

Islamic Learning Method (ILM) to Shape Students' Character and Understanding of National Values In Islamic Schools at Banten Region

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ABSTRACT

Every young generation must have a character that understands the values of the nation and state. Things students must be formed in a religious character in Islamic education. This study aims to examine the application of the Islamic Learning Model (MIL) to improve learning in understanding the values of the nation and state in shaping the character of students in Islamic schools in the Banten region. The approach used in this study is a qualitative approach. The type of research used in this research activity is field research. Based on the results of the study it was found that the Islamic Learning Method (ILM) method can be applied to shape students' character and understanding of Islamic values in Banten Regional Islamic Schools. The ILM method is carried out by teaching and character building according to the teachings of Islamic values. Activities carried out in improving coaching in schools so that changes in student behavior in committing violations such as discipline are decreasing and the existence of coaching in the form of an Islamic learning model will improve character and understand Islamic values in everyday life.

Keywords: Islamic, Model, Character, Understand and Learning

A. INTRODUCTION

Education is one of the basic capital for the development of a nation. One way to do this is to prepare quality human resources (HR) in every country, including Indonesia. (Singh, 2019). The progress of a nation is largely determined by the quality of its human resources. The quality of human resources itself depends on the quality of education. The role of education is very important to create an intelligent, peaceful, open and democratic society.

Educational activities also function to help develop the potential, skills and characteristics of students so that they develop in accordance with community expectations. (Halid Hanafi, 2018) In addition, education is a basic need that must be met because through education it will create quality and capable human resources in all fields and are an integral part that cannot be separated in development. Therefore, in the process of achieving the expected education, it must really be considered as a clear direction for the intellectual life of the nation as a whole which aims to develop the potential of students to become human beings who believe and fear Allah SWT, have noble character, are capable, creative and independent. Allah says:

..." Surely Allah will exalt those who believe among you and those who have knowledge to several degrees, and Allah is aware of what you do." (Assegaf, 2020)

Indeed, God has bestowed a set of knowledge that can be used as a foothold for humans to grow their abilities in order to produce excellent and expected students. Therefore, the educational process is always evaluated and improved. One of the efforts to improve the quality is the emergence of ideas about the importance of forming personality values, morals, so that it gives birth to the character of religious students.

Rasulullah SAW was sent to this earth to improve the morality of mankind. Even in the hadith narrated by Abu Hurairah it is stated that Allah SWT has a group of angels who always go around looking for people who are knowledgeable and remember Allah then they fill the place up to the sky. (Sholichah, 2020). In addition, the reward for those who sit in the learning process gets more rewards than those who do the sunnah prayers (Alqasimiy). Based on the words of the Prophet Muhammad which stated:

"Whoever wants the happiness of life in this world, then it must be with knowledge, and whoever wants the happiness of life in the hereafter, then it must be with knowledge, and whoever wants the happiness of life in this world and the hereafter, it must be with knowledge." (Halid Hanafi, 2018)

This alarming situation is directly proportional to the behavior of some Indonesian teenagers who do not reflect as educated teenagers because of the loss of their morality. Based on data from the National Commission for Child Protection that the increasing number of criminal acts, such as brawls for vocational students in Jakarta, Makassar, Medan and other cities, the perpetrators are the generation of teenagers who are still students and students have recorded a series of cases of brawls between students in the first semester of 2021 increased compared to the same period last year.

School student brawls have become a blurry portrait in the world of Indonesian education. In January 2022, a number of brawls occurred in the DKI Jakarta area, such as on Jalan Bekasi Timur near Cipinang Prison between students in white and gray uniforms that occurred in the afternoon at around 17.00 WIB on January 13 and 20, 2022. Meanwhile in the Pondok Labu area, Jagakarsa, South Jakarta, there was also a student brawl on January 14, 2022. The group of students fighting used stones and sharp weapons. There were no casualties in the brawl. If this reality is left as it is, then it is not impossible that the frequency of brawls and the number of victims will increase from year to year. Other actions such as being involved in a drug network, either as a dealer or a user, or committing immoral acts. (Yunita & Mujib, 2021).

