemented early by integrating the curriculum into educational units. Character is closely related to moral education, where an individual's behavior reflects a person's ingrained character or character and shows a person's personality (Aswat and All 2021).

Character formation can be done through formal and non-formal institutions. Through non-formal institutions, it is carried out within the community and family. Meanwhile, formal character formation is carried out at school. Schools are formal institutions designed by the state to improve human quality through education. Character formation cannot be separated from the role of parents, teachers, and society. The synergy of the three educational centers guides students to be mentally strong, confident, and realistic (Khoiruddin and Sholekah 2019). According to Sahlan et. (2012), the success of character formation can be known from various daily behaviors of students and other school residents. These behaviors include, among other things, manifested in the form of : awareness, honesty, sincerity, simplicity, independence, concern, freedom of action, accuracy, thoroughness and commitment (Jannah 2019).

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The characters related to the realm of human relationship with God Almighty are religious values. The religious domain is very important to develop in students to construct students' words, thoughts, and actions, which are always based on divine values and norms based on the teachings of the religion they adhere to. This means that the teachings and religion adhered to by students are truly lived, understood and implemented daily (Syaroh and Mizani 2020). This religious character is needed by students in facing changing times and moral degradation, in this case students are expected to have and behave with good and bad standards based on religious provisions and regulations (Fahmi and Susanto 2018).

Character education has become a hotly discussed issue starting from the implementation of education nationally at all levels of education starting from elementary school level. Character education is very important to form a quality generation. E. Mulyasa's statement in the journal (Atika, 2014) states that character education aims to improve the quality of educational processes and outcomes, which leads to the formation of students' character and noble morals in a complete, integrated and balanced manner by the competency standards of each graduate. education units (Hariyani 2021).

Religious character can grow and develop through education. Either through the educational process at school or outside school or formal and non-formal education in the community (Kusuma 2018). According to Sutrisno (2016), religious feelings and values will grow and develop along with the child's psychological and physical growth and development. (Nurrahman and Irawan 2019). Instilling religious character values in students is also a form of manifestation that religious morality and spirituality play an important role as the main foundation for the integrity and sustainability of a country. (Marzuki and Haq 2018).

According to Lickona, character education has three important aspects, namely, knowing, loving and doing good (Lickona 2012). The application of religious character is really needed to face the problems that are destroying the humanitarian system. The application of religion is overall development and requires energy, patience, space, time and extra costs in order to become a bridge in the State as the embodiment of a spiritual soul who is devoted to Allah SWT. (Annur, Kurnianto, and Rohmadi 2018). The second environment that is considered to influence the development of children's religious character is the school environment. The school environment is related to school culture. Sahlan explained that good school culture is essentially the realization of religious teaching values as a tradition in behavior and organizational culture that is followed by all school members (Purwaningsih and Syamsudin 2022).

Character education strategies according to Daryanto & Suryatri (2013: 103-126) are divided into five strategies, namely: example, learning, empowerment and acculturation, strengthening and assessment (Swandar 2017). Sahlan (2016) said that the thing that influences the development of children's religious character is the school environment. The school environment is related to school culture. Sahlan explained that a good school culture is essentially the realization of religious teaching values as a tradition in behavior and organizational culture that is followed by all school members (Purwaningsih and Syamsudin 2022).

According to (Suryanti and Widayanti 2018), the role of schools in building religious character is that schools are a strategic place for character formation apart from the family and community, so this is what underlies the need for a character education program in a depth of activities at school. Therefore, it is necessary to instill character education in each school with various activities that can support the cultivation of good character. One of the activities that supports strengthening religious character is through habituation in the school environment (Aswat and All 2021).

The problem among teenagers, especially those who have just entered junior high school, is the lack of religious education. Weak instilling religious awareness values in behavior so that words do not match actions (Abdillah and Syafe'i 2020). More and more teenagers are being affected by negative actions such as delinquency between the opposite sex or what is usually called dating, fighting, and behavior that exceeds the limits of both religious and moral norms. There are also cultures that allow dating among teenagers, even beyond the boundaries set by religion. This all causes increased demoralization of teenagers so that they forget obligations such as prayer and are lazy about reading the al-Qur'an.

The rise of morality issues among teenagers, narcotics and illegal drugs (narcotics), student brawls, pornography and online prostitution involving students, have become social problems that until now have not been able to find the right formula to overcome them. This phenomenon has become a concern for everyone and all levels, be it parents, schools, society and the government. In fact, the damage that occurs is not only to the quality of humans but also to the quality of the environment. Therefore, it is very urgent to familiarize ourselves with religious culture both in the context of family and school life so that the younger generation has a good personality (Mistiningsih and Fahyuni 2020). For this reason, character education is a must in the world of education because character education not only makes students intelligent in thinking, but character education can also build character and manners in everyday life.

