
FORMATION OF STUDENTS' RELIGIOUS CHARACTER THROUGH THE STANDARD PROGRAMME OF UBUDIYAH SKILLS AND AKHLAKUL KARIMAH (SKUA) IN TSANAWIYAH MADRASA HIDAYATUL UMMAH BALONGPANGGANG GRESIK.

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ABSTRACT

The purpose of this study is to examine more deeply the Formation of Students' Religious Character through the Ubudiyah and Akhlakul Karimah (SKUA) Proficiency Standards Programme at Madrasah Tsanawiyah Hidayatul Ummah Balongpanggung Gresik. This research is designed to find the methods used by the School in the formation of students' religious character through the SKUA Program at Madrasah Stanawiyah Hidayatul Ummah Balongpanggung Gresik; besides ,this research is designed to find the religious value formed through this SKUA Program, or short for Standard Proficiency Ubudiyah and Akhlakul Karimah. This type of research is qualitative case study research using descriptive analysis. The subject of this research is religious character with the object of research of the Ubudiyah Proficiency Standards and Akhlaqul Karimah Programme. The data collection used observation, interview, and documentation techniques. The results showed that: 1) the methods used in the formation of students' religious character through the SKUA programme are 2, namely methods, habituation, and exemplary. 2) religious character values formed in students through the SKUA programme are 2, namely, divine values consisting of taqwa, sincerity, gratitude, patience, and honesty, and insanity values consisting of trustworthiness and tawadhu'.

Keywords: Religious Character, Ubudiyah and Akhlakul Karimah Standard Proficiency Programme (SKUA)

I. Introduction

One of the character education that must be instilled early on in the younger generation as the nation's successor is religious character. Entering an increasingly advanced age and intense pressure and competition, the formation of this religious character is becoming increasingly important. The importance of religious character formation for children aims to build children's awareness of the causal relationship, namely the existence of God as the creator and his relationship with his creation. In the context of the school curriculum, religious character is needed to lead students to become human beings who believe and fear God, have noble character, are always orderly and disciplined towards existing regulations, have good manners to teachers or parents, and care about their environment (Fitria Ningsih, Akh.Syaiful Rijal, 2021).

Religious values will be shown by a person through his words and actions. This value is a basic value in all aspects of life. Therefore, the school environment greatly influences the formation of students' characters, and what they get at school will determine whether or not the students' characters are good (Puput Andita, 2022). Therefore, all educational institutions must have long-term goals in forming students

with character and morals. Character education for students takes place over time because a person's character or oral grows and develops along with the development of good student behavior and continuous habituation. Character building cannot be done quickly or immediately, as it seems. It takes time and a long process (Tabrani Ridwan, 2018).

The implementation of religious character building can be done by the way teachers always provide direction and support student actions that lead to goodness and prevent bad behaviour by telling them. The way to tell children who act poorly is not by violence or scolding them, which can cause children to feel threatened. Thus, the right method is needed to form religious character in students (Utami and Ratnasari Diah, 2015).

To overcome the moral and ethical problems that occur to students and to form the religious character of students, careful planning is needed. One of the programmes implemented in educational institutions to shape the religious character of students is through the Ubudiyah Proficiency Standards and Akhlakul Karimah (SKUA) programme, not least in Madrasah Tsanawiyah Hidayatul Ummah. Researchers chose the SKUA programme as the object of research because the programme focuses on

Islamic religious education, and this programme is expected to increase students' religious observance. The Indonesian government, through the Ministry of Religious Affairs, provides additional policies to every madrasah/school educational institution under the auspices of the Ministry of Religious Affairs is required to include SKUA material in the formal curriculum (Abdul Hamid, 2019). This means that through this additional curriculum, it is intended to form positive changes in the character of students, both spiritual character, attitudes and behaviour of students. However, the SKUA programme at Hidayatul Ummah MTS has existed since before the authority of the Ministry of Religious Affairs (Alfin, 2022). All educational institutions are given freedom in implementing the SKUA programme. The government only provides a general implementation mechanism; namely, its implementation must be carried out every week, and the completion of SKUA material is used as a requirement in taking school exams. In this case, the SKUA programme is a mandatory programme that must be carried out by schools and followed by all students. This is because if students do not follow the SKUA programme or do not carry it out completely, then students are not allowed to take school exams. In

other words, students have the responsibility to memorise and practice their knowledge as a requirement to take the End of Semester Assessment (PAS).

In this study, researchers chose MTS Hidayatul Ummah because it is one of the formal educational institutions that strives to make student morals as one of its main objects, so there are many concepts related to religious values in it. The school is a relevant place to conduct research in accordance with the researcher's research title, and there has been no similar research conducted at the school. This school is an Islamic school that provides balanced education between science and student character building.

The SKUA guidebook at Hidayatul Ummah MTS is a handbook for teachers and students in order to achieve educational goals that follow the guidance of the times and in accordance with the objectives of the madrasah. This SKUA book aims to increase students' knowledge and skills in Islamic Religious Education regarding aliyah ubudiyah and akhlaqul karma through istiqomah habituation in reading, memorising, and practising their knowledge in daily life.

Character education that has been implemented or that has been instilled in this school is a religious character, such as

greeting teachers when entering school, habituation in the morning such as reading prayers and dhuha prayers every day, reading tahlil and istighosah on Fridays, and praying dhuhr in the congregation (Yeni Rahmawati, 2022).

Based on the above background, the researcher is interested in conducting research with the title "Formation of Students' Religious Character through the Ubudiyah Proficiency Standards and Akhlakul Karimah (SKUA) Programme at Madrasah Tsanawiyah Hidayatul Ummah Balongpanggang Gresik".

II. Overview of Religious Character Building

A. Definition of Character Building

Shaping is the process, method or act of shaping something. Shaping means to make or create something with a certain form, which also means guiding, directing or educating the character, mind, personality, character and so on (Depdiknas, 2022).

What is meant by formation in this study is the process, way or act of forming through an education by guiding, directing and educating an educator in order to form a good personality.

Character etymologically comes from the Latin character, which means to mark. Character, according to Agus Sujanto, is a complex psychophysical totality of an

individual, so that it appears in his unique behaviour (Rowi Mukhsin, 2022). According to the Big Indonesian Dictionary, character is character, psychological traits, morals or character traits that distinguish a person from others. Character can also mean character or habit. In general, the character is associated with distinctive or special traits or patterns of behaviour of a person that distinguishes him from others (Gunawan, 2012).

According to Thomas Lickona in Agus Wibowo, character is a person's nature in responding to situations morally. This nature is manifested in the actions of the character through good behaviour, honesty, responsibility, respect for others, and other noble characters. This is in line with what Aristotle said that character is closely related to "habit" or habits that are continuously carried out (Agus Wibowo, 2012).