The availability of information facilities that are so easy and fast as if there is no space and limit to avoid those who tend to access pornographic and pornographic sites. Cases of free sex in other big cities such as Medan, Jakarta, Bandung, Yogyakarta, Surabaya and Makassar are also very high, even exceeding 50 percent and even more surprising for the city of Yogyakarta about 97.05 percent of teenagers have had free sex. Meanwhile, in Kupang, East Nusa Tenggara (NTT) 42.5 percent of the 1,388 respondents had sex outside of marriage, while 17 percent of respondents in Palembang, South Sumatra, Tasikmalaya also admitted the same action. This research was conducted by study institutes as well as business and humanities training involving 1666 respondents. (Muhsinin, 2013)

This fact shows how sad and ironic is the condition of teenagers who have experienced moral decadence and the facts of demoralization are already so acute. School education so far can be said to have failed in the character aspect. Schools are too fascinated by academic targets and cognitive achievements and forget how these students are equipped in terms of attitude by inculcating the values of faith and piety in building the nation's character. The way optimized the role of parents and school institutions as pioneers of places to study education and shape the character of students. The school must work closely with the family,

With this, it is proper for schools to reposition which leads to aspirations and

appreciation in the implementation of the teaching and learning process which requires an active teacher in creating and growing student learning activities in accordance with the plans that have been prepared in the planning and is a very important person in the teaching and learning process. and can make decisions on the basis of appropriate judgments to achieve teaching objectives. Islamic learning that is integrated in the subject is seen as able to unite the mastery of soft skills together with mastery of hard skills. This integration is interpreted as part of learning that is able to provide more value.

Integrated learning allows students to gain experience in a broader perspective both regarding problems developed in learning and other abilities such as critical thinking, creative, problem solving, personal development, communication. develop curiosity. Integrated learning allows students to be more directly involved in each learning experience, motivates students to ask questions, and find out more about the material being studied.

The role of a teacher should have theoretical knowledge about teaching and learning, skills and teaching techniques are also needed, such as teaching principles, use of teaching aids (teaching media, use of teaching methods, skills in assessing student learning outcomes, and skills in teaching strategies or approaches. Teachers try their best possible as a provider of information in order to bring learning effectiveness to students. Teachers must master the concept of what is going on in the teaching and learning mind activities in the classroom.

The lack of teacher mastery of strategies, methods and media tools that support teaching success is also one of the causes of the low quality of education in Indonesia, teachers are less concerned about using various strategies and methods. Learning strategies are not only limited to procedures or stages of learning activities, but also include material arrangements or learning program packages that will be delivered to students. In other words, learning strategies are ways that will be used by teachers to choose learning activities that will be used during the learning process.

One way that can be done by teachers in achieving the learning objectives of strategies and methods that are effective and efficient is by using the Islamic Learning Method (MIL). This means that a teacher carries out the transfer of knowledge (knowledge transfer) to students not only in terms of knowledge (cognitive) but also combines skills (psychomotor) and attitude abilities in the framework of forming students' character so that they have good personality integrity that can support successful development. . Expository-oriented learning, with an assessment system at certain times can cause problems with learning scores below the passing average.(Yunita & Mujib, 2021) Effective, efficient, and interesting learning requires a professional activity.(Basuki & Febriansyah, 2020) These activities require high-level

abilities and skills in making decisions on the learning plans that have been set, as well as a strong effort and will to always make improvements and innovations in carrying out the learning process.

The quality of the learning process is influenced by the demographics of the teacher, the demographic factors in question are the level of teacher education, the teaching experience of the teacher and the length of work of the teacher, the authority of the teacher as a role model that can be imitated and fostered by students so that they are able to solve problems that occur in everyday life. - One day in the future in producing a quality generation of faith and piety by having the expected character. (Aisyah M. Ali, 2018). According to Sunardi, these factors have a significant relationship with increasing student achievement. (Burhanuddin, 2019). The content of the curriculum needs to be designed by the teacher with the aim of providing a learning experience for students to be able to fully develop their full potential through an effective, efficient, and interesting learning process.

Based on the description, the researcher wants to prove that Islamic learning (MIL) strategies and models are very useful for students and can increase understanding in shaping students' character towards National Values. Learning National Values aims to enable students to get to know themselves, the culture and the culture of others, express ideas and feelings, participate in a society that uses the language, make responsible decisions on a personal and social level, discover and use existing analytical and imaginative abilities. within himself, to prepare skilled workers in accordance with the demands and needs of the world of work.