To produce the desired education, there needs to be a program that leads to developing behavior or character that helps students have good morals and provides knowledge to avoid things that can damage students' morals (Khoiruddin and Sholekah 2019). Schools in particular are seen as strategic places for forming character. This is intended so that students in all their words, attitudes and behavior reflect good and strong character (Khusnul Khotimah 2017). This is what underlies the need for a character education program in a school, both in intracurricular, co-curricular and extracurricular school activities. Therefore, it is necessary to instill character education in each school with various activities that can support the cultivation of good character (Narimo 2020).

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School programs also contribute to the formation of students' religious character. This can increase students' religious character so that they can produce students with good morals and piety through habituation, namely, students in the morning perform dhuha prayers in congregation before entering class and before the start of learning and this can also be channeled through prayer. One school program is the Taujih program. One of the SMPIT Permata programs is expected to be a reference for students in facing developments in the times that can lead to negative directions due to developments in science and technology.

In fact, only a few schools hold special religious programs. However, SMPIT Permata does not only focus on developing students' academic abilities, but also pays great attention to the formation of religious character. Most schools tend to prioritize cognitive or academic aspects, such as achieving test scores and the ability to think logically. However, SMPIT Permata has a different approach at this school, the formation of religious character is one of the main priorities. The programs designed are not only oriented towards improving academic abilities, but also towards strengthening religious and moral values. For example, this school holds activities such as learning the Koran, religious studies, congregational prayers, and training on good morals in everyday life.

SMPIT Permata is a good school for forming students' religious character. Based on observations made by researchers, the background is that the students have high religious credibility and have good behavioral attitudes. polite and courteous to his ustadz teacher and employees at the school. This can be seen when they want to meet their teacher or pass by their teacher. They bow and say hello when they want to enter the office, even to strangers, they can act politely. This can be said to be quite successful in forming religious character. This can also be seen in the school's vision and mission which can produce students who have religious character. The school's vision is to create a generation of Rabbani who are tough and work hard, who care, have upright beliefs, perform correct worship, mature personalities, are independent and have noble character. The school's mission is to educate students into a generation that loves the Qur'an and practices it in everyday life, building the value of sustainable Islamic education.

Formation of students' religious character through the taujih program at SMPIT Permata, Probolinggo City. This taujih program is a religious activity carried out on Mondays and Thursdays where students who are appointed to come forward deliver material about religion and all students also listen to the material presented, followed by a question and answer session and ending with the teacher delivering a conclusion on the material. Which has been explained earlier as it should be. This school is quite good at forming religious character. The more often religious habits are applied, the more they will be embedded in the student's identity in the development of the student's personality both in thinking, behaving and in the way of behaving, of course all of these rules and disciplines have been implemented which have been agreed upon by the school. Based on the researcher's observations, there are several previous studies that discussed students' religious character. The results obtained are as follows:

Research conducted by Annur (2018) focused on applying religious character to students such as memorizing juz amma, getting used to the dhuha prayer and noon prayer in congregation at MTs Muhammadiyah 3 Yanggong Ponorogo and giving good role models such as shaking hands every morning. Meanwhile, research conducted by Tri Yunita Raharjo (2018) shows that the implementation of full day school at SD Nasima has a significant effect on the formation of students' religious character with several full day school programs thereby increasing the habituation of religious values in class V students at SD Nasima Semarang. Research conducted by Dari Ansulat Esmael (2018) reflects belief in God Almighty through Islamic religious teaching activities such as: salim to the teacher when meeting, praying, midday prayer, noon prayer and Friday prayer in congregation and tartil al-Qur'an and tahlil. and research conducted by Asep Abdilah (2020) which revealed that the religious character values that are applied are divine and human values, which are carried out by integrating learning with various activities at school, thus supporting obedience to rules and regulations, this can be seen from there is self-awareness in religion and shows good academic results.

research conducted by Nurdin (2020) states that in forming religious character and tolerance in students, namely by getting used to praying before studying, saying greetings, and reading Surah Yasin every Friday, memorizing short surahs and daily prayers, in instilling an attitude of tolerance in students, namely holding study groups such as mutual cooperation activities, mutual respect, mutual sharing, through the learning process and outside of Islamic Religious Education learning hours where time is limited. Research conducted by Siswanto (2021) at SDIT Semarak Rejnag Lebong made it a habit to say basmalah and hamdalah as well as practice prayer, ablution, tayammum, adhan iqomah and also participate in competency on Islamic holidays. Implementation through school culture through routine activities of carrying out recitations of the Koran and instilling religious character values, discipline, independence and others.

