

IMPLEMENTATION OF THE NINE GOLDEN HABITS IN SHAPING STUDENTS' RELIGIOUS CHARACTER

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Abstract

Currently, character education is absolutely necessary not only for students with an early age to adolescence, but adults also need a character education. One very effective way to be applied in the formation and development of children's character and personality is habituation, one of which is through habituation. The value of religious character becomes the spirit of the purpose of character education, where in an effort to construct the words, thoughts, and attitudes of students must be based on the teachings of the religion adhered to. The purpose of this study is to identify; 1) Implementation of The Nine Golden Habits at SMA Muhammadiyah 1 Kota Bandung; 2) Supporting and inhibiting factors in the implementation of The Nine Golden Habits at SMA Muhammadiyah 1 Kota Bandung; 3) The results of the implementation of The Nine Golden Habits, on the religious character of students at SMA Muhammadiyah 1 Kota Bandung. This study used a descriptive qualitative approach. The data collection of this study used interview, observation, and documentation techniques. Data analysis methods using Miles and Huberman theory consist of data reduction, data presentation, and conclusions. The results of the implementation of The Nine Golden Habits are very beneficial for students. Where in addition to the quality of student worship becomes better, students also become more grateful, aware of the warnings given by God, more disciplined, always try to tell the truth, and humble.

Keywords: *The Nine Golden Habits, Religious Character, Character Education*

1. INTRODUCTION

Today we often intersect with the term character education, character education is an education which emphasizes increasing positive values that have been embedded in students, so that later they can apply these positive values in their daily lives. According to Mulyasa who was quoted by Sofyan Tsauri, character education is all forms of efforts made in developing children's souls, both mentally and outwardly, from their innate nature to a better direction. Currently, character education is absolutely necessary not only for students with an early age to adolescence, but adults also need a character education. So that the strengthening of character education is very important, as the Prophet said: (Dyah Rahmawati, 2022) (Tsauri, 2015)

عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: From Abi Hurairah, he said, the Prophet (peace be upon him) said: "Verily I was sent on earth only to perfect the pretext of noble morals." (H.R. Ahmad). (Andika Aprilianto, 2018)

From the hadith above, we can know that noble morals are something that has a very important position in Islam, even the Messenger of Allah was sent by Allah to the earth to perfect morals, so that character education is important to be instilled, especially in students. According to

Thomas Lickhona in his book *Educating for Character* quoted by Rian Damaswara character education needs to be taught because it is a way for students to have a good personality in life, a way to improve achievement, prepare students to live in the midst of diversity, departing from the rampant social problems in society such as impoliteness, dishonesty, violence, violations of sexual activities, and low work ethic (learning), the best preparation to welcome good behavior when working, learning of cultural values that are part of the work of civilization. (Sudrajat, 2011)

In addition, the objectives of Indonesian education as stated in the National Education System Law No. 20 of 2003 states that the objectives of national education are: "Developing the ability and shaping the character and civilization of the nation, aimed at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent and become democratic citizens and responsibilities". Referring to the Law above, education should not only be about the process of transferring knowledge, but education should also be a process in instilling positive values to students, so that students become individuals who have knowledge and good character in themselves. So, in order for the purpose of education to be realized, character education is needed as a solution in shaping student character.

In its implementation, Muhammad Kosim in his journal said that character education must not only be instilled in the school environment, but also in the family and community environment character education must be developed. In schools, the process of developing character values can be applied through every existing subject, in curricular and extracurricular activities, and through the culture applied in schools. . In addition, one very effective way to be applied in the formation and development of children's character and personality is habituation. Habituation is a behavior that with self-awareness is carried out continuously and repeatedly with the aim of the behavior becoming accustomed in everyday life. The essence of habituation is practice or something that is commonly done. While the essence of habit is repetition. (Kosim, 2011)

Therefore, researchers took the initiative to find out more about how implementation is implemented *The Nine Golden Habbits* (nine golden habits), in shaping the religious character of students, which *The Nine Golden Habbits* is a habituation and culture program at SMA Muhammadiyah 1 Bandung. The mission of Muhammadiyah as written in *Articles of Association and Bylaws of Muhammadiyah in Chapter III article 6*, there it is stated that "The purpose and purpose of Muhammadiyah is to uphold and uphold the religion of Islam so that a true Islamic society is realized". In order to achieve the realization of a true Islamic society, what must be realized first is the formation of a true Muslim person. The true Muslim person is a person of pure tawhid, free from the symptoms of polytheism, heresy and khurafat, and a person who always exemplifies all aspects of the life of the Prophet Muhammad SAW, the best person of all time. (Muhammadiyah P., 2010)