Students in developing themselves intellectually, socially, and emotionally. Every effort must be made to create fun learning so that it can motivate students to increase their capacity in learning which is a subject that must be given as a tool for students' self-development towards science, technology, and art. However, one thing that cannot be denied is that it seems to increase understanding in shaping the character of students towards national values. Only a few of them are able to use the values of the nation and state as a means of oral and written communication. So far, the quality of learning the value of the nation and the state in schools is still considered unable to meet the needs of students as one of the skills that will be useful for students in the future.

This condition is caused by several possibilities, one of which is learning activities that contain national and state values in schools that tend to emphasize cognitive aspects such as mastery of grammatical structures and excessive vocabulary memorization, as well as the reason that learning the values of nation and state has no correlation with values. -religious

values and less skilled teachers in integrating religious values and character in the teaching process using the Islamic Learning Model (MIL).

The Islamic Learning (MIL) model in learning must be done immediately to grow the character of students and is still not optimally utilized as a learning model for solving problems in learning the values of the nation and state as such. Basically, it can be done through designing an applicable learning model for teachers which includes teaching methods, facilities and infrastructure, learning materials, curriculum according to the characteristics of the subjects and dimensions of student development.

This model was chosen based on the reality that the majority, especially high schools, have not implemented the Islamic Learning Model as a potential model to be developed so that it is expected to be able to change behavior in shaping students' character by integrating religious values into learning the values of the nation and state and creating a learning atmosphere. Conducive to this feeling of comfort and pleasure. Motivation and learning achievement also increase to make a generation that is pious and has a superior personality. The aim of study, was to examine the application of the Islamic Learning Model (MIL) in learning to understand the values of nation and state to shape the character of students in Islamic schools in the Banten region.

B. LITERATURE REVIEW

a. Model Pembelajaran

The learning model is an important element in teaching and learning activities to achieve learning objectives. The learning model is used by lecturers as a guide in planning learning in class. The learning model is a conceptual framework that describes procedures for organizing learning experiences to achieve learning objectives. The learning model serves as a guide for lecturers in planning and implementing learning activities. (Octavia, 2020)

The learning model is used as a guide in planning learning in class and tutorials. The learning model refers to the approach that will be used, including learning objectives, stages in learning activities, learning environment, and classroom management. The learning model can be defined as a conceptual framework that describes a systematic procedure for organizing learning experiences to achieve learning goals. The learning model is a conceptual framework or pattern of learning. (Octavia, 2020)

Based on the above understanding, it is explained that the learning model is a plan or a pattern that is used as a guide in planning learning in the classroom. The model is a general pattern of learning behavior to achieve the expected competence/learning objectives. The

learning model is the pattern of interaction between students and lecturers in the classroom which concerns the approaches, strategies, methods, learning techniques applied in the implementation of teaching and learning activities.

b. Character

Character means a person's character or personality. Character as a subjective assessment of a person's personality related to personality attributes that society can or cannot accept. Character is the whole nature and disposition that has been controlled stably which defines an individual in the overall order of his psychic behavior which makes it typical in the way of thinking and acting. Character is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors displayed. Personality is considered a "characteristic, or characteristic, or style, or characteristic of a person that originates from formations received from the environment, for example the family environment in childhood and also innate in a person from birth.(Muhsinin, 2013)

This opinion means that character consists of operative values, namely values in behavior. Someone basically always experiences the process of applying existing values to be realized into good behavior, using personal character to respond to situations with good morals. Furthermore, a person's character can be said to be good when that person has gone through several processes, namely knowing good things, wanting those good things and then doing good things in real life (Assegaf, 2020)

C. RESEARCH METHOD

The approach used in this study was a qualitative approach, because the data are in the form of information distributions from educational subjects, namely educators, education staff and students. Bogdan Taylor as quoted by Lexi J. Moleong defines that the qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from the people or subjects we study.(Majid, 2017)

The type of research used in this research activity is field research, in which this research focuses more on the results of data collection from predetermined informants.(Arikunto, 2021). Determination of research informants used is purposive, namely the technique of determining informants with certain considerations and goals. This particular consideration, for example, is the person who is considered the most expert so that it can make it easier for researchers to explore the object being studied. Informants in this study were principals, teachers and education offices at Islamic schools in the Banten region.