Research conducted by Moc. Wahyu Kurniawan (2021) who describes strategies for strengthening students' religious character through integrated co-curricular and extra-curricular habits in learning activities at SD Muhammadiyah 4 Batu. And research conducted by T heru Nurgiansyah (2022) shows that Pancasila education has succeeded in forming the religious character of students by teaching students to behave in accordance with the values contained in Pancasila. research conducted by khairunnisa Lubis (2022) namely forming students' religious character through Da'I extracurricular activities which can help shape students' religious character by implementing programs that are in accordance with Islamic religious norms at MI Nurul Islam. research conducted by Eko Safutra (2023) on forming religious character through habituation methods applied by educators to students. in the form of reciting prayers every time you study, reciting and memorizing verses from the holy Qur'an, the culture of shaking hands and bowing your head as a form of submission and obedience clearly has a positive impact on the religious character of students.

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From several of the research results above, we discuss religious character, including implementation, implementation, habituation methods, extracurricular activities, etc., but none of the research above has discussed the formation of religious character through the tauji program. The advantage of this research lies in the research location that the researcher chose, namely SMPIT Permata Probolinggo because no one has discussed/researched it at SMPIT Permata Probolinggo. As an integrated Islamic junior high school that prepares the character of loving the Qur'an and building sustainable Islamic values, it uses theories from several Lickona experts and Glok and Stark in Lies Arifah which divides religious aspects into five dimensions.

To complement the research above, the researcher focused his research on the formation of students' religious character through the taujih program at Smpit Permata. The problem of this research is formulated as follows:

1. What is the concept of forming students' religious character through the Taujih program at SMPIT Permata, Probolinggo City.
2. How to implement the formation of students' religious character through the taujih program at SMPIT Permata, Probolinggo City.

B. LITERATURE REVIEW

1. Religious character

a. Understanding religious character

Etymologically, the term character comes from the Latin character, which means character, character, psychological traits, manners, personality and morals. The term character was also adopted by the kharakter training language, kharessian, and xharaz, which means tool for marking, to engrave, and pointed stake. In English it is translated as character. Character means character, manners, disposition. In the psychology dictionary, the meaning of character is personality viewed from an ethical or moral starting point, for example a person's honesty. In other terms, character is a personality characteristic which means talents, abilities, traits, and so on, which are consistently demonstrated by a person, including behavioral patterns, physical traits and personality traits (Anshori 2014).

Character, according to Foerster in (Adisusilo, 2014: 76), is something that qualifies a person. Character becomes identity, becomes characteristic, becomes a fixed trait, which overcomes ever-changing contingent experiences. So, character is a set of values that have become a habit of life so that they become permanent traits in a person, for example hard work, never giving up, honesty, simplicity, etc. It is by character that the quality of a person is measured. Meanwhile, the aim of character education is to realize the subject's essential unity with the behavior and attitudes of life values. So, character education can be done by educating a person's values (Ahsanulhaq 2019).

Meanwhile, religion according to Retno Listyarti (2012: 5) is a process of reconnecting or can be said to tradition, a system that regulates the system of faith (belief) and worship of Almighty God as well as rules relating to human interactions and humans and their environment. Meanwhile, Syamsul Kurniawan (2016:127-128) states that a person is called religious when he feels the need and tries to get closer to God (as his creator), and obediently carries out the teachings of the religion he adheres to. (Swandar 2017).

Religious character is the first and main character that must be instilled in children as early as possible, which is the basis for religious teachings in the lives of individuals, society and the Indonesian nation. Religious character is not only related to religious relationships but also to relationships between human beings (Nurbaiti, Alwy, and Taulabi 2020). Religious character can be interpreted as attitudes and behavior that are obedient in implementing religious teachings which are the basic principles of realizing a peaceful life. Thus, the process of cultivating religious character or moral education must of course be seen as a conscious and planned effort, not an effort that occurs by chance (Narimo 2020).

Ki Hadjar Dewantara stated that the aim of religious character education is to develop the personality of students who are free and independent, consider moral ethics, have strong faith, are devoted to God Almighty, and develop the character of students who have noble morals. virtuous, intelligent, and intelligent. Through this statement, emphasis is placed on developing students' religious character through critical thinking, as well as on developing students' ethics and morals so that they can adapt to everyday life in society and at higher school levels (Lubis 2022).

Character refers to an individual's innate qualities as well as the individual's experiences when in his environment subjectively or objectively, thus influencing his behavior. According to Thomas Lickona, character is a person's natural nature in responding to situations morally which is reflected in actions through good behavior, honesty, fairness, respect for others, discipline and responsibility (Puspitasari, Relistian. R, and Yusuf 2022). The various characters are as follows:

b. Various characters

There are 18 character values that will be instilled in students, the complete formulation of the Ministry of National Education is as follows:

- 1) Religious, is obedience and obedience in understanding and implementing the teachings of the religion (belief) that is adhered to, including in this case a tolerant attitude towards the implementation of worship of other religions (beliefs), as well as living in harmony and side by side.