In an effort to realize the vision and carry out the mission of Muhammadiyah, the company must lead the implementation of good practices so that it becomes part of the culture or organizational culture and becomes the foundation for the realization of a true Islamic society. The practices chosen to be led are those practices that are the main pillars of the formation of a true Muslim person. The Tabligh Council of PP Muhammadiyah elected 9 main practices called "*The Nine Golden Habbits*". *The Nine Golden Habbits* is a program of habituation of Islamic activities which contains nine main activities in order to realize the true Muslim person. The success in carrying out these nine activities is an important milestone in easing the steps to implement other Islamic practices. The nine activities are: 1) Prayer; 2) Fasting; 3) Zakat, infaq and shadaqah (ZIS); 4) Reading the Qur'an; 5) Read books or books; 6) Islamic civilized; 7) Attend recitations; 8) Social and social organization; and 9) Think positively and smile cheaply. (Muhammadiyah M. T., 2010)

Muhammadiyah 1 High School Bandung is one of the oldest Muhammadiyah schools in Bandung which was established in 1953, and is famous for the Muhammadiyah school as a large

Islamic organization that is worldwide so that it is known for its Islam. There are even testimonies from some parents of students, who say that after their children attend SMA Muhammadiyah 1 Bandung experienced changes in social elements, behavior, and habits. So that the school aspires to how to make the output of students from SMA Muhammadiyah 1 Bandung have a religious character or character. So SMA Muhammadiyah 1 Bandung adopted *The Nine Golden Habits*, which was applied at SMA Muhammadiyah 1 Bandung in order to achieve these ideals. The hope is that all students at SMA Muhammadiyah 1 Bandung will be able to realize it in their daily lives, and become students who have morals or characters that are in accordance with the guidance of the Quran and As-Sunnah.

Based on the results of interviews with vice principals for student affairs, researchers found that *The nine golden habits* have indeed been implemented at SMA Muhammadiyah 1 Bandung, including the following; *First*, Pray. SMA Muhammadiyah 1 Bandung implements a full-day school system, so that automatically at the time of prayer dzuhur and ashar students are still at school. Therefore, the school requires students to perform dhuhr and ashar prayers in congregation; *second*, tadarus or reading the Qur'an. After performing the dhuha prayer, students jointly recite the Qur'an for 15 minutes, led by students who are on duty in shifts according to the schedule made by IPM; *Third*, Read books or books. After the dhuha prayer, in addition to reading the Qur'an, students are also required to read a book for 15 minutes coordinated by the teacher Indonesian Fourth, Islamic civilized. Students are accustomed to greeting and friendly to guests who come to school, get along well with friends, and are easy to manage.

Based on the background description that the researcher has described above, the researcher is interested in conducting research related to how the implementation of *The Nine Golden Habits presented in the Tabligh Muhammdiyah Council forum and has been applied at SMA Muhammadiyah 1 Bandung in shaping the religious character of its students with the title "Implementation of The Nine Golden Habits at SMA Muhammadiyah 1 Bandung in Forming Student Religious Characters"*

2. IMPLEMENTATION METHOD

This research uses a qualitative approach. The use of qualitative approach in this research is intended to obtain original and natural data, meaning that data is in accordance with the real situation and has deep meaning, so that through a qualitative approach every phenomenon in the field and related to research objectives can be understood in depth in accordance with actual reality.

This research was conducted at SMA Muhammadiyah 1 Bandung. The determination of the location of the study was based on considerations, namely: SMA Muhammadiyah 1 Bandung implemented *The Nine Golden Habits* as an effort to shape the religious character of students for the better. Primary data sources are obtained from interviews and observations. Interviews were conducted with informants from the school, namely: vice principal for student affairs of SMA Muhammadiyah 1 Bandung and student representatives of SMA Muhammadiyah 1 Bandung. Primary data are also obtained from direct observation of events at the research location and have a relationship with the implementation of *The Nine Golden Habits* in shaping students' religious character. In addition, secondary data in this study is very useful as a comparison material and strengthens data in the field. Secondary data were obtained from documentation studies of written sources, and photographs at the research location, as well as other documents outside the research location that have something to do with the implementation of *The Nine Golden Habits* in shaping the religious character of students at SMA Muhammadiyah 1 Bandung.