Research on the data collection framework is carried out in a comprehensive and integrative manner that is relevant to the focus and objectives of the research. These data were dug up by researchers, observed from internal and external aspects. Three techniques are commonly used in qualitative research, including in-depth interviews, participant observation and documentation studies. The data that has been collected through interviews and observations as well as document review, is analyzed through the following stages: data reduction, data presentation, conclusion drawing and data verification (Anggito, 2018). Or as stated by Hubberman and Miles that data analysis consists of three stages; data reduction, data display and conclusion drawing/verifiyin.

Qualitative data analysis is inductive, ie an analysis based on the data obtained, then developed into a hypothesis. Miles and Huberman dalam (Majid, 2017) argues that the activity in qualitative data analysis is carried out interactively and takes place continuously until it is complete, so that the data is saturated. Activities in data analysis are data reduction (data reduction), data display (data presentation) and conclusion drawing/verification (drawing conclusions

D. RESULT AND DISCUSSION

a. Application of National Values For Students

The application of national values in students' lives is important because institutionally teachers have the responsibility to develop the learning process by strengthening Islamic values. Pancasila as the basis of the state and the nation's view of life contains values. Pancasila as the basis of the state and national ideology are fixed values. However, the translation is done dynamically and creatively in accordance with the development needs of the Indonesian people. National values are very fundamental principles for the nation in preventing national disintegration. This is in accordance with Ernest Renan's theory which says that nationality is a unity of solidarity, a unit consisting of people who feel loyal to each other. Nationality cannot be equated with those based on similarities in race, language, religion, common interests, geography or natural boundaries of the earth's surface. Therefore, synergistic cooperation is needed between agencies with one another to realize common goals, so that divisions can be avoided to a minimum. This is in line with the theory of synergy, which if with high cooperation and mutual trust will produce a communication pattern that is synergistic which means that the cooperation that exists will produce an output that is greater than the sum of the outputs of each party or better benefits.

Based on the results of research that has been carried out that national values on student members in general there are still many low. This is because students still don't understand national values in everyday life, such as divine values that reflect student have high religious values which are reflected in congregational prayers as a value of obedience in carrying out religious orders, recitations together like form of religious values as well as a form of "silaturahmi" each other member is not in student, and run religious orders other

Application values nationality always runs smoothly due to the obstacles that occur include: a lot student who have not yet come to understand the national values that are always carried out in student there is still no active participation from student an example activity recitations and religious events are not carried out by student always clash with work, existence conflict to students Thing cannot be avoided, for example there is still a conflict between student in every decision yang conducted in the organization. This is contrary to the principle of humanity which prioritizes love for fellow human beings and mutual respect between humans and there are still members in making decisions, or still me put their own interests first without thinking about the fate of others. Therefore, this method is used the application of the Islamic Learning Model (MIL) in learning in understanding the value of the nation and state to shape the character of students.

b. Character Building of Students in Islamic Schools

Character has meanings psychological traits, morals or character that distinguish a person from others. Character can be interpreted as a character or behavior that is always done (habit).(Assegaf, 2020) The term character is also equated with personality because the science that studies personality is also called characterology. As for the relationship with character, character can be interpreted as a state of the soul that appears in behavior and actions as a result of innate and environmental influences.

According to other terms, character depends on external forces, so environment and disposition can affect individual character or it can be said that character can be changed or educated by requiring long therapy, requires concentration, requires money, takes time, requires a lot of thought and energy (Burhanuddin, 2019). We revealed that "The word character comes from the Greek "karasso" which means "to mark" which is to mark or engrave, which focuses on how to apply the value of goodness in the form of action or behavior.(Yunita & Mujib, 2021)

Character tends to be equated with personality. People who have character have personality. Both are defined as the totality of values possessed by someone who directs

humans in living their lives. The totality of values includes character, morals, character and other mental traits. While Islamic characters tend to lead to good morals or behavior.

According to Abudin Nata, simply Islamic morals can be interpreted as morals based on Islamic teachings or Islamic morals. Thus, Islamic morals are actions that are carried out easily, intentionally, ingrained, and actually based on Islamic teachings. (Basuki & Febriansyah, 2020) Morals are defined as the science of karma, the science that seeks to understand human behavior, then gives value to good or bad deeds in accordance with norms and morals. In Islam, morality occupies an important position and is considered to have a vital function in guiding people's lives. Islamic morality really maintains human existence as honorable creatures according to their nature. In the world of education, especially in the formation of Islamic character, then all components of the educational environment seek to create an Islamic situation and environment.