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- 2) Attitudes and behavior that reflect the unity of knowledge, words and actions (knowing what is right, saying the right thing and doing the right thing) thus making the person concerned a person who can be trusted. This is an honest character value.
- 3) Tolerance, is an attitude and behavior that reflects respect for differences in religion, belief, ethnicity, customs, language, race, ethnicity, opinion and other things that are different from oneself consciously and openly, and can live calmly in the midst of these differences.
- 4) Habits and consistent actions towards all forms of applicable rules or regulations are the value of disciplinary character.
- 5) Hard work, is behavior that is serious in fighting to the last drop of blood in completing various tasks, problems, work, etc. as well as possible. as an effort to build national character.
- 6) Creative, namely attitudes and behavior that reflect innovation in various aspects in solving problems, so that they always find new ways, even new results that are better than before.
- 7) Independence, namely attitudes and behavior that do not depend on other people in solving various tasks and problems. However, this does not mean that you cannot work collaboratively, but rather that you must not pass on tasks and responsibilities to other people.
- 8) Democratic, namely attitudes and ways of thinking that reflect equality of rights and obligations fairly and evenly between oneself and others.
- 9) Curiosity, namely a way of thinking, attitudes and behavior that reflects curiosity and curiosity about everything that is seen, heard and studied in more depth.
- 10) National spirit or nationalism, namely attitudes and actions that place the interests of the nation and state above personal or individual and group interests.
- 11) Love for one's country, namely attitudes and behavior that reflect a sense of pride, loyalty, care, and high appreciation for language, culture, economics, politics, and so on, so that it is not easy to accept offers from other nations that can be detrimental to one's own nation.
- 12) Appreciating achievement, namely being open to the achievements of others and admitting one's own shortcomings without reducing the spirit of higher achievement.
- 13) Communicative, happy to be friendly or proactive, namely open attitudes and actions towards other people through polite communication so that good collaborative cooperation is created.
- 14) Love of peace, namely attitudes and behavior that reflect an atmosphere of peace, security, calm and comfort due to one's presence in a particular community or society.
- 15) Loves reading, namely the habit without compulsion to set aside time specifically to read various information, whether books, journals, magazines, newspapers, and so on, thus giving rise to wisdom for oneself.
- 16) Caring for the environment, namely attitudes and actions that always strive to protect and preserve the surrounding environment.
- 17) Social care, namely attitudes and actions that reflect concern for other people and the community who need it.
- 18) Responsibility, namely a person's attitude and behavior in carrying out his duties and obligations, whether related to himself, society, society, nation, state or religion (Siswanto, Nural, and Budin 2021).

c. Form a religious character

Religious character is an attitude of being obedient in carrying out the teachings of the religion one adheres to, being tolerant of the implementation of worship, and living in harmony with others. The various religious values according to Fathurrahman (2015) are as follows:

- a. Worship Value.
- b. The Value of the Spirit of Jihad.
- c. Moral and civil values.
- d. Exemplary Values.
- e. Values of trust and sincerity.

Meanwhile, according to Novan Ardy Wiyani, the religious value system is Islamic teachings originating from the Al-Qur'an and hadith and ijthad as a model of Islamic thinking (Hariyani 2021).

Glok and Stark in Lies Arifah divide religious aspects into five dimensions as follows:

- a. Religious belief (aspect of belief), namely the belief in God and everything related to the unseen world and accepting dogmatic things in the teachings of one's religion. This faith is the most basic dimension for religious believers.
- b. Religious practice (aspect of worship), namely an aspect related to the level of attachment which includes the frequency and intensity of a number of behaviors, where these behaviors have been determined by religion, such as procedures for carrying out worship and religious rules.
- c. Religious feeling (appreciative aspect), namely a description of the form of feelings felt in religion or how far a person can appreciate the experience of the religious rituals he carries out, for example devotion when performing prayers.

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- d. Religious knowledge (aspect of knowledge), namely aspects related to a person's understanding and knowledge of the teachings of his religion to increase knowledge about the religion he adheres to.
- e. Religious effect (practice aspect), namely the application of what one knows from the teachings of the religion one adheres to and then applying it through attitudes and behavior in everyday life (Jannah 2019).

