



## **FORMATION OF STUDENTS' RELIGIOUS CHARACTER THROUGH THE HABITUATION OF INFAQ AT SMKN 2 PANGKAJENE KEPULAUAN**

**Abdul Aziz Ridha<sup>1</sup>**

<sup>1</sup>FAI, Universitas Muhammadiyah Makassar, Indonesia

Article info	ABSTRACT
<p><b>Corresponding Author:</b></p> <p>Abdul Aziz Ridha <a href="mailto:abd.azizridha@gmail.com">abd.azizridha@gmail.com</a> Universitas Muhammadiyah Makassar</p>	<p>Religious character is one of the characters that each individual needs to have, and forming a religious character is one of them done at school. This research focuses on describing how the formation of religious character is carried out by schools through the habituation of infaq. The approach taken in this research is to use a descriptive qualitative approach. The subjects in this study are the Principal, Teachers, and Students of SMKN 2 Pangkajene Kepulauan. The data in this study were obtained through interviews, observation, and documentation. Then, the data were analyzed through data reduction, data presentation, and data verification. The results in this study show that religious characters formed through the habituation of infaq include: 1. Obedience in worship, 2. Caring for others, and 3. Sincerity. The process of forming students' religious character cannot be separated from several factors, including supporting factors from parents who always give more money for infaq and teachers who always remind and motivate the importance of giving.</p> <p><b>Keywords:</b> <i>Character Building, Religious Character, Infaq.</i></p>
<p>This article distributed under the terms of the Creative Commons Attribution-Share Alike 4.0 International License (<a href="https://creativecommons.org/licenses/by-sa/4.0/">https://creativecommons.org/licenses/by-sa/4.0/</a>)</p>	

### **INTRODUCTION**

As stated in the National Education System Law No. 20 of 2003, the goal of education is to produce individuals with character and broad insight. However, perspectives on education have changed due to modernization and globalization. The view of education as a medium for character building is no longer a primary priority. The current focus is more on creating skilled employees who can work for profitable industries and companies. Therefore, many high school and university graduates are skilled and intelligent but lack morality.

Education does not only teach students to be smart but also builds their personality to be moral. The Ministry of Education and Culture asserts that character education is intended to improve the character of the nation's children, which is increasingly deteriorating. Indonesia's educational world faces significant problems. The increasingly worrying socio-educational reality is perhaps the main reason for the return of the debate about character education. Although character building is legally established as a national education goal, the socio-educational facts show that the results of education in Indonesia are poor (Fihris 2010).

Everyone has important character traits because they allow them to live a healthy and meaningful life. Therefore, understanding character and having basic character capital such as religious character is essential to improving one's life. As a unified country, Indonesia has strong religious and social foundations that enable it to develop and be seen as an advanced nation and country.

The solution to the problem of moral and ethical degradation is character education. Character education promoted by educators is more than just studying exam material and how to answer it; it is the habit of doing good regularly and proportionally to achieve an ideal form and strength (Muslih, M., 2017).

The goal of moral and ethical education is the same: to educate children with good traits and behavior. Character education requires various processes, from education at home provided by the family and environment to education provided at school. Because character education is an affective area inherent in each person that includes attitudes, attitudes, and responsibilities, it is clearly needed (M. Arifin, 2013).

Character values related to God are known as religious, indicating that a person's thoughts, words, and actions are always based on God's values and/or religious teachings (Mustari 2014). The religious aspect must be maximally instilled in the framework of character building. Both parents and schools are responsible for instilling these religious values. According to Islamic teachings, for a child to become religious, religious values must be instilled in them from birth. The instillation of religious principles must also be more intensive as the child grows (Naim, N., 2012).

Previous research conducted by Rahma Nurbaiti et al. titled "Formation of Students' Religious Character Through the Habituation of Religious Activities at Madrasah Ibtidaiyah Negeri 2 Bandar Kidul" formed religious character through religious activities such as joint prayers before and after classes, dhuha and dhuhur prayers in congregation, reading juz 'amma, asmaul husna, istighasah, infaq, and performing salam, salim, sapa, senyum, sopan, santun, and religious extracurricular activities such as rebana, reading the Qur'an, and celebrating Islamic holidays (Nurbaiti et al., 2020).