According to Majid and Dian, character is a character, trait, or very basic things that exist in a person. Meanwhile, according to Zubaedi, character is a guide to all human characteristics that are permanent, so that it becomes a special mark to distinguish one person from another (Muchlisin Riadi, 2023). Character is understood as a way of behaving that is unique to each individual to live and work

together, both in the family, community, nation and state. Individuals with good character are individuals who are able to make decisions and are ready to take responsibility for the consequences of each decision. Character can be considered as the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality manifested in thoughts, attitudes, words, feelings and actions based on religious norms, laws, manners, cultural customs, and aesthetics (Muchlas Samani and Hariyanto, 2012).

It can be concluded that character is a way of thinking, behaving, and acting, as well as being a person's personal characteristic that appears in everyday life that can distinguish him from other people. Character is found in a person's attitude towards himself, others, the tasks entrusted to him and other situations. A person's character is not formed suddenly, not formed since he was born, but through a long process. Although a person's character can be obtained due to heredity, the environment in which a person grows is also an important factor determining the character that will be obtained (Muchlas Samani and Hariyanto, 2012).

Character building is carried out with the aim of building individual abilities in social interaction, forming ethics and academic

knowledge through character education in various lives in accordance with school culture and curriculum (Sriwahyuni et al, Vol2 No 2). So character building does not only stop at the cognitive stage but must be comprehensive to touch the real practice and implemented in the attitudes shown in everyday life.

B. Definition of Religious Character

The word religion comes from the word religion, which means trust or belief in a power above human ability. Religion can be interpreted as piety or a great devotion to religion. This piety can be proven by carrying out all religious commands and staying away from all prohibitions in religion. Without both, a person does not deserve the title of religious behavior (Kemendiknas, 2010).

Religious character is one of the 18 national characters planned by the Ministry of National Education. The Ministry of National Education states that religious character is an attitude and behavior that is obedient in carrying out religious worship and living in harmony with other religions (Ministry of National Education, 2010). Religion, according to Suparlan, is an attitude and behavior that is obedient in carrying out the teachings of the religion that is adopted, tolerant of the implementation of other religious worship,

and living in harmony with adherents of other religions (Retno Listyarti, 2012).

It can be concluded that the term religious character is the character, character, attitude, character, personality, and behaviour of a person who always relies on all aspects of his life to the religion he adheres to.

This religious character is very important. This refers to Pancasila, which states that Indonesian people must believe in the existence of God Almighty with the consequences of implementing the teachings of their religion. And in Islam, all aspects of life must be based on and in accordance with Islamic teachings (Aliverma wiguna, 2014).

The purpose of religious character building is to restore fitnah and the embodiment of Islamic values to be realised in the personalities of students who are initiated by Muslim educators through a terminal process on the results (products) with Islamic personalities who are faithful, pious, and knowledgeable who are able to develop themselves into obedient servants of Allah (Asmaun Sahlan, 2009).

C. Religious Character Values

Religious value is one of the character values that is used as behavior and attitudes that are obedient in carrying out the teachings they adhere to, tolerance for

other religions, and living in harmony with other religions. This religious character is needed by students in facing the current era of globalization and moral degradation (Dian Chrisna Wati et al., 2018).

Zayadi suggests that the sources of values that apply in the tradition of human life are classified into two types, namely: Ilahiyah value (value related to God) Divine value is a value related to God, where the core of divinity is religion. Parents from an early age teach and introduce religions that exist in the family. The religion you believe in may be different from that of your friends and neighbors. This religious diversity does not make each other hostile. On the contrary, you are accustomed to respecting each other and carrying out worship in accordance with their respective religions and beliefs (Ari w Purwandasari et al, 2018). Religion is a core of divinity. The core of the value of education is as expressed in the book by Abdul Majid and Dian Andayani, described as follows (Abdul Majid and Andayani, 2018).

Faith, which includes man's relationship with God, angels, books, miracles, the last day and the existence of supernatural beings as well as good and bad destiny.

Islam, the degree of frequency, intensity and implementation of one's

worship. This includes the performance of prayers, zakat, fasting, and haji.

Ihsan includes the experience and feeling of God's presence in life, peace of mind, fear of violating God's commands, belief in receiving rewards, feeling close to God and the urge to carry out religious orders;

Taqwa is to keep oneself from the torment of Allah. By following his commands and avoiding his prohibitions (Zubaidi, 2013).

Ikhlas, which is doing actions without any strings attached, other than just hoping for the pleasure of Allah by doing actions sincerely without strings attached, helping anyone who deserves to be helped, giving something without hoping for anything in return and carrying out actions only hoping for the pleasure of Allah (Zubaidi, 2013).

Tawakkal, which is freeing the heart from all dependence on other than Allah SWT. And submit all decisions only to Allah SWT. This tawakkal must begin with effort and hard work; it is not called tawakkal if someone has not made an effort or hard work in a job (Zubaidi, 2013).

Gratitude is an expression of gratitude, praising the giver for the good that has been done. The gratitude of a Muslim revolves around three things; if the

three are not gathered, then it is not called gratitude. These three things are acknowledging favours in the inner form; gratitude is related to the heart, tongue and limbs (Zubaidi, 2013).

Sabar means to restrain and restrain, the meaning is to refrain from everything that is not liked because of expecting the pleasure of Allah or carrying out Allah's orders with full submission, accepting all of Allah's destiny with steadfastness, facing trials (difficulties) with a roomy chest, always avoiding angry attitudes towards anyone (Abdul Majid, 94).

Honesty, which is conveying something openly, as it is and in accordance with conscience, by saying and doing what it is, saying what is right is right and saying what is wrong is wrong (Marzuki, 2015). And there are many more divine values taught in Islam. The values above represent religious values that need to be instilled in students as a very important ingredient in education.

D. Insaniyah values (values that relate to fellow human beings)

As a religious person, you also have an obligation to love your fellow human beings. A sense of concern for the difficulties of others is one form of mutual love. Values included in insaniyah values include (Ari w Purwandasari et al, 3):

Silaturahmi is the bond of love between people. Al-ukhwah is establishing brotherhood between neighbours. Husnudzon is an attitude of always being kind to others.

Amanah is the attitude of carrying out their responsibilities and being trustworthy. Amanah is the attitude or behavior of someone who can carry out and keep every promise and responsibility. Or it can also be interpreted that trust is a trust that must be borne in realising something that is done with full commitment, competence, hard work and consistency (Ismail Sukardi, 2016).

Tawadhu' is an attitude of humility, not arrogant, not haughty, or humbling oneself so as not to appear arrogant, haughty, arrogant, big-headed or other words that are equivalent to tawadhu' (WJS. Poerwadarminta, 1982).