The cultivation of an attitude of religiosity which marks the growth of individual spirituality must be followed by social spirituality. Because with increasing social spirituality, collective awareness must also increase, leading to the development of a tolerant attitude towards pluralism, multiculturalism and multiethnicity, thereby ensuring safe and enjoyable coexistence. (Arista 2023).

2. Formation of religious character

Religious character includes the value of obedience in understanding and implementing the teachings of one's own religion and having a tolerant attitude towards living together among adherents of other religions. Religious character is an aspect of human personality that cannot stand alone (Shinta and Ain 2021).

Islamic religious education is a pillar for forming the character of students, because from Islamic religious education there is a lot of knowledge about creeds, where these creeds are the basis for cultivating morals. It is these morals that lead students towards religion. However, the process of character formation is clearly not easy and does not take a short time. Apart from the environment, there are also influencing factors such as internal factors (instinct, will, conscience, heredity) and external factors (education and environment).

To foster the formation of religious character in PAI students, PAI teachers can implement their strategies effectively and efficiently through learning Islamic religious education that is adapted to the curriculum, while Nasirudin (2010) states that the process of forming religious character is carried out in several ways as follows:

- a. First, use understanding.
- b. Second, use habituation
- c. Third, use example (Kurniawan 2021).

According to Maragustam, there are six general character formation strategies that require a stimulant and continuous process. The strategies for character formation are: habituation and acculturation, teaching good things (moral knowing), feeling and loving the good, good actions (moral acting), role models from the surrounding environment. (moral modeling), of the six pillars of character education, Maragustam said, it is a complete circle that can be taught sequentially or non-sequentially. (Cahyono 2016).

Helmawati (2017: 24) suggests that there are five methods of character formation

to children, namely by means of a little teaching or theory, a lot of example, a lot of habituation or practice, a lot of motivation, supervision and enforcement of rules. Meanwhile, Amirulloh Syarbini (2016: 113-129) stated that the formation of a child's character can be done through teaching, motivating, modeling, getting used to, and enforcing rules (Rosikum 2018). And according to T. Hani Handoko, "Planning is 1) selecting or determining organizational goals and 2) determining strategies, policies, projects, programs, procedures, methods, systems, budgets and standards needed to achieve goals" (Albi and Setiawan 2023).

C. RESEARCH METHODS

This research uses a qualitative approach, namely, qualitative research is research conducted in certain settings in real (natural) life with the aim of investigating and understanding phenomena. (Adlini et al. 2022). Researchers used this approach because they wanted to understand in depth the phenomenon regarding the formation of students' religious character at SMPIT Permata Kota Probolinggo. The subjects of this research were the principal of SMPIT Permata, one of the PAI SMPIT Permata teachers, and 6 students of SMPIT Permata, Probolinggo City. The data collection techniques in this research are observation, interviews, documentation. Observations were carried out to directly observe the concept of forming students' religious character at SMPIT Permata Kota Probolinggo and how the taujih program was implemented. Apart from that, researchers used interview techniques. According to Sugiono (2018: 103) Interviews are used as a data collection technique if you want to conduct a preliminary study to find problems that must be researched, and also if the researcher wants to know things from respondents in more depth and the number of respondents is small/small. (Mar'atusholihah, Priyanto, and Damayani 2019). Interviews were conducted with the principal of SMPIT Permata, pai teachers and students. Apart from that, using documentation techniques is a data collection method that involves the use of various types of documents as sources of information. Sukmadinata (2015:221) Documents are a data collection technique by collecting and analyzing documents, both written, image and electronic documents (Mar'atusholihah, Priyanto, and Damayani 2019). These documents can include text, images, audio recordings, videos, and other artifacts relevant to the research topic. Documentation is carried out to complement data obtained through interviews, observation, or other primary data collection methods.

Testing the validity of the researcher's data using the Triangulation Technique was applied to increase the credibility and validity of the research data. The technique used, namely source triangulation, involves comparing data from various sources,

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which is known as source triangulation (Saadah, Prasetyo, and Rahmayati 2022). And data analysis techniques use the interactive analysis model from Miles and Hubermann. This technique consists of 4 stages, namely: data collection, data reduction, data display, and conclusion drawing or verification (Shinta and Ain 2021).

D. RESULTS AND DISCUSSION

a. The concept of forming students' religious character through the Taujih program at SMPIT Permata, Probolinggo City

SMPIT Permata Kota Probolinggo is a private junior high school educational institution located at Jl. Kaca Piring (west of Bayuangga Stadium), Probolinggo City which is under the auspices of the school principal by the name of Fitriy Widyaningrum, S.pd. SMPIT Permata is a school that has a good religious character, as can be seen from several programs implemented at the school, one of which is the Taujih program.