This research is different from the above studies, where this research will investigate one of the formations of religious character through infaq, which is what SMKN 2 Pangkajene Kepulauan does as a habituation form in forming religious character. This writing aims to understand the process of forming and fostering character through infaq habituation at SMKN 2 Pangkajene Kepulauan. SMKN 2 Pangkajene Kepulauan is well aware that this school is not an Islamic school, with a limited duration of Islamic Religious Education lessons. Therefore, habituation is needed so that children's religious character can be formed, and the school implements infaq as a way to form children's religious character.

## **METHOD**

This research was conducted at SMKN 2 Pangkajene Kepulauan. The method used is descriptive qualitative. Qualitative research aims to provide explanations and analysis of phenomena, social events, attitudes, beliefs, perceptions, and thoughts of individuals and groups (Sugiyono, 2019). This research was conducted in the first semester of the 2023/2024 academic year. The subjects of the research were students, teachers, and the principal of SMKN 2 Pangkajene Kepulauan.

Data collection techniques used in this research were: 1) Structured free interviews, 2) Observation, where the type of observation conducted by the researcher was overt observation, and 3) Documentation, where the researcher documented matters related to SMKN 2 Pangkajene Kepulauan, including documents on the condition of teachers and students, infrastructure documents, and student activity documents, especially those related to student infaq activities.

The data analysis conducted includes planning, action, observation, and reflection. Data were obtained from primary and secondary sources, with primary sources being the principal and teachers and secondary data from students of SMKN 2 Pangkajene Kepulauan.

Metode penelitian berisi spesifikasi penelitian, jenis penelitian, metode pendekatan, teknik pengumpulan data, dan metode analisis data yang digunakan dalam penelitian. Metode penelitian ditulis secara deskriptif.

## **RESULT AND DISCUSSION**

### **Character Education**

A person's habits, attitudes toward situations, and conversations with others ultimately form their character, often unknown to others. Others usually find it easier to judge someone's personality than you do yourself. According to Bije Widjajanto, habits are actions performed daily. Initially, these actions may not be conscious or intentional, but because they are often done, the habit becomes a reflex that the person in question is unaware of (Kurniawan, S., 2013). Imam Ghozali considers that character is closer to morals, which is spontaneity in human actions or behaviors that have become ingrained in them so that when they emerge, they are no longer considered (Muslih, M., 2017).

Based on interviews with several teachers at SMKN 2 Pangkajene Kepulauan, character education conducted at the school includes characters of Integrity, Religious, Nationalism, Democracy, and Mutual Cooperation.

Schools must be able to shape students' character besides providing various types of knowledge. So far, facts have shown that character formation has not received sufficient attention and appreciation. Therefore, this element is essential to discuss. Teachers' focus is more on how students achieve satisfactory academic results (Naim, N., 2012).

### **Religious Character**

Religious attitudes and behaviors include obeying the religious teachings they follow, tolerating the worship of other religions, and living in harmony with people of other religions (Syafri, U. A., 2012). People can become religious due to five components: religious beliefs, worship, religious knowledge, religious experience, and the consequences of the four. Therefore, being religious is a very important character component; in other words, religious people have character.

Religious character education is a process of binding back or referred to as a tradition of a system that regulates faith (belief) and worship of God Almighty and the norms relating to human relationships and their environment and tolerance towards the implementation of worship of other religions (Listyarti, R., 2012).

### **Infaq**

The word "infaq" comes from Arabic, meaning "spending" or "expenditure." In Islamic religious terms, infaq means spending some of your wealth or spending it in the way of Allah. One example is allocating funds for building mosques, musalla, madrasas, and other Islamic

religious facilities. Therefore, spending money for religious purposes is known as infaq. Allah commands Muslims to do infaq, which is a noble deed (Yasin, M, 2014).

In the Qur'an, the word "infaq" has many meanings. In a broad sense, it means utilizing all wealth with faith for the sake of Allah. In other words, it means spending unused wealth for needs. The first connotation indicates that community funds move at certain times. Unlike the demand for zakat, which must be performed by specific officers, its implementation is more determined by individual faith. In the second sense, it means giving wealth to others voluntarily (Risysa, S, 2009).