The two values above play a role in students' religious behaviour. Where students must be able to balance all their affairs both in the world and in the hereafter so that their lives are balanced. Therefore, these values are important to be instilled in education in formal schools.

Methods are the means used to implement the plans that have been prepared in real activities so that the objectives that have been prepared are achieved optimally (Wina

Sanjaya, 2008). According to KBBI, the methods are:

A well-thought-out way of organising to achieve a goal.

An organised and systemised way of working to be able to carry out an activity easily in order to achieve a specified purpose (Dendi Sugono, 2008).

In terms of language, the method comes from the Greek "Methodos" This word consists of two syllables, namely "Metha", which means through / through and "Hodos", which means the way / way. Thus the method can be interpreted as a way or path that must be travelled to achieve a goal. In English, the terms Method and Way are known, which are translated as method and way. In Arabic, the word method is expressed in various words such as At-Thoriqoh, Al Manhaj, and Al Wasilah. At-Thoriqoh means path, Al Manhaj means system, and Al Wasilah means mediator. Thus, the Arabic word closest to the meaning of method is Ath-Thoriqoh. So the method means a path travelled to achieve a goal (Ismail SM, 2008).

Education expert Elgar Bruce Wesley quoted by Omar Muhammad at-Taumî as-Syaibânî gives the meaning of the method as a series of directed activities for educators that cause the learning process to occur in students, or it is a process whose perfect

implementation results in the learning process, or it is the path by which the lesson is impressed. With this last definition, method means effort

Methods of Religious Character Building

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Character building is the process of instilling knowledge of goodness and encouraging good behaviour. The goal is for children to be able to apply their knowledge correctly and consciously in everyday life without having to be forced. To form students' religious character, a method is needed. There are several methods that are carried out as an effort to form religious character, among others:

Habituation

Habituation is a method used to accustom students to think, behave, and act in accordance with the objectives of Islamic teachings. Education will only be wishful thinking if existing attitudes or behaviours

are not followed and supported by practice and habituation. Education encourages and provides space for students on theories that require direct application so that theories that are initially heavy become lighter for students when often implemented (A. Nashih Ulwah, 2000).

Habituation serves to reinforce the object that has entered the heart of the recipient of the message. The coaching process emphasises direct experience and serves as the glue between the character's actions and one's self. Habituation is the process of forming new habits or improving existing habits. In addition to using commands, role models, and special experiences, habituation also uses punishment and rewards (Muhibbin S, 2000).

Habituation is directed at acculturating certain activities so that they become patterned or systemised activities. Character education is not enough to be taught through classroom subjects, but schools can also implement it through habituation. Spontaneous habituation activities can be carried out, for example, greeting each other, both between friends, between teachers and between teachers and students. Schools that carry out character education have certainly carried out habituation activities (Furqon, 39).

Exemplary

Exemplary behaviour supports the formation of good character. This example is very helpful in shaping student character. Teachers have become figures for students. The exemplary behaviour of a teacher in various activities will be a mirror for students. This puts more emphasis on the behavioural aspects in the form of real actions and not just talk without action (Furqon, 39).

This example can be more accepted if it is exemplified by the closest person. For example, a teacher becomes a good example for his students, or parents become a good example for their children (Nasirudin, 2009).

Being exemplary in educating children is the most effective and successful way of preparing children in terms of morals, and shaping their mental and social feelings. Psychologically a child likes to imitate; not only good things are imitated by children, even sometimes children will also imitate bad things. In educating children without an example, any education is useless for children, and any advice has no effect on them. It is easy for an educator to give a lesson to a child, but it is very difficult for the child to follow it when the person who gives the lesson does not practice what is taught (Nasih U, 84).

The two methods should not be separated because one will strengthen the other process. Character building using only habituation without exemplification will be verbalistic and theoretical (Nasirudin, 41). Meanwhile, the process of habituation without habituation will only make humans act without being able to understand the meaning.

Character Building Factors

Character is not formed just like that but is formed through several influencing factors, namely: biological factors and environmental factors (Kartini Kartono, 2001).

Jalaluddin divides the factors that influence religious character into two parts, namely (Jalaludin, 2005):

Internal Factors

Internal factors are factors that exist within a person. Jalaluddin divides 4 parts, namely: 1) heredity factors, the emotional relationship between parents, especially mothers who are pregnant with their children, greatly affects the religiosity of children; 2) age level, religious development in children is determined by age level because, with the development of children's age, it affects their thinking, 3) personality, often called self-identity. Differences are thought to affect the development of the

religious spirit. 4) a person's psychological condition.

External Factors

External factors influence the development of the religious spirit seen from the environment in which a person lives. The environment is divided into 3 parts, namely: 1) family environment, the first social environment known to children. 2) institutional environment, in this case in the form of formal institutions such as schools or non-formal, 3) the community environment where he lives.

Overview of the Ubudiyah Proficiency Standards and Akhlakuk Karimah (SKUA) Programme

Definition of Ubudiyah and Akhlakul Karimah Proficiency Standards (SKUA)

The Standard of Proficiency in Ubudiyah and Akhlakul Karimah (SKUA) programme is implemented in all madrasas in East Java, namely every madrasa, both public and private, must implement SKUA (Standard of Proficiency in Ubudiyah and Akhlakul Karimah) according to the level of education in each institution.

Based on the Circular Letter of the Head of the Regional Office of the Ministry of Religious Affairs of East Java Province Number: Kw. 134/HK.00.8/1465/2012, SKUA is a reinforcement programme for Islamic Religious Education (PAI) materials that

aims to provide solutions to the weaknesses of reading and writing the Qur'an, ubudiyah and karakul Karima students, especially students in madrasah (Circular Letter from the Office of the Ministry of Religious Affairs, 2012).

The SKUA programme is seen from two elements, namely ubudiyah and akhlakul karimah. The word Ubudiyah / Worship according to language means obeying, submitting, and humbling yourself. Ibadah in the meaning of obeying or obeying orders is revealed by Allah in the Qur'an:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يُبْنَىٰ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning: "Have I not commanded you, O children of Adam, that you should not worship the devil? Indeed the devil is a real enemy to you". (Q.S. Yasin/36:60).

While the understanding in terms is to glorify Allah SWT, glorify Him seriously, and humble yourself to Him (Sidik Tono, 2000).

According to Sidik Tono, "Ubudiyah is establishing sincere obedience with reverence, looking at what comes from You with a humble gaze, and witnessing something that results from the course of your life as a decree" (Sidik Tono, p. 04).

It can be concluded that ubudiyah / worship is the interaction between humans and their creator, which includes all actions related to

worship, servitude, praise, requests, prayers, rewards, sins, the hereafter, and so on (Henk Kusumawardana, 2020).