Islamic education means the formation of a Muslim person. The Muslim personality is the full practice of the teachings of Allah SWT. But Muslim education will not be achieved or fostered except by teaching and education. Fostering a muslim personality is obligatory, because a muslim person can not be realized except with education. So education is also obligatory in the view of Islam. (Muhsinin, 2013)

However, along with the development of human life, many factors will affect his life. Even the journey of life that is lived will change the nature that has been ingrained before. Such as family factors, the environment in which he lives, and also the education he gets. In addition to the formation of Islamic character, there are several methods that can be applied, this method can also be used in formal and non-formal education such as religious activities. The method is as follows: (Burhanuddin, 2019)

- 1) Hiwar's method, which is the method used by educators by inviting students to write or read texts and then read or memorize them through conversations in turn in a particular material. It can be done by asking one question and the other answering, so that students experience and absorb the material being studied for themselves. The application of this method can make students mutually active and not boring in the teaching and learning process.
- 2) Qishah method, which is the method used by educators by telling stories about an incident to be absorbed by students, or students being asked to tell their own stories by taking the material themes of Islamic history stories that need to be absorbed and imitated.

- 3) The *Amsal* method, which is the method used by educators by taking parables in the verses of the Qur'an to be known and absorbed by students, so that students can take lessons from these parables.
- 4) Examples method, namely the method used by educators by how to give examples of good behavior in everyday life, so that students can imitate them. These examples could be from the educators concerned and could also be from the examples exemplified by the Prophet and the Companions of the Prophet, as well as the examples of Islamic leaders.
- 5) *Mau'idzah* method, which is the method used by educators in the educational process by giving good advice and can be trusted or trusted, so that it can be used as a guide by students for the provision of daily life. Islam is also a religion of advice (*al-Din al-Nasihah*).
- 6) Habituation method, which is the method used by educators by providing a good experience to get used to and at the same time instilling the experiences experienced by the characters to be imitated and accustomed to by students in everyday life.

These learning methods will provide these good experiences must be created by the teacher to students in every learning process. Students can be invited to several places to be experienced and absorbed, such as learning about prayer they are invited to the mosque, learning about hadith are invited to the library by looking for hadith books and reading, learning about Islamic history is invited to museums or historical heritage places and other. *Targhib* and *Tarhib* methods, namely the method used by educators by giving *targhib* (promises of pleasure, enjoyment of the hereafter accompanied by persuasion) and *tarhib* (threats for committing sins). This method is intended so that students stay away from the prohibitions of Allah SWT, and obey all commands.

c. Character Building and Students' Understanding of National Values with Islamic Learning Method (ILM)

Islamic Learning Method (ILM) is a method used by teachers in delivering lesson materials to students so that they can understand lessons easily, effectively and can be digested by students well in achieving teaching goals. curriculum based on Islamic teachings. Teaching and learning activities have three main variables that are interrelated and have a strategic position, namely curriculum, teachers, and teaching methods. The teaching and learning process of teaching methods has a very important position in the effort to achieve

goals, because the process becomes a means of delivering subject matter arranged in the curriculum. Without the right method, then a delivery of subject matter will not be able to process efficiently and effectively in teaching and learning activities towards educational goals. Teaching methods are procedures, sequences, steps and methods used by teachers in achieving learning objectives. The use of a good method by the teacher is a method that can condition students in the learning process.

Ethics in Islam is very closely related to morals, which in this case is not much related to character education as a form of fostering the morals of a Muslim. Character education means a deliberate effort to realize virtue, namely objectively good human qualities, not only good for individuals but also good for society as a whole. Raharjo defines character education as a holistic educational process that connects the moral dimension with the social realm in the lives of students as a foundation for the formation of a quality generation that is able to live independently and has the principle of a truth that can be accounted .(Burhanuddin, 2019)

Apart from being a form of fostering the morals of a Muslim, the MIL method in shaping residual character and values in detail has five objectives as follows: First, develop the participants' heart/conscience/affective potential students as human beings and citizens who have national character. Second, develop the habits and behavior of students who are commendable and in line with universal values and religious traditions of the nation. Third, instill the spirit of leadership and responsibility of students as the nation's successors. Fourth, develop the ability of students to become independent, creative, and national-minded human beings. Fifth, develop a school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and full of strength.(Hanafi, 2018)

Character education in Islam includes emphasizing to eternal religious principles, rules and laws strengthen morality, different understandings of the truth and emphasis on reward in the hereafter as motivation for moral behavior. The point lies in the existence of Divine Revelation as a source and signs of character education in Islam, so that character education in Islam is more often carried out doctrinally and dogmatically. This approach makes character education in Islam more inclined to teaching right and wrong. It is clear that character education in Islam is intended so that humans have good behavior, do not deviate and are in accordance with the teachings in the Qur'an and Hadith.