## **Discussion**

### **Efforts to Develop Religious Character at SMKN 2 Pangkajene Kepulauan**

a. Providing Exemplary Conduct, Teachers play a significant role in successfully developing character at school by being role models. Based on the author's observations, teachers at SMKN 2 Pangkajene Kepulauan set examples for their students by always greeting them with "salam," encouraging and joining them in performing dhuhur prayers in congregation, and participating in the weekly infaq. As stated by Mr. Muhammad Ibrahim, a PAI teacher at SMKN 2 Pangkajene Kepulauan: "Teachers strive to be good role models for students by regularly greeting them, praying in congregation, and being the first to contribute during weekly infaq" (interview, October 2023); b. Providing Advice and Motivation, Advice and motivation significantly impact character development. The Principal and teachers at SMKN 2 Pangkajene Kepulauan regularly offer advice and motivation to encourage students to be better individuals. This advice and motivation are usually delivered at the beginning or end of lessons and during the Monday flag-raising ceremony. As Mr. Arifuddin, the Principal of SMKN 2 Pangkajene Kepulauan, stated: "Giving advice and motivation is mandatory for teachers here to help students become better individuals. These are given during teaching and the Monday flag-raising ceremony" (interview, October 2023); c. Implementing Habitual Activities, Habitual activities involve repeated actions, and one way to develop students' character is by establishing good habits. At SMKN 2 Pangkajene Kepulauan, activities that help develop students' religious character include congregational prayers, weekly infaq, and Qur'an recitation. As Mr. Muhammad Ibrahim, a PAI teacher, stated: "At SMKN 2 Pangkajene Kepulauan, habitual activities include dhuhur prayers in congregation, weekly infaq on Fridays, and Qur'an recitation on Wednesday mornings before classes begin. The hope is that these habits will help students become better individuals with strong religious character" (interview, October 2023); d. Applying Sanctions and Rewards Applying sanctions and rewards is one-way SMKN 2 Pangkajene Kepulauan ensures better student character. For example, students who do not participate in congregational prayers are asked to write "istighfar" 100 times, while students who actively participate in school activities are rewarded. These rewards are announced monthly during the school ceremony. As Mr. Arifuddin, the Principal, explained: "One way the school helps students develop good character is by imposing sanctions on those who do not follow habits or break school rules and rewarding those who actively participate in school activities" (interview, October 2023). e. Establishing Relationships with Parents. The success of character development in children is closely tied to parental involvement. The school maintains relationships with parents by creating WhatsApp groups for parents and holding meetings between teachers and parents twice a year during the semester report distribution. As Mr. Arifuddin, the Principal, stated:

"Establishing relationships with parents is essential for the school to facilitate character development in children. If parents are indifferent to their children's condition, it makes it difficult for us at the school to help develop their character" (interview, October 2023).

### **Habituation of Infaq**

The infaq activities at SMKN 2 Pangkajene Kepulauan are currently conducted weekly, specifically every Friday, following the "clean Friday" activities. The infaq process takes place in the classroom, where one or two student representatives, appointed by the school, carry charity boxes. Once the team enters the classroom, students take turns placing their donations into the boxes. After collecting the donations, the team returns the boxes to the teachers' room, where the infaq amount is counted by the school's infaq team. The collected funds are recorded by a PAI teacher responsible for overseeing the activity. Once counted and documented, the infaq funds are deposited into a special infaq account, and the total amount collected is announced on Monday after the flag-raising ceremony.

The purpose of these infaq activities is to develop the students' religious character. To ensure broad participation, teachers ask students to personally bring the charity boxes to their classrooms. This rotation system fosters independence and honesty, as students are directly involved in the collection process.

The infaq activities aim to cultivate social care among students, aligning with the intentions of the program's initiator, the principal of SMKN 2 Pangkajene Kepulauan, Mr. Muhammad Arifuddin. He stated:

"The school aims to instill positive traits in students, such as social care, religious attitudes, and charity. The collected infaq supports religious activities, assists underprivileged students, repairs damaged facilities, and aids those in need" (interview, October 2022). Observations show that infaq activities positively impact students by fostering religious character. Additionally, the funds support religious events and help those in need, as explained by Mr. Arifuddin.