Meanwhile, akhlakul karimah comes from two words, namely akhlak and karimah. Abdul Qasim said, "good character is the most important journey of the servant. In other words, great morals are the absence of people who argue and are refuted because of their deep knowledge of Allah SWT" (Al Qasim Abdul Karim Hawazin Al-Qusyiri An-Naisaburi, 2007). So, karakul Karima is a value system that becomes the principle of behaviour sourced from the Qur'an, as-sunnah, and natural values (sunatullah) (Zainudin Ali, 2010).

Akhlakul karma in the SKUA review contains manners or manners in doing a matter related to hablun min Allah and hablun minannas, such as manners in learning, manners in visiting the sick, manners in praying, manners in reading the Qur'an, and so on. To ensure the implementation process and streamline the achievement of goals, the implementation of SKUA is an integral part of the madrasah curriculum (Circular Letter of the Head of the Regional Office of the Ministry of Religious Affairs of East Java Province, 2012). It can be concluded that the SKUA programme is a teaching programme on how to worship and behave correctly in

accordance with Islamic law and is a requirement for students to be able to take semester exams at a madrasa.

Basis of the Ubudiyah and Akhlakul Karimah (SKUA) Proficiency Standard Programme

The basis for the implementation of the standard of 'ubudiyah and akhlakul karīmah (SKUA) skills is:

Law 20 Year 2003, on the National Education System.

Government Regulation 19/2005 on National Education Standards.

PP No. 22, 23, 24 of 2006 concerning content standards, SKL standards and their implementation.

Minister of Religious Affairs No. 2 of 2008 concerning SI for Religious Education and Arabic Language.

Circular Letter of the Director General of Islamic Education No. Dj. 11.1/PP.00/ED/863A/2008.

Circular Letter of the Regional Office of the Ministry of Religious Affairs of East Java Province, Kw.13.4/1/HK.008/1465/2012, concerning the Standard of Ubudiyah and Akhlakul Karimah (SKUA) (Khozinatul R, 2018).

Urgency and Purpose of the Standard Skills for Ubudiyah and Akhlakul Karimah (SKUA) Programme

The Ubudiyah and Akhlakul Karimah Proficiency Standards Programme, when viewed from two sides, namely ubudiyah and karakul Karima, the programme is very important for students. Because these two things have a relationship with the religious character of students, where religious or moral character is very necessary to be disciplined and is needed by students in the face of changing times and moral degradation. In this case, students are expected to be able to behave well based on religious provisions and provisions.

Given the importance of the material of the Ubudiyah and Akhlakul Karimah (SKUA) Standard Proficiency Programme, that can be used for future life guidelines because it is related to the physical and spiritual students so that students become noble. In other words, it is hoped that students can grow both physically and spiritually as well as their morals, knowledge and responsibilities (Khamdan Asrofi, 2019).

There are several things that are the background of this programme. First, to form or improve the religious character of students. Second, as a forum for students to improve themselves and add to the religious

insight of students. Third, to develop da'wah and study Islam in depth. Fourth, to train students to have a sense of responsibility and social community. Fifth, of course, to realise the vision and mission of the madrasah. In the formation of religious characters, of course, it does not only end during the study period at the madrasa but will also be carried when they have plunged into society in their lives later.

The purpose of the issuance of the Circular Letter of the Head of the Regional Office of the Ministry of Religious Affairs of East Java Province No.Kw.134/1/HK.00.8/1465/2012 is a form of concern for the Ministry of Religious Affairs of the East Java Region for students in Madrasahs which are felt that there are still some students who are weak in Islamic religious education both in theory and practice and student weaknesses in reading and writing the Koran. So that this SKUA Programme has the aim of providing reinforcement of Islamic Religious Education material and providing solutions to weaknesses in reading and writing the Koran, *ubudiyah* and *akhlak Karima* (Circular Letter of the Head of the Regional Office of the Ministry of Religion of East Java Province, 2012).

With this programme, students are expected to be able to become human

beings who can carry out their obligations and avoid all prohibitions, as well as being able to give rights to Allah and His messenger, fellow humans, other creatures, and the surrounding nature as well as possible (Ulul Amri S, 2012).

Research Methods

Research Type and Approach

The approach used in this research is a qualitative approach. This type of research is qualitative case study research using descriptive analysis. As revealed by Deny Satriawan that a case study is research conducted in-depth on an institution, organisation, or certain symptoms (Fitri and Lutfiyah, 2017).

In this study, the research subjects were all residents of Madrasah Tsanawiyah Hidayatul Ummah Balongpanggang Gresik related to the SKUA programme at the school. The case study in this research focuses on the method in the formation of students' religious character through the SKUA programme and the religious value formed through the SKUA programme at MTS Hidayatul Ummah Balongpanggang Gresik.

The methods of data collection in the study are observation, interview and documentation.

In this study, the location and time that will be the object of the research conducted is at

Madrasah Tsanawiyah Hidayatul Ummah Balongpanggang Gresik Learning Year 2022-2023.

The data analysis techniques in this research are Data collection, data reduction, data presentation, and conclusion drawing. In this study, researchers tested the validity of the data by triangulation, namely source triangulation, technique triangulation, and time triangulation.

Findings and Discussion

Formation of Students' Religious Character through the Ubudiyah Proficiency Standards and Akhlakul Karimah (SKUA) Programme.

The data presentation in the research "Formation of Students' Religious Character through the Ubudiyah and Akhlakul Karimah Standard Proficiency Programme (SKUA) at Madrasah Tsanawiyah Hidayatul Ummah Balongpanggang Gresik" focuses on the formation of students' religious character through the SKUA programme that has been implemented at the school. The aspects that the researcher will describe include 1) the background of the research object, which includes: a) school history, b) school profile, c) state of teachers, d) state of students, and e) state of infrastructure of Hidayatul Ummah MTs. 2) description of research results which

include: a) methods applied in shaping students' religious character through the SKUA programme and b) religious character values formed from the SKUA programme.

Researchers will submit an explanation of the research data obtained from the research location, namely at MTS Hidayatul Ummah Balongpanggang, both in the form of observation, interviews and documentation. Of course, the data exposure will be discussed in accordance with the research focus and research objectives as follows:

Methods in Building Students' Religious Character through the SKUA Programme at Hidayatul Ummah MTS Balongpanggang

One of the efforts to shape students' religious character is the SKUA programme. MTS Hidayatul Ummah Balongpanggang is a madrasa that uses the 2013 curriculum under the Ministry of Religion. The Standard of Ubudiyah Proficiency and Akhlaqul Karimah (SKUA) activity is an activity to measure students' proficiency in reading and writing the Qur'an, morals, fiqh, dhikr, and prayer. Activities issued by the Head of the Regional Office of the Ministry of Religious Affairs of East Java Province issued a letter Number: Kw.13.4/1/HK.00.8/1925/2012 which requires all madrasas to carry out the

activities of the Ubudiyah Proficiency Standards and Akhlaqul Karimah (SKUA).