Character education not only educates humans to be intelligent, but also to build his personality so that he has noble character. In the Islamic world, there is no discipline apart from Islamic ethics. The importance of comparison between reason and revelation in determining moral values is open to debate. This education shows that character education is carried out as an effort that is identical to religious teachings. This education is unique and different from character education in the Western world. These differences include the emphasis on eternal religious principles, rules and laws in strengthening morality, different understandings of truth, rejection of moral autonomy as the goal of moral education, and emphasis on reward in the hereafter as a motivation for moral behavior. The essence of these differences is the existence of Divine revelation as the source and signs of character education in Islam. Tobroni was quoted by Nikita Wachdah in his thesis stating that "Character education based on the Qur'an and as-Sunnah or a combination of the two, namely instilling certain characters as well as providing seeds so that students are able to grow their distinctive character while living life."(Sholichah, 2020)

A good Muslim life is one who can perfect his morals in accordance with what the Prophet saw exemplified. The principles of Islamic morality are manifested in aspects of life that are characterized by balance, realistic, effective, efficient, disciplined and planned and have a careful analytical basis. Abdul Majid quotes Mubarak's words, that a person's moral quality is assessed through three indicators. First, the consistency between what is said and what is done, in other words, there is a match between words and actions. Second, the consistency of orientation, namely the compatibility between views in one respect with views in other fields. Third, the consistency of a simple lifestyle. In Sufism, for example, mental attitude that always maintains self-purity, worship, simple life, willing to sacrifice for good.(Sholichah, 2020)

Based on verses of the Qur'an related to character education, Allah SWT recommends that humans have noble qualities, such as patience, gratitude, trust and so on. Because in addition to these noble qualities, they also have great power (potential), that power cannot be possessed except by possessing these noble qualities. For example, the potential to understand a natural phenomenon bestowed by Allah SWT to people who are patient and good at being grateful.

Character formation and understanding of national values character in the school is carried out through the ILM method which is applied in a series of learning and character building through extracurricular activities. Schools that have implemented religious character education, discipline, honesty, tolerance and responsibility through learning activities both

inside and outside the classroom. This activity has an important role in changing student behavior through teaching activities so as to form individuals who are responsible for themselves and their surroundings. To maintain this character education in schools, several programs are carried out to grow the character of students in everyday life.

The ILM method is applied by making fostered students in shaping the character is done in several ways, namely through teaching and learning activities and extracurricular activities. The implementation of coaching carried out in schools is called IMTAQ. This activity is divided into several forms, namely teaching and learning activities applying the habit of reading short letters before starting learning, praying before studying, and so on, then other religious activities, such as extra-curricular activities every Tuesday afternoon, Wednesday morning praying Duha in congregation, On Friday activities Religious guidance which is carried out in the form of spiritual showers or lectures from religious leaders/teachers, reading of Surah Yasin in congregation, cults carried out by one of the students to develop his religious knowledge.

Religious-based extracurricular institutions fostered by schools as educational institutions not only develop students' abilities in academic activities, but also develop and improve students' abilities in non-academic activities. School provide space for the growth and development of students' talents and creativity so that they have creative freedom. Activities extracurricular activities are activities carried out outside of class hours that aim to develop their potential, talents, and interests through educational programs organized by the school. The form of extracurricular activities carried out in schools is to involve students in various school activities.