The goals of the infaq activities are to teach students about charity, foster gratitude and a desire to help others, and highlight infaq as an act of worship. Ultimately, the goal is for students to enjoy giving infaq and learn about the obligation of zakat, even though they may not yet have their own income. They are encouraged to save a portion of their allowance for infaq instead of spending it on non-essential items, and not to ask their parents for infaq money, but rather to set aside a little of their spending money for this purpose (interview, October 2022).

Most students enjoy participating in the infaq activities, especially those who understand its purpose as a provision for the afterlife. They recognize the religious value of infaq as an act of worship that brings them closer to Allah and benefits them in the afterlife. However, some students view it as just another school activity. One student, Mira, said: "I think the infaq activity at school is just ordinary, although I often participate because my friends do" (interview).

The aim of infaq is to build the students' religious character, teaching them the purpose of life as worship, caring for others, and always helping those in need, based on the Qur'an and Hadith. As Mr. Rahman, the activity coordinator, stated: "Because the children are habituated to infaq from a young age, their religious character will develop. They will be closer to Allah because they know that infaq is an Islamic duty, and they will care for others and their suffering. They will become more sincere and aware of their obligations as

Muslims, as mentioned in the Qur'an, hoping to avoid stinginess and understand that our life on earth is to prepare for the hereafter" (interview).

Supporting factors identified through observations and interviews with teachers and students include: Parental Support: Parents provide extra allowance for their children to use for infaq and encourage them to donate, despite the school's emphasis on students not asking their parents for infaq money. School Support: The principal and teachers actively motivate students to participate in infaq regularly and explain its benefits, usually during classes or the Monday morning assembly when weekly infaq results are announced. The class that contributes the most becomes an inspiration for others. Self-Motivation: Students who understand importance of infaq feel joy in participating and do not regret donating their money.

Challenges in the infaq activities include: Student Priorities: Some students prioritize spending their money on personal items or phone credit rather than donating it. Parental Attitudes: Some parents do not support the infaq activities, considering them unimportant, especially those with limited economic means.

## CONCLUSION

Based on the research conducted at SMKN 2 Pangkajene Kepulauan, the following conclusions were drawn: The religious character traits that are expected to be developed through the habituation of infaq include a love for worship, social care, and sincerity. The process of habituating infaq is influenced by both supporting and inhibiting factors. The supporting factors include: Parents who consistently give extra allowance for infaq. Teachers who continuously motivate students to give infaq. The students themselves, who understand that infaq has a positive impact on their personal development. On the other hand, the inhibiting factors include: Students who are reluctant to give infaq because they prefer to spend their money on snacks. Parents who consider school infaq activities to be unimportant

## BIBLIOGRAPHY

- Kurniawan, S. (2013). *Pendidikan Karakter Konsepsi dan Implementasinya secara Terpadu*. Ar-Ruzz Media.
- Listyarti, R. (2012). *Pendidikan Karakter dalam Metode Aktif, INovatif, & Kreatif*. Erlangga.
- M. Arifin, B. (2013). *Strategi dan Kebijakan Pembelajaran: Pendidikan Karakter*. Ar-Ruzz Media.
- Muslih, M. (2017). *Pendidikan Karakter Menjawab Tantangan Krisis Multidimensuinal*. Bumi Aksara.
- Naim, N. (2012). *Character Building*. Ar-Ruzz Media.
- Nurbaiti, R., Alwy, S., & Taulabi, I. (2020). Pembentukan Karakter Religius Siswa Melalui Pembiasaan Aktivitas Keagamaan. *eL Bidayah: Journal of Islamic Elementary Education*, 2(1), 55–66. <https://doi.org/10.33367/jiee.v2i1.995>
- Risya, S. (2009). *Zakat Pengentasan Kemiskinan*. PP. Laziz NU.
- Sugiyono. (2019). *Metode Penelitian Kualitatif Kuantitatif dan R&D*. ALFABETA, cv.
- Syafri, U. A. (2012). *Pendidikan Karakter Berbasis Al- Qur'an*. Rajawali Pers.
- Yasin, M. (2014). *Fiqih: Buku Siswa*. Direktorat Pendidikan Madrasah.