3. RESULTS AND DISCUSSION

1. Implementation of The Nine Golden Habits at SMA Muhammadiyah 1 Bandung City

Muhammadiyah High School 1 City Bandung has a character growth habituation program, one of which is through habituation. One of the habituations applied at SMA Muhammadiyah 1 City Bandung is habituation *The Nine Golden Habits*. Habituation *The Nine Golden Habits* This is implemented for the realization of the school's vision that is Forming students who "**Characteristic**" (Accomplished, Creative, Active, Religious, Noble Morals, Communicative, and Skillful). This is in accordance with the opinion Rosfiah, that is, habituation is a method used by teachers to train and introduce students to repetitive activities so that they become routine in daily life. Next (Urbani, 2023)Armai said the habituation approach is an effective means to instill positive values in children. Both cognitive, affective and psychomotor aspects. In addition, the habituation approach is also believed to be very effective in changing negative habits into positive habits. (Arif, 2002)

According to Agus Sukaca, the nine habits contained in "*The Nine Golden Habits*" or "Nine Golden Habits", classified as follows; The first to third habits are the habits of worship *Mahdhah*; the fourth is the actualization of noble morals; fifth to seventh are study habits, eighth are mupalating habits; and ninth is the habit of being positive in living life. (Sukaca, 2017)

a) Mahdhah worship habits

Worship *Mahdhah* according to Sahriansyah is worship in which everything has been ordained by Allah both the level, ordinances and details. (Sahriansyah, 2014)Worship habits *Mahdhah* at SMA Muhammadiyah 1 Bandung City has been carried out as it should. This is evidenced by the existence of programs supporting this habit, including; 1) Students at SMA Muhammadiyah 1 Kota Bandung are required to perform dhuha prayers; 2) Students at SMA Muhammadiyah 1 Kota Bandung are required to pray dzuhur and ashar in congregation at school; 3) Students at SMA Muhammadiyah 1 Kota Bandung are also accustomed to Friday infak, and always hold free takjil every Ramadan, as a form of their sadaqah to others. This is in accordance with Types of worship *Mahdhah* according to Sahriansyah, are: Wudhu, Tayammum, hadith, Salat, Shiyam (fasting), Hajj, and Umrah. (Sahriansyah, 2014)However, there is one habit that is not carried out, namely the habit of fasting Sunnah, because there is no special provision that requires students to carry out the Sunah fast.

b) Actualization of noble morals

The actualization of this noble character has been carried out well, as evidenced by There is Islamic habituation applied through example and advice. This means that the teacher sets a good example for students in dressing, talking, or entering and exiting the toilet. The impression received by researchers on the attitude of the students while at SMA Muhammadiyah Kota Bandung also tends to be positive and civilized. For example, students are used to greeting and being friendly to guests who come to school, saying hello when meeting anyone, and getting along well with friends. This is in accordance with the understanding of morals according to al-Ghazali, who mentions that morality is something that dwells in the soul and appears in actions easily without requiring any prior thought. (Kurniawan, 2017)

c) Study habits

The habit of studying at SMA Muhammadiyah 1 Bandung City has been carried out well, this is evidenced by the existence of a program to support the study habit including: 1) The habituation of tadarus Al-Qur'an applied at SMA Muhammadiyah 1 Bandung City is for approximately 10-15 minutes after performing dhuha prayers; 2) Students are always accustomed to attend recitations held on every Islamic holiday,

which is accompanied by all school residents, including students. Usually in the event of Isra Miraj, before the holy month of Ramadan, or after Eid al-Fitr. Where both habituations have the same goal, one of which is to shape students' attitudes and behavior for the better.