Student engagement in schools is accommodated by school organizations such as intra-school student organizations, Islamic da'wah organizations, and student activity units that focus on fostering student character through extracurricular activities. The form of activities carried out by extracurricular organizations such as the implementation of extracurricular activities, one of which is Islamic spiritual activities which are carried out 1 time a week, namely every Tuesday afternoon, a series of activities carried out such as, practice lectures/sermons, learn to read and write the Qur'an. an, and so on, then a series of other Islamic activities, namely the congregational Duhah prayer every Wednesday morning, joint yasinan,

Extracurricular activities carried out by schools in maintaining character are other school activities carried out by all organizations in the school environment. This activity is carried out to invite students to maintain harmony among students at school. The school

activities are carried out by making inter-class sports activities for scientific work, scouts who teach about togetherness, responsibility and mutual help, and so on , and so on which is carried out once a week, namely every Tuesday afternoon. In explaining how to read the Qur'an, both the letters of the alphabet and the law of tajwid, then practice them. The activity of reading the Qur'an in question is learning the Koran as usual, namely the teacher pays attention to the reading of his students and corrects it when there are errors. This activity is carried out every Tuesday afternoon. then learn lectures, sermons, and so on.

Which method teachers used ILM method which is known together that changing the character that exists in students is not easy but because of the efforts and intentions of the teachers to foster students so that there is motivation to change their behavior by using several ways to slowly shape the character of students, namely through learning activities, every hour of class students are required to read short letters before studying, are required to read prayers and so on, especially teachers are required to evaluate each student's reading before class starts that's how the lesson hours will end so that in 1 During the meeting, some students can know their character. So that the intention of the teachers in fostering and guiding these students, so that the principal fulfills this desire by providing infrastructure that is used by teachers and students to be fostered. The facilities in question are providing a certain space for learning, providing books that students need to study lectures/sermons, providing large Qur'an and Iqra, and so on.

The results of the implementation of student character formation can be seen in the management of facilities and infrastructure provided by teachers and principals and what percentage of changes that occur in the students themselves, although they do not reach the maximum but most students do experience changes as the guidance progresses. students have seen a more positive change. Supporting and inhibiting factors faced by teachers. In the process of implementing and fostering character in students, of course, there are obstacles. This obstacle can be said as one of the challenges that must be passed to achieve a goal because when someone wants something good, there must be obstacles experienced. There are several inhibiting factors, namely parental attention, environment, government, gadgets and the children themselves. The environment is one of the barriers to parental attention in character building. A conducive environment will support the character building process in students. But if the environment is not conducive it will certainly have a negative impact on students.

Education is a shared responsibility between the government in this case schools, parents and the community. The responsibility for educating is not only borne by teachers in

schools, parents must also participate in this case the formation of character starts from the family environment. In this study, it tries to reveal how teachers can shape the character of students, which basically character is inherent in students from birth, what is taught by parents, then that is what they will do, but that is not a barrier for teachers to undo what they want to do. that is in the student, it can be seen that there are some students who carry out worship without further direction from the teachers, namely the Duhah prayer even though it is not the day set by the teacher to carry out worship, because of the awareness of the students themselves to carry out worship according to their beliefs. each one holds,

Based on these results, it can be concluded that with the coaching implemented at the school, the change in student behavior can be seen from the decrease in students who always violate the rules, the decrease in students who are always late in entering the classroom during learning hours, the decrease in students who are often late for assignments, active in discussions. in the room, enthusiastically working on the questions given by the teacher without asking for help from their friends or cheating on the results of their friends, when prayer time arrives, students who flock to the mosque as well as students who do not hinder each other urge each other to pray in congregation. ah and monitored by the leader of the Rohis to carry out worship without further direction from their teacher.

This study found that the character inherent in students from birth can be changed but it takes time to achieve maximum results but the intention for teachers and principals is to guide students to produce superior, intelligent and accomplished students not only in general fields. but in religion it must also be superior even though it is a public school, so that the spirit and intention of the teachers and principals to produce superior students have a high sense of responsibility to guide and foster these students.

E. CONCLUSION

Based on the results of study found that the method of *Islamic Learning Method* (ILM) can be applied to shape students' character and understanding of Islamic values at the Banten Islamic School. The ILM method is carried out by teaching and coaching character adapted to the teachings of Islamic values. The learning process with the method *Islamic Learning Method* (ILM) is done with provide motivation for coaching with various methods, such as the habit of praying dhuha, religious lectures, discussing material about religion, and telling exemplary stories that they can take positive values from. For outside the learning process, by providing adequate infrastructure and supporting the formation of students' Islamic character, namely the existence of a mosque, religious laboratory, spiritual activities such as the habit of

praying and reading Asmaul Husna every morning, praying Duha in congregation before learning Friday prayers for students in the school mosque, giving tausiah by the teacher after every prayer.

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