

# Islamic Character Building Based on Diniyah Education at Senior High School in Banda Aceh

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## ABSTRACT

The Banda Aceh Municipal Government launched the *Diniyah* Education program to build adolescent character at the Public Senior High School level. This study aims to explore information about implementing the *Diniyah* Education program and the problems in implementing the *Diniyah* Education program at public senior high schools in Banda Aceh. This research is naturalistic qualitative research with phenomenological methods. The subjects of this study include six *diniyah* teachers, three principals and nine students. The subject of this research was chosen by purposive sampling, divided into three Senior High Schools in Banda Aceh. Data collection techniques are done through semi-structured interviews, direct observation and documentation. While the interview was conducted with *diniyah* teachers, principals and students, direct observations were made on implementing *diniyah* education at the three high schools above. The results showed that, first, the management of *Diniyah* Education was going well. It was evident from the following facts, recruitment of teachers professionally. Second, problems of the program include miscommunication of duties and responsibilities between *diniyah* teachers and schoolteachers, lack of teaching material resources about *Diniyah* Education, parental involvement problems, and the absence of sustainability program policies in universities. The implication of this research is to provide recommendations to the Government of Banda Aceh in order to continue and develop the *diniyah* education program as the spearhead of students' Islamic character building. There need to be binding regulations for the program's sustainability at the tertiary level and curriculum adjustments that are applicable and progressive according to the development of the technological age.

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## 1. INTRODUCTION

Character education is crucial, especially in the adolescent stage (Fetrimen, 2022). In essence, high school is the most critical level of education in the educational phase of a human being. At this level of education, a person is in the adolescent age development phase with unstable nature and

conformity as the main character. The unstable nature of adolescents is characterized by uncontrolled emotional turmoil and confusion in responding to problems. In comparison, conformity is characterized by the attitude of following their peers' behaviour without first considering whether it is good or bad (Tyas & Kuncoro, 2018). These characteristics cause adolescents to be unwise and ignorant in responding to any new information received without determining whether it is good or bad. These characteristics also make adolescents vulnerable to changes in attitudes and mindsets, including religious understanding and character (Hully, Taqiyuddin, & Mustahiqqurahman, 2021). Teenagers tend to accept every change based on convenience without paying attention to the consequences and the absolute truth.

In 2011, the dynamics of adolescent behaviour in Banda Aceh seemed immensely fluctuated and unsettling. First, the findings case of the *Millata Abraham* heretical sect. This case was a public issue because teenagers and students in Banda Aceh dominated the growth and spread of members of this heretical sect. This case was responded to by the Ulama Consultative Assembly (MPU) of Aceh with the issuance of the Aceh MPU's fatwa on 14 heretical sects forbidden in Aceh, where the *Millata Abraham* sect was ranked first of the numbers. *Millata Abraham* is a new religious sect founded by Ahmad Mushaddeq. The movement used to be called Al-Qiyadah Al-Islamiyah, and after Mushaddeq declared himself as the new prophet, the Indonesian Ulema Council (MUI) issued this as a heretical edict. After this MUI decree, *Millata Abraham* transformed into the Fajar Nusantara Movement (Gafatar) (Al Makin, 2019a) (Al Makin, 2019b). Although Gafatar does not position Mushaddeq as a prophet, the movement still teaches heretical doctrines. Hence, the Indonesian Ulema Council, through MUI Fatwa Number 6 of 2016, issued a decree that Gafatar is a heretical and misleading sect (Wahyudi, 2020).

Second, still in the same year, there were cases of punk community in Banda Aceh. The case was responded to by the regulation of Banda Aceh Deputy Mayor Illiza Sa'aduddin Jamal to quarantine 65 punk members to rehabilitate at the National Police School (SPN) in Saree, Aceh Besar. They were arrested during a night party at the Taman Budaya Banda Aceh. The word "Punk" comes from English, which stands for "public united not kingdom", meaning public unity with no kingdom (Rifki et al., 2021). The Punk community in Indonesia is a subculture of the Punk community from Anglo-Saxon countries, including the United States and Britain. The Indonesian Punk subculture developed through music and the culture of street social life. The Punk community in Indonesia is proliferating in several major cities such as Jakarta, Bandung, Surabaya, Yogyakarta and Banda Aceh (Ashari, 2022). The existence of the Punk community in Banda Aceh is considered a threat to the implementation of Islamic law in Aceh. The way of dressing, socializing and free lifestyle has caused public anxiety about this community. A striking visual appearance is the primary identity of this community. In addition, wearing leather jackets, ear piercings, tattoos