This is in accordance with the understanding of learning according to S. Nasution MA that is, learning as a change in behavior, experience and practice. So learning brings a change to the individual who learns. Change is not only about experiences, knowledge, but also shapes skills, habits, attitudes, understandings, interests, adjustments. In this case it includes all organizational or personal aspects of the individual who learns. However, there is one (Ahdar Djamaluddin, 2019) Habituation that is not carried out is the habit of reading books, because the teacher is inconsistent Indonesian in controlling or coordinating habituation.

d) The habit of muamalat

According to Ahdar Djamaluddin, muamalat can also be interpreted as all religious rules that regulate relationships between fellow humans, and between humans and the surrounding nature regardless of differences. (Syafei, 2001) The habit of muamalat has been carried out at SMA Muhammadiyah 1 Kota Bandung, this is evidenced by the existence of an organization managed and managed by students, namely the Muhammadiyah Student Association (IPM) In addition to HDI, students at SMA Muhammadiyah 1 Bandung City also joined several other organizations, such as extracurricular organizations in Hizbul Wathon (HW) and holy sites.

e) The habit of being positive in living life

The habit of being positive in living life has been carried out as it should be at SMA Muhammadiyah 1 Kota Bandung, namely through the habit of positive thinking applied through the IPMAWATIAN program for female students, inserted in every teaching and learning activity, during flag ceremonies, or on several occasions in recitation events. Where, in these activities the teacher provides advice, lectures or motivation to students to become believing and strong students. This is in line with the opinion of Ibrahim Elfiky who explained that positive thinking is a source of strength and a source of freedom. It is said to be a source of strength because it can help someone think of a solution to get it so that someone becomes more proficient, trusting and strong. It is said to be the source of freedom because it is able to free a person from the confines of negative thoughts and their effects on the physical.

2. *Supporting and Inhibiting Factors in the Implementation of The Nine Golden Habits at SMA Muhammadiyah 1 Bandung City*

In any activity, there must be supporting factors and inhibiting factors for these activities. Similar to the process of implementing The Nine Golden Habits habituation, *there are several factors that support the continuity of the implementation of The Nine Golden Habits habituation. The following are supporting and inhibiting factors in habituating The Nine Golden Habits, including:*

a. Supporting Factors

According to Lickona, Schaps, and Lewis in their book titled *Character Education Quality Standards* Character education will be effective if it involves all school residents including principals, teachers, staff, employees, students, as well as families and community members actively involved in the practice of implementing character education (Fahroji, 2020)

a) Student Motivation

Habituation process *The Nine Golden Habits* Supported by students, evidenced by the enthusiasm of students to apply these habituations. It is evident

from the efforts of students not to arrive late so as not to be left behind following the habituation of dhuha prayers. In addition, it can be proven by the efforts of IPM members to go around collecting Friday infak, making a schedule for leaders habituating Qur'anic tadarus, and holding recitations. This is in line with Slameto's opinion in his book entitled "*Learning and Factors affecting it*", revealing internal factors that affect learning in terms of psychology, namely: intelligence, attention, interest, talent, motivation, maturity and readiness. (Aquami, 2017)

b) Facilities and infrastructure

Facilities and infrastructure are supporting factors for the implementation of habituation *The Nine Golden Habits*. For example, the availability of prayer rooms for the habituation of dhuha prayers, dhuhur and ashar congregations and tadarus Al-Qur'an, the availability of the Qur'an, the availability of a special HDI room, and the availability of BK rooms. This is in accordance with Suharsimi Arikunto's statement that "Educational facilities are all facilities needed in the teaching and learning process, both immobile and moving so that the achievement of educational goals can run smoothly, regularly, effectively and efficiently". (Arikunto, 1993)

b. Inhibiting Factors

a) Teacher consistency

Obstacles in the implementation of habituation *The Nine Golden Habits* This one of them also comes from the teacher. Sometimes teachers forget to direct and supervise students to follow habituation properly and correctly. This is not in accordance with Ngainun Naim's statement that: "The task of educators in Islamic education in general is to educate, that is, to strive for the development of all potential students, both psychomotor, cognitive, and affective potential. That potential must be developed in a balanced manner to the highest possible level." (Naim, 2010)

b) Parenting

Factors of parenting at home, sometimes some parents do not remind their children to perform the five daily prayers at home, read the Qur'an or follow recitation. This is not in accordance with Alex Sobur's statement that: "Family circumstances will greatly determine the success or failure of children in establishing their learning process. The various family conditions and atmospheres naturally determine how and to what extent the nature of learning is experienced and achieved by children." (Sobur, 2003)

3. *Results of The Nine Golden Habits Implementation of Student Religious Character*

Habituation *The Nine Golden Habits* applied at SMA Muhammadiyah 1 Kota Bandung repeatedly every day. So that with habituation *The Nine Golden Habits* This student activity in everyday life is colored by positive habits because students are used to doing these habits. Habits contained in habituation *The Nine Golden Habits*, What has been embedded in students will form a religious character, and indirectly students will get used to doing these habits in everyday life. This is in accordance with Armai's opinion which says that pThe habituation approach is an effective means to instill positive values in children. Both cognitive, affective and psychomotor aspects. In addition, the habituation approach is also believed to be very effective in changing negative habits into positive habits. (Arif, 2002)

Theory *Behavior* It also mentions that learning is a change in behavior resulting from the interaction between stimuli (stimuli) and responses (responses) that are carried out repeatedly. In other words, (Familus, 2016) *The Nine Golden Habits* acts as a stimulus, and the

religious character of students becomes a response (output). With habituation *The Nine Golden Habits* at SMA Muhammadiyah 1 City Bandung, this has a positive impact on the formation of students' religious character including:

a) *Religious felling*

The findings of researchers show that what students feel by applying the habituation of *The Nine Golden Habits* in students' daily lives, especially at school, students' religious character changes. This is evidenced by students who are always grateful for God's blessings by improving themselves and worship, always thinking positively, the heart becomes calm, because they realize that all disasters that come must have a way out, and when they get a disaster the first thing that comes to mind is that this is a rebuke to improve the quality of faith.

In accordance with Stark and Glock's opinion in Djamaludin Ancok and Fuad Nashor, *Religious felling* (aspect of passion) is a description of the form of feelings felt in religion or how far a person can live the experience in religious rituals he performs. Such as feeling peaceful (positive surrender) to Allah, gratitude for the blessings that have been given by Allah, obedience in carrying out God's commands, feelings of regret for sins that have been committed, and so on. (Suroso, 2009)

b) *Religious effect*

The findings of the researchers show that what students feel by applying the habituation of *The Nine Golden Habits* in students' daily lives, especially at school, that is, the religious character of students, especially in this case in practice, has changed. This is evidenced by students who become more disciplined, it can be seen from the feeling of fear when arriving late, because they will miss the dhuha prayer, become more courageous to be honest, because they feel what they pray for, but when something is not honest, and always try to be humble.

This is according to the definition *Religious effect* (practical aspect), according to Stark and Glock in Djamaludin Ancok and Fuad Nashor, who mention that *Religious effect* (aspect of practice) is the actualization of what he already knows from the teachings of the religion he adheres to and then applied through attitudes, behaviors and actions in daily life. includes humility, cooperation, honesty, forgiveness, keeping the mandate, and discipline. (Suroso, 2009)

From the above, it can be concluded that the result of the implementation *The Nine Golden Habits* This is strongly felt by students, in accordance with the theory of learning *Behavioristic put forward by Ivan Pavlov*, he says that behavior can be changed through a process of habituation characterized by the interaction between stimuli (stimulus) and responses (response). (Casmini, 2020)

4. CONCLUSION

Based on the results of the research conducted by the researchers, the following conclusions can be drawn:

1. The implementation of *The Nine Golden Habits* at SMA Muhammadiyah 1 Bandung City through dhuha prayers, dhuhur and ashar congregational prayers, tadarus Al-Qur'an 10 after dhuha prayers, IPMAWATIAN in providing motivation to always think positively, Friday alms, HDI organizations, and other activities. Almost all *habits* are carried out well, in terms of implementation, in terms of infrastructure that supports them, and the contribution of Shiva and his teachers.
2. Factors supporting the habituation of *The Nine Golden Habits* in shaping the religious character of students include; student motivation in carrying out *the habituation of The Nine Golden Habits*, and the jointing of infrastructure that supports the continuity of the

habituation process of The Nine Golden Habits. While the inhibiting factors of habituation of *The Nine Golden Habits* in shaping the religious character of students include; Teacher awareness of the supervision of this program is still lacking, especially in reminding students and parenting at home, sometimes some parents do not remind their children to perform five daily prayers at home, read the Qur'an or follow recitation.

3. The results of the implementation of *The Nine Golden Habits* are very beneficial for students. Where in addition to the quality of student worship becomes better, students also become more grateful, aware of the warnings given by God, more disciplined, always try to tell the truth, and humble.

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