The background to the implementation of the Ubudiyah and Akhlaqul Karimah Proficiency Standards (SKUA) activities at MTS Hidayatul Ummah Balongpanggang, is that it already existed before the authority of the Ministry of Religion, as said by Mrs Alfin Nur Faizah, S.Kom, as the head of the curriculum, as follows:

"This SKUA programme has been around for a long time. Since I went to school here, it has existed. As for who initiated this programme, I don't know. So we are now just running it and not because of the recommendation from the government. However, it is seen from the existence of the SKUA programme that it is important and useful."

So this SKUA programme has been running for a very long time. Not only because of the issuance of a circular letter from the Head of the Regional Office of the Ministry of Religious Affairs of East Java Province in 2012. But because of the importance of the SKUA programme, and has been running for a very long time.

The following will describe what methods are applied in the formation of students'

religious character at Hidayatul Ummah MTS Balongpanggang Gresik.

Habituation Method

The habituation method is a habituation activity carried out at school continuously. One example of habituation that is applied is dzuhur prayer in congregation. In connection with this habituation method, Mrs Nur Aini as the SKUA teacher conveyed the following:

"In shaping students' religious character, one of them is by doing habituation. We apply habituation at school so that children are accustomed to being practised in everyday life. For example, in praying dxuhur in congregation. If they are told to pray, they still need to be encouraged first. This is a habit that needs to be further familiarised, yes because prayer is our obligation as Muslims to do so. "

Mr Athok Maulana also added the following:

"We use this habituation method to help children do the things they need to do and automatically they do these religious activities without being ordered. We also tell parents that they should tell their children to pray on time, because this aims to shape children's religious character and so that what is done at school is not in vain, we also need parental intervention in this

case to support children's religious character."

One small example of habituation applied at MTS Hidayatul Ummah Balongpanggang is the habituation of reading juz-amma and asma'ul husna before learning begins. This habituation is carried out in the schoolyard at 6.30 to 7 o'clock. This is as conveyed by Mrs Nur Aini as follows:

"Before learning, we do habituation every day in the school yard from 6.30 to 7 o'clock. The habituation is in the form of reading juz-amma then continued reading sholawat nariyah and asmaul husna. Hopefully, with this reading, the child's heart will melt to become a good child. And hopefully the habit can be applied in everyday life."

With the habituation of reading juz-amma and Asma ul husna, students will automatically carry out this habit until later and can also be applied at home, namely by reading the Koran after prayer, even if only a little.

The customs applied at MTS Hidayatul Ummah Balongpanggang are as conveyed by one of the seventh-grade students as follows:

"Learning starts at 7 o'clock. Before that we have what is called habituation, first we read juz-amma first then continue to read

asmaul husna and pray. After that we greet and shake hands with the teachers. Especially for Fridays, the habituation is in the form of reading istighosah and tahlil but once every 2 weeks it alternates with sports."

The above statement was also conveyed by Mr Athok Maulana as follows:

"Habituation for every day is in the form of reading juzamma, sholawat and asmaul husna. As for Friday, it is different, the habituation is in the form of reading istighosah and tahlil which is carried out once a fortnight in the musholla alternating with exercise and cleaning. This is done so that the children don't get bored."

From the results of these interviews, it can be concluded that the habituation applied at MTS Hidayatul Ummah Balongpanggang is the recitation of juz amma, sholawat, and asmaul husna for every day carried out in the schoolyard. And for Friday, the habit is in the form of reading istighosah and tahlil, which are carried out in the musholla, sports and clean Friday.

The habituation method carried out at MTS Hidayatul Ummah Balongpanggang aims to form and strengthen students' religious character. The application of this method must be carried out consistently, continuously and thoroughly so that the

objectives of the SKUA programme can be achieved. Thus, students who have a strong religious character can be formed optimally. This method is applied so that students get used to getting used to what is done at school, from speaking politely, honestly, discipline, and worshipping Allah sincerely and without being ordered to do it at school and in the community.

Exemplary Method

The exemplary method at MTS Hidayatul Ummah Balongpanggung is an effective way to prepare and shape students' religious character, as well as a way for teachers to directly model for students what needs to be improved.

One of the exemplary methods applied at MTS Hidayatul Ummah Balongpanggung is discipline starting from the teacher to the students, both in attending school on time and dressing neatly. When this exemplary method is applied, students will come to school on time and wear neat uniforms. That way, students do not break the rules that have been set at school. This is as stated by Mrs Alfin as follows:

"The exemplary method itself has been applied for a long time, and thank God it is getting better and better. Because this method builds character, both religious character and others. At least we give

examples to the children or become good role models, such as in terms of arriving on time and dressing neatly. The child usually sees the teacher, if the teacher can be a good example for students, God willing, students will also imitate the good behaviour of the teacher."

The exemplary method above is also added through the explanation of Mr Athok Maulana as follows:

"A good example from a teacher will make children automatically follow every thing that is done and modelled by their teacher. As is the case with the schedule of accompanying children in congregational prayer, the teacher must accompany from making ablutions until the prayer is finished. The hope is that all the teachers will come to the prayer room to accompany the children, to be a good example in carrying out worship. Not only in terms of prayer, in terms of eating and drinking using the right hand, saying greetings, reading basmalah before doing something, shaking hands after doing morning habituation before learning begins in the school yard is also needed so that children have good attitudes and ethics that can be applied in everyday life."

As the above was also added by Mrs Nur Aini as follows:

"The SKUA book teaches moral and fiqh material. So after we provide understanding to children, we must also be able to be a good example, especially in morals. There is material on ethics to teachers, to elders, to younger people, so the children can see oh this is how to be ethical to elders, oh this is how to be ethical to younger people. So we as teachers should be good role models for our children, because children imitate what the teacher does. If the teacher sets a good example, God willing, the children will follow it, but if the teacher sets a bad example, what else will the students do?"

The purpose of applying this exemplary method is so that students can become good role models, both at school and outside of school; this is as stated by Mrs Alfin as follows:

"We use this exemplary method to train students here to be good role models, both at school and outside of school. Our hope as teachers is that when the children have graduated or left this school, they can practice these examples, whether at school or the boarding school they will go to, yes, anyway outside of that, they can practice the examples that have been given in this school, both the examples of the teachers and the students."

Researchers also interviewed one of the students of MTS Hidayatul Ummah Balongpanggang regarding the role models given in this school as follows:

"Yes, the teacher sets a good example. For example, when there are children who eat while standing, they are reminded and exemplified how the ethics of eating are. If someone speaks impolitely, they are reprimanded. Yes, like that."