The taujih program has become a characteristic at SMPIT Permata Kota Probolinggo which other schools do not have. This taujih program has existed since the school was founded, where all students and teachers are involved in it, both in presenting the material, presenting the event, and also providing conclusions. This had all been planned from the start by both the presenters and Murobbi according to the predetermined schedule.

The taujih program at SMPIT Permata aims to develop morals, faith and piety, increase religious knowledge, develop spiritual mental and awareness. In this way, this Taujih program can contribute to the spiritual and moral development of students at SMPIT Permata, both regarding understanding principles, moral values, character education, routine worship practices and so on. This is as explained by the Principal as follows:

"The goal is for the children's character not only that they have the courage to appear in front but that they understand the themes given to them by the ustadz/ustadzah, for example taujih with the theme of not telling lies. Finally, the children will look for material, they can browse, read books or ask sources. In the end, they first know about the material before explaining it to their friends in the hope that it can also be applied in everyday life."

This is reinforced by the explanation of the PAI SMPIT Permata Kota Probolinggo teacher:

"For the main purpose, which is definitely to increase students' faith and piety because from elementary school it is still in the process of being formed and if it is already in middle school, that is where the important point is and there is character education which is included in the Taujih program, namely by developing students so that they understand character education. what is taught in Islam".

The material presented in the Taujih program usually covers various topics related to Islamic religious teachings and the formation of students' religious character. Before compiling the material that will be presented during the implementation of the taujih program, of course there is a coordination meeting (RAKOR) of the deputy head of the Qur'an along with his team and also public relations who discuss the taujih program and what material will be determined according to the student's level of understanding. The following are some examples of material that can be delivered in the Taujih program. loving each other, small things that get big rewards, how to get along with the opposite sex, mutual respect, telling the truth and so on.

The PAI teacher explains the material contained in the Taujih program as follows:

"Every week's material is different, yesterday there were several materials that I remember, one of which was loving each other, then after this, small things that have big rewards and many more. Every time you carry out Taujih, the material is different"

Next, the PAI Teacher explained again:

"Usually, in Taujih it is about how they behave properly, the emphasis is more on forming students' attitudes, for example the material explained above, and on the other hand, how to get along with members of the opposite sex for others is more included in learning."

The method used in implementing the taujih program is the lecture method, students explain the content of the material to the audience and there is a master of ceremonies MC who organizes the course of the taujih program and there is a ustadz or ustadzah who gives conclusions. In implementing the Taujih program there are 3 students who are presenters on the same material, and there is 1 student as MC and 1 ustadz teacher or ustadzah who will present conclusions about the material.

The following are the results of the interview explained by the principal of SMPIT Permata, Probolinggo city:

"We only use a system like there is an introduction from the MC, then there are 3 children who provide material and then a teacher gives a conclusion. From there it became an event because it was made like an event."

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Similar things were conveyed by students of SMPIT Permata Kota Probolinggo:

"Using the lecture method as usual, there is no further practice with questions and answers. If no one asks questions, the Ustadzah teacher will provide conclusions about the material of the Taujih program."

Evaluation

Evaluation of the formation of students' religious character is carried out by observing the development of their behavior in everyday life. This process aims to assess the extent to which students are able to apply religious values in their attitudes, words and actions both in the school environment and outside of school. Evaluation is carried out continuously and uses various complementary methods. Direct observation allows teachers to see students' behavior in real life in everyday situations, while diaries are used to record developments in students' attitudes over time. In addition, discussions with other teachers provide a broader perspective on students' behavior in various situations, while students' reflections help them realize and assess the religious attitudes they have practiced. The results of this evaluation are an important basis for developing more effective guidance strategies, so that they can strengthen the formation of students' religious character on an ongoing basis.

b. Implementation of the Taujih program in Smpit Permata, Probolinggo City

Based on the results of observations made by researchers on the formation of students' religious character through the taujih program at SMPIT Permata, in implementing the taujih program there are several things that must be prepared so that this taujih program can run well. What must be prepared in implementing this Taujih program is planning, implementation and evaluation?

1. Planning

Planning in the Taujih program is a crucial first step to ensure the successful implementation of the program. Careful planning includes various aspects ranging from setting goals, preparing materials, to organizing implementation and evaluation.

The principal's explanation regarding the plans prepared is as follows:

"There are no special steps, but there is a special team of Deputy Principals of the Qur'an who form teachers. Whoever will be the first taujih must be the one who sets an example, for example, I am the principal and then the Qur'an teacher, then the Koran teacher and then another teacher"

The same explanation given by Pai's teacher

"For the steps to determine the objectives, then the material is grouped and then we fix what material is suitable for students. If it is appropriate, that is the material that the deputy head of Qur'an and his team prepare."