From the results of the interview above, it can be concluded that the exemplary method at MTS Hidayatul Ummah Balongpanggang is also needed in shaping students' religious character. As a teacher, he should be a good example for his students and as a parent to be a good example for his children because a teacher at school doubles as a parent for his students.

One of the school's goals in implementing this programme is to ensure that children can memorise and practice all prayer recitations, daily prayers and other important prayers. Because if we only rely on class time, it cannot guarantee to cover everything. With this programme, the teachers hope that the children will be able to do everything in accordance with the vision of this school, namely "The realisation of a generation of Muslims who are

Berakhlaqul Karimah, Achievers, Knowledgeable and Pious by Applying the Teachings of Ahlussunnah Wal Jama'ah."

Religious Values Formed Through the SKUA Programme at Hidayatul Ummah MTS Balongpanggang Gresik.

In shaping the religious character of students, the principal and all staff take part and try their best to achieve the desired goals, namely by carrying out several activities that support the growth of religious character from within students. The following are some of the religious characters found by researchers at MTS Hidayatul Ummah Balongpanggang through the SKUA programme:

Divine value (value related to God)

The following are some of the divine values formed through the SKUA programme at Hidayatul Ummaah MTS Balongpanggang Gresik:

Taqwa

Taqwa is a condition where a servant always carries out everything that is commanded by Allah and always tries to avoid everything that is prohibited by Allah. The value of taqwa is reflected in various behaviours, such as performing prayers, both fardhu and sunnah prayers. This devotion is one part of the religious character developed at MTS Hidayatul Ummah Balongpanggang. Students are

taught to always act and behave by prioritising taqwa to Allah. By having taqwa, students are able to strengthen their morals and improve the quality of their worship.

This devotion can be reflected in the behaviour of the students as they usually perform dhuha and zuhr prayers in the congregation at school. This is as stated by Mrs Nur Aini as follows:

"To form children's religious character, at least we teach devotion through congregational prayers. If dhuhur, we hold congregational prayers at school because before going home and it is done alternately per class as well as dhuha prayers because the place is not adequate. At the very least, we give the obligation to pray to be embedded in the school. Congregational dzuhur prayers are performed during the second break. The first break is for going to the canteen for those who want to go to the canteen, the second break is for congregational prayers only and it is done alternately for each class."

This was also added by Mrs Alfin as follows: "Children at school are educated to have good morals, one of which is through congregational prayer activities. With these activities, we hope that children can increase their devotion to God. If from the SKUA programme, it is from the materials,

such as the procedures for ablution and prayer. First of all, they memorise it, then deposit it by practising it. Yes, with this, it is hoped that it can increase the devotion of students so that they can get closer to God, love God more."

Mr Athok Maulana also added the following:

"One of the visions of this school is the realisation of a devoted generation of Muslims with Ahlussunnah wal jamaah . So the school provides activities to achieve this vision. One of them is the habituation and greetings every morning before entering the class, dhuha prayer, and dzuhur prayer in congregation, istighosah on Friday once every two weeks, and SKUA programme. As for in the classroom, we accustom children to pray before and after learning. And in the first hour we hold a recitation of the Qur'an in the classroom according to their abilities, so the children used to read the Qur'an before entering the new school, so we can know the child's ability. With these activities we hope that children can do it in their daily lives. And also we hope that the character of children can be even better ".

From the results of the interview above, it can be concluded that one of the religious characteristics formed through the SKUA

programme at Hidayatul Ummah MTS Balongpanggang is piety. The school provides religious activities so that students can have good morals. As the school's vision is "The realisation of a devoted generation of Muslims with Ahlussunnah wal jamaah". These activities start from before learning to after learning, namely starting with habituation and greetings every morning and ending with prayer after learning.

Ikhlas

SKUA also instils the value of sincerity in worship in students. They are taught that worship is not just for the sake of reward or judgement from others but must be done out of love for Allah and with the hope of getting His pleasure. One of them is in terms of habituation. This is as conveyed by Mrs Alfin as follows:

"With the habituation in school, it can make children sincere to do it, why is that? Because habituation is done every day, then God willing, children will sincerely do it because they are used to it and can be applied in everyday life."

Mr Athok Maulana also added the following:

"In the morning before the lesson starts, before entering the class, there is something called habituation, so when the bell rings, the children immediately gather in the

school yard and read juz-amma, asmaul husna and sholawat. Our hope is that the children can sincerely do everything without coercion."

Mrs Nur Aini also added the following:

"In SKUA itself, we train children to be sincere in doing anything without expecting rewards. We always give motivation to children before learning. A simple example is in terms of prayer. We train children to be sincere in worshipping Allah. Once there was a child who had an accident, and the children sincerely donated their money to the child who had the accident."

From the results of the interview above, it can be concluded that one of the religious characters formed through SKUA at MTS, Hidayatul Ummah Balongpanggang, is sincere, both in worshipping Allah and in helping others.

In addition, sincerity is also reflected in the enthusiasm of students who contribute to the implementation of qurban at MTS Hidayatul Ummah Balongpanggang every Eid al-Adha. As conveyed by one of the students as follows:

"Every Eid al-Adha we have contributions for the implementation of qurban at school."

From the results of the interview above, it can be concluded that the sincerity taught at MTS Hidayatul Ummah invites students

to have a sense of sincerity that can be applied and practised in everyday life. It aims to make them have a sense of surrender and trust in Allah.

Gratitude

Behaviours that are indicators of the value of responsibility are praying to God, usually saying thank you to others and avoiding arrogant attitudes. This behaviour is not always visible in a person. But in certain activities, it will be known and can also be formed in the environment he lives in. One form of gratitude that is taught is by making a prostration of gratitude when winning a competition. This is as stated by Mrs Alfin as follows:

"Character building is gratitude. Here, we often win competitions at the school, district and provincial levels. And for children who win during the competition, we teach them to prostrate in gratitude after the announcement of the results of the competition."

Mrs Nur Aini, as the SKUA teacher, added the following:

"In the SKUA programme, children memorise verses from the Qur'an, are required to pray in congregation, give alms on Fridays, pray before and after learning, all of these are things that we can teach children about gratitude. A simple example

is praying after eating, which teaches children to be grateful for the blessings given by Allah, in the form of food that they can still eat."

Mr Athok Maulana also added the following:

"Before and after the implementation of SKUA and other lessons, we accustom the children to pray. Our goal is for the children to be grateful for what they have now, so that the knowledge they get is barakah."

From the results of these interviews, it can be concluded that gratitude is one of the religious characteristics formed at MTS Hidayatul Ummah Balongpanggang. This gratitude is taught to students both in joy and sorrow in their daily lives.

Patience

Students are taught to always be patient in facing various kinds of tests and trials. By having a patient attitude, students can overcome problems well and not easily despair. An example of the cultivation of patience was conveyed by Mr Athok Maulana as follows:

In every lesson, there will definitely be times when children get bored. But when they are bored, they cannot leave the class as they please, they must obey the existing rules. Yes, in these conditions it trains

children to be patient. And it is proven that children do not leave the class."

Mrs Nur Aini as, the SKUA teacher, added as follows:

"SKUA is not only a deposit, but there is also a test at the end. Yes, when they are told to deposit, they never complain, because the deposit can be done at any time, not only during SKUA lessons, so the SKUA teachers have an agreement, if the children can deposit at any time when the teacher is free, yes, that means during breaks or when the teacher has no teaching hours."

From the results of the interview above, it can be concluded that patience is one of the religious characters formed at MTS Hidayatul Ummah Balongpanggang. Patience is instilled here both in the classroom and outside the classroom. And this patient attitude is very triggering to avoid fights. Hopefully, by having a patient attitude, students can live in harmony with each other.

Honesty is a condition of a person who always says something in accordance with the existing reality, even if it is painful for him. In addition, an honest person will always carry out something with existing regulations even though they are not being supervised. Honesty is part of the religious character that is also formed at MTS

Hidayatul Ummah Balongpanggang. One way to teach honesty is through prayer journals. This is as conveyed by Mr Athok Maulana as follows:

"To train the children's honesty, I give them a prayer journal. I do this so that they are trained to perform the 5-time prayer obligation. Why can't they be honest? Because in the journal there must be a parent's signature. Yes, I husnudzon the children can be honest in filling out the journal. During exams, children also do not cheat on their friends."

This was also conveyed by Mrs Nur Aini as follows:

"As the SKUA teacher, I also give the children a prayer journal, in which there is a 5-time prayer table, if they pray, they tick it, if they don't pray, they cross it, but thank God the children are honest, because I see that there are still holes, before they collect the book, they must ask for their parents' signatures first. Yes, maybe that's what makes children honest. But yes, I also tell them. If the problem of prayer is related not only to me, but most importantly to Allah. If you don't pray, your parents will also be punished in hell."

From the results of the interview above, it can be concluded that honesty is one of the religious characters formed at MTS

Hidayatul Ummah Balongpanggang. We apply honesty in everyday life

students, both in deeds and words. This is done so that this school can create graduates who will be successful, smart and honest in any case.

Insaniyah values (values that relate to fellow human beings)

Amanah

Amanah is an attitude that is manifested in behaviour that is honest, trustworthy, and responsible for the tasks, trust given. A trustworthy attitude also involves integrity and honesty in carrying out tasks and carrying out responsibilities. This was conveyed by Mrs Alfin as follows:

"At school, there must be something called a teacher giving assignments. The children did the assignment given earlier. They have tried to memorise it so they can deposit it. That is one example of the trustworthy attitude that we instil. And we also don't forget to motivate them to be trustworthy and responsible for their duties."

Mrs Nur Aini also said something similar as follows:

"SKUA is a deposit system, if they deposit it, you can say they are trustworthy, it is their duty to deposit with their respective SKUA teachers. And alhamdulillah, the children all

deposit because it is a requirement to take the exam."

This trustworthy attitude is very important in various fields of life. In everyday life, it is very important to build good and healthy relationships with others. Someone who has a trustworthy attitude will always be valued and respected by others because of their integrity and honesty. It also supports trust and good cooperation between people and is essential in building sustainable relationships.

From the results of the interview above, it can be concluded that trustworthiness is one of the religious characters formed through the SKUA programme at MTS Hidayatul Ummah Balongpanggang.

Tawadhu'

Tawadhu' is a person's ability to humble themselves and recognise their weaknesses despite their strengths. This attitude is related to simplicity in attitude and behaviour, not being arrogant, respecting others indiscriminately, and always being humble. Someone who has a tawadhu attitude will not be arrogant, forgive easily and always keep his heart from being arrogant or haughty. This was conveyed by Mr Athok Maulana as follows:

"One of the things we do is to have a rule that girls are not allowed to wear excessive

jewellery at school. So girls are not allowed to wear excessive jewellery when they go to school. There are group assignments, and the group assignments can make children become tawadhu', not picky about their friends, because it is from the results of the shuffle."

Mrs Nur Aini also added the following:

"Before depositing the SKUA material, the children usually listen to each other's memorisation in class."

One of the students also confirmed this statement as follows:

"Yes. If we are in class during SKUA, we must simak-simakan. If that's not the case, we memorise on our own but we don't disturb others."

From the results of the interview above, it can be concluded that the tawadhu's attitude is one of the religious characteristics formed through the SKUA programme at Hidayatul Ummah MTS Balongpanggang. People who have an attitude of tawadhu' will have a sense of empathy and cooperation. He will be more open in accepting other people's ideas and opinions. The attitude of tawadhu' can also reduce conflicts that occur in social interactions.

The above information, based on the results of research on religious characters formed in students through the SKUA (Standard Proficiency Ubudiyah and Akhlakul Karimah) programme, includes divine values, including taqwa, sincerity, gratitude, patience, honesty and insanity values, including trustworthiness and tawadhu'.

Analysis of the data obtained related to the method of forming religious characters is by using understanding, habituation, and exemplary.

Character building is carried out with the aim of building individual abilities in social interaction, forming ethics and academic knowledge through character education in various lives in accordance with school culture and curriculum (Sri Wahyuni, p. 129). So character building does not only stop at the cognitive stage but must be comprehensive to touch the real practice and implemented in the attitudes shown in everyday life.

In shaping the religious character of students, a method is needed. Methods are systematic steps in implementing a comprehensive and long-term plan to achieve a goal (Nanang Fatah, p. 25). The methods used in this school to shape students' religious character through the SKUA programme are habituation methods and exemplary methods.

Habituation method

The habituation method applied at school through the SKUA programme, which has a big impact on him, is the habituation of reading juzamma and shalawat before learning begins. With this habituation, students will automatically carry out this habituation so that later to improve student religiosity can run smoothly and maximise the results. So after students get lessons in reading the Qur'an, they also need to get used to it so that the knowledge gained can be applied in everyday life.

The habituation will be able to create a religious atmosphere in schools because religious activities and religious practices that are carried out programmatically and routinely (habituation) are expected to instil the values of Islamic teachings and shape the character of students to be more religious.

This description of the method of habituation is a way that is done to accustom students to think, behave, and act in accordance with the objectives of Islamic teachings (A. Nasih U, 84).

Exemplary method

The exemplary method applied at school through the SKUA programme is an effective way to prepare and shape students' religious attitudes and is also a way for teachers to model directly to students. For

example, when the teacher dresses neatly, the students will also dress neatly. This is the material in the SKUA book.

As a teacher, you should be able to be a good example for your students. The purpose of applying the exemplary method is so that students can become good role models, both at school and outside school. This example is very effective because students can see, observe, and hear directly the behaviour, attitudes and speech of the teacher. Thus students can imitate and practice the positive things obtained from the teacher.

From this description of the method in the formation of religious character, the opinion of Furqon Hidayatullah is consistent that the exemplary method is a supporter of the formation of good character and is very helpful in shaping student character (Furqon Hidayatullah, p. 39).

The three processes should not be separated because one will strengthen the other. Character building using only the habituation process without exemplification will be verbalistic and theoretical. Meanwhile, the habituation process without habituation will only make humans act without being able to understand the meaning.

Based on the results of research conducted by researchers, the religious characters formed in students include the following:

Divine value

Here are some divine values that are formed in students through the SKUA programme:

Taqwa

Taqwa is related to faith. We need to know and realise that faith can increase and decrease. This will be evident from the behaviour it displays. Faith becomes superior based on the basis of awareness and dhikr, and it will decrease if negligent. The value of piety is shown by the practice of worship that students do regularly. Then faith becomes stronger and becomes clear after seeing everything that He has created.

Devotion here is instilled from before the start of learning until the end of learning. This devotion can be seen from the willingness of students to pray in congregation and pray before and after learning.

From this description, there is a conformity of opinion with Marzuki that taqwa is to submit and obey Allah by trying to carry out His commands and stay away from His prohibitions (Marzuki, p. 98).

Ikhlas

A sense of sincerity must be instilled in children, whether in learning, behaving, and doing the slightest thing. If a sense of sincerity has grown, then sincerity will become a force that can change all treatment in life. This sincerity can be seen in the

sincerity of students in praying, helping friends who are in trouble, and making donations for qurban implementation at school.

From this description, there is conformity with the opinion of Abdul Majid and Dian Andayani that ikhlas is doing selfless deeds, other than just hoping for the pleasure of Allah by doing deeds sincerely without strings attached, helping anyone who is later helped, giving something without expecting anything in return and carrying out actions only hoping for the pleasure of Allah (Abdul Majid and Dian Andayani, p. 94).

Gratitude

A Muslim's gratitude revolves around three things, and if these three things are not together, then it is not called gratitude. These three things are recognising blessings in the inner form, gratitude related to the heart, tongue and limbs. The gratitude that can be seen here is that students who win in the competition make prostrations of gratitude and pray before and after learning. From this description, there is conformity with the opinion that gratitude is an expression of gratitude by praising the giver for the good that has been done (Zubaidi, p. 96).

Patience

In Islam, there are several forms of patience, namely patience in obeying Allah, then patience in facing calamities, trials and in obtaining Allah's favour (Allah's provisions) and patience in avoiding sinful acts or prohibitions. This patient attitude can be seen from the attitude of students who do not complain about depositing and do not complain when they are bored of lessons.

From this description, there is conformity with Zubaedi's opinion that patience is refraining from everything that is disliked because it expects the pleasure of Allah (Zubaidi, p. 96).

Honest

Honest means the harmony between the news and the reality. So, if the news is in accordance with the existing situation, it is said to be honest, but if not, it is said to be a lie. Honesty is in speech, as well as in deeds, of course, in accordance with what is in their hearts. An honest attitude here can be seen from filling out a prayer journal and not cheating when taking an exam.

From this description, there is conformity with Marzuki's opinion that honesty is to say and do what is and say the truth (Zubaidi, p. 96).

Insaniyah value

Here are some insaniyah values that are formed in students through the SKUA programme:

Amanah

A person is considered trustworthy if he can be trusted and can deliver messages or entrustments to other people who are entitled. This trustworthy attitude can be seen in students who do the assignments given by the teacher, both in the form of written and oral assignments, take care of borrowed items and then return them.

From this description, there is conformity with Ismail Sukardi's opinion that an attitude of trustworthiness is an attitude of carrying out his responsibilities and being trustworthy or the attitude or behaviour of someone who can carry out and keep every promise and responsibility (Ismail Sukardi, p.14).

Tawadhu'

A person's tawadu attitude can be seen from his daily behaviour. The form tawadhu attitude of students here can be seen in shaking hands with the teacher after morning habituation; students do not choose friends to group and listen to each other when memorising.

From this description, there is conformity with the opinion of WJS Poerwadarmita that tawadhu' is humble, not arrogant, not haughty, or humbling oneself so as not to appear arrogant, haughty, arrogant, big-headed or other words that are equivalent to tawadhu (WJS Poerwadarminta, p. 26).

From the explanation above, it can be concluded that the character formed in students at Hidayatul Ummah MTS Balongpanggang consists of divine values (taqwa, ikhlas, patience, honesty, and gratitude) and human values (trustworthiness and tawadhu').

Summary

Based on the results of research on the formation of students' religious character through the SKUA (Standard Proficiency of Ubudiyah and Akhlakul Karimah) programme at Hidayatul Ummah MTS Balongpanggang Gresik, the following conclusions can be drawn:

Methods in the formation of students' religious character through the SKUA programme (Standard of Ubudiyah Proficiency and Akhlakul Karimah) at Hidayatul Ummah MTs Balongpanggang Gresik.

The methods used in the formation of students' religious character through the SKUA programme at Hidayatul Ummah MTS Balongpanggang Gresik are 2, namely the first habituation method carried out by the habituation of reading juzamma, asmaul husna and shalawat every morning starting at 06.30 until 7.00, shaking hands with the teacher after habituation, habituation of dhuha and dhuhur prayers in congregation, habituation of istighosah and tahlil every 2

weeks. Third, the exemplary method is carried out by teachers dressing neatly and arriving on time; teachers providing examples of adab to parents and to younger people, and teachers providing examples of proper eating manners.

Religious character values formed through the SKUA (Standard Proficiency of Ubudiyah and Akhlakul Karimah) programme at Hidayatul Ummah MTs Balongpanggang Gresik.

After the efforts and methods in the formation of a religious character, it will produce religious characters that exist in students; there are 2 values that are formed, namely: First, divine values, which include taqwa (Habituation of praying in congregation), sincerity (Participating in habituation without being ordered, Giving donations for the implementation of qurban), gratitude (Praying before and after doing anything), patience (Obeying the orders of the teacher/mother, Not complaining when getting assignments), and honesty (Honest in filling out prayer journals, Not cheating on exams). Second, insaniyah values which include trustworthiness (When given a memorisation task, they have memorised from home) and tawadhu' (Listening to each other's memorisation, Not wearing excessive jewellery).

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