The steps prepared in the Taujih program are:

1) Determine goals

Determining the objectives in implementing the taujih program at SMPIT Permata Kota Probolinggo is an important step that must be considered so that the program runs effectively and in accordance with expectations and determining the general objectives to be achieved by the taujih program, such as increasing faith, improving morals, and strengthening values. Islamic.

2) Material

The material that will be presented in the implementation of the taujih program at SMPIT Permata Kota Probolinggo must be prepared carefully to ensure the program is effective in achieving the stated objectives. Discussion of the challenges faced in maintaining aqidah in the modern era and how to overcome them

3) Set a schedule

Grouping students according to the schedule in implementing the taujih program at SMPIT Permata Kota Probolinggo is an important step to ensure that the program runs smoothly and effectively. Group students by grade level (grade 7, grade 8, grade 9) to ensure the material presented is appropriate to their level of understanding.

2. Pelaksanaan

The implementation of the Taujih program is a series of activities designed to strengthen Islamic values, morals and spirituality of students at school. At SMPIT Permata Kota Probolinggo, the implementation of the taujih program can be organized with the aim of increasing students' faith and piety, as well as forming good character and in accordance with Islamic teachings.

The Taujih program is held on Mondays and Thursdays at 11.20-12.20, namely once every 2 weeks, Monday for the male student schedule and Thursday for the female student schedule. In this implementation there are three students delivering the material, one student as host or MC and the teacher as murobbi provide conclusions and other students become the audience.

This is reinforced by the results of interviews with students. He said:

"The Taujih program is held twice a week, for men on Monday and for women on Thursday and is held after midday prayers with the same material"

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Next the pie teacher explained:

"To carry out the taujih program there is around 1 hour but on the other hand there are muroja'ah, midday prayers and taujih so they are combined in one time from 11.20-12.20 and it is held in the afternoon after midday prayers"

The implementation of the taujih program in schools received a good response from the students' parents, they supported this taujih program because it had a positive impact on the formation of students' character, it was seen that students were becoming more courageous to move forward, become independent, increase their vocabulary and the parents appreciated this taujih program. This is reinforced by the results of the interview with the school principal:

"With the hope that students won't be here forever, they can learn lectures in junior high school, they will strive to appear in public with the hope that after they leave here, they can be an example to other friends. The potential here is not only brave enough to speak in public, but they are insightful because they have given the theme so they understand it and also apply it and have all of it".

This Taujih program contributes to the curriculum following the principal's explanation

"We can determine themes from Islamic themes to general themes, Islamic themes based on certain hadiths, we base them on certain fiqh so that they learn the original hadith, what are we developing this fiqh for? For example, it is forbidden to eat and drink while standing, so there they will be. develop it, then they will understand"

3. Evaluations

Evaluation in the Taujih program is an assessment and analysis process to determine the effectiveness and success of the program and to identify areas that need improvement. This evaluation is important to ensure that program objectives are achieved and students receive maximum benefit.

The evaluation was carried out to measure the success of the Taujih program in forming students' religious character. This is reinforced by the teacher's statement as follows:

"Measuring success from student attitudes and also student understanding. Understanding not only the material but also their daily implementation".

Next the pie teacher explained:

"This evaluation also involves parents, usually the parents confide in the guardian and then tell stories about the student's attitude at home, memorizing it, reciting the Koran, what the essence of those outside the school environment would be like at home. While at school, all the ustadz teachers are involved in changes in attitude, character, and student behavior whether there are changes or not and if there are obstacles, we will discuss them together."

Evaluation of the implementation of the Taujih program to make it more effective following student explanations:

"You don't need to read the text, so you need to study and understand it so you pay more attention to the audience so it's not crowded and you can memorize it so it's not exactly the same in the text. You can look at the text but just the points, the material is more varied, sometimes there is similar material"

DISCUSSION

From the explanation above, it can be understood that the formation of students' religious character is one of the focuses of attention of SMPIT Permata Kota Probolinggo. Taujih Program, which is one of the school's initiatives in instilling religious values in students. The Taujih Program is designed as a character building step based on deep and deeply rooted religious values down to the student level. This is in line with what was conveyed by Lubab (2017) who stated that the religious character values that are instilled in students include faith, honesty, discipline, responsibility, compassion and mutual respect. The overall methods used to instill religious values in students are: example, habituation, advice, supervision, and rewards and punishments (Erlanda, Sulistyarini, and Syamsuri 2021).

The aim of this program is to help students become more faithful and devout. In the Taujih program, students are taught about character education according to Islamic teachings, so that they can better understand and apply it in everyday life. This is also in accordance with Ki Hadjar Dewantara's statement that the aim of religious character education is to develop students' personalities who are free and independent, consider moral ethics, have strong faith, are devoted to God Almighty, and develop students' characters who have noble character. Virtuous, intelligent, and intelligent. Through this statement, emphasis is placed on developing students' religious character through critical thinking, as well as on developing students' ethics and morals so that they can adapt to everyday life in society and at higher school levels (Lubis 2022).

The material presented in the Taujih program usually focuses on strengthening Islamic values and forming noble morals from the story of the Prophet Muhammad SAW. This is in line with Fathurrahman who stated that religious character is an obedient attitude in carrying out the teachings of the religion one adheres to, tolerant towards the implementation of worship, and living in harmony with others and there are several religious values in it such as the value of worship, morals, example, etc (Hariyani 2021).

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This is reinforced again by Glok and Stark in Lies Arifah who divide religious aspects into five dimensions, one of which is Religious effect (practice aspect), namely the application of what one knows from the teachings of the religion one adheres to and then applying it through attitudes and behavior in life daily (Jannah 2019).

The Taujih program at SMPIT Permata Kota Probolinggo is implemented through various forms of religious activities that actively involve students. If we look at character education theory, what SMPIT Permata does uses an integrated approach which includes direct education through lectures and studies, as well as education through example and group worship activities. This approach is in line with the research results of Helmawati (2017: 24) who stated that there are five methods of character building for children, namely by a little teaching or theory, a lot of example, a lot of habituation or practice, a lot of motivation, supervision and enforcement of rules. Meanwhile, Amirulloh Syarbini (2016: 113-129) stated that the formation of a child's character can be done through teaching, motivating, modeling, getting used to, and enforcing rules (Rosikum 2018).

Planning in the Taujih program for steps in determining goals, preparing material and arranging schedules based on student class levels that have been determined by the Deputy Head of Al Qur'an TEAM. This is in line with the opinion of Hadari Nawawi who said that planning preparatory activities is carried out through formulating and making decisions, which contain steps to resolve a problem or carry out work that is directed at achieving certain goals. Thus, the planning of the Taujih program activities carried out at SMPIT Permata Kota Probolinggo has been carried out properly in accordance with the applicable rules and regulations, and through a meeting process and division of tasks for each school member. This is in accordance with the definition of planning. According to T. Hani Handoko, "Planning is 1) selecting or determining organizational goals and 2) determining strategies, policies, projects, programs, procedures, methods, systems, budgets and standards that needed to achieve the goal" (Albi and Setiawan 2023).

In implementing the Taujih program, all students gather and there are three students who are tasked with delivering the material, one student as host or MC and the teacher as murobbi providing conclusions and the other students as audience. Thus, the implementation of the taujih program can be organized with the aim of increasing students' faith and piety, as well as forming good character and in accordance with Islamic teachings. This is in line with Nasirudin (2010) who states that the process of forming religious character is carried out through several methods using understanding, habituation, and example (Kurniawan 2021). The formation of religious character is carried out through several complementary methods. One way is through understanding, where students are given knowledge and insight into religious values that are relevant to everyday life. Apart from that, through habituation, programs such as taujih are implemented to build positive routines that support strengthening religious character. This program involves activities such as group prayer, religious study, or regular spiritual reflection. Finally, an exemplary approach is also very important, where educators and parents become real examples in implementing religious values in everyday life.

Evaluations are carried out to observe the development of their behavior in daily life. This process aims to assess the extent to which students are able to apply religious values in attitudes and speech. This is in line with Herviani, Istiana, Sasongko, & Ramadhan (2019) that in evaluating students, it is necessary to consider the students' abilities, not only just evaluating students but also knowing the students' cognitive, affective and psychomotor abilities (Muhammad, Hasanah, and Arifin 2021).

Overall, this research reveals that the Taujih program at SMPIT Permata Kota Probolinggo has succeeded in forming students' religious character effectively. This success shows the important role of religious education in forming a young generation with noble character and high integrity. The recommendation from this research is the need for continuous evaluation and development of programs to ensure sustainability and increase the quality of students' religious character formation.

CONCLUSION

This research aims to examine the formation of students' religious character at SMPIT Permata Kota Probolinggo through the taujih program. The research uses a qualitative approach with a case study type, involving school principals, PAI teachers and students as subjects. Data was collected through observation, interviews and documentation, then analyzed descriptively. The validity of the data was tested by triangulation. The research results show that the taujih program aims to develop morals, faith and piety; increasing religious knowledge; as well as mental and spiritual development. The program is held twice a week (Monday and Thursday) using the lecture method. Implementation includes planning, goal setting, material selection, and scheduling. Program evaluation ensures students not only understand the material, but are also able to apply it in everyday life. This program also strengthens relationships between students, teachers and parents in supporting the development of students' religious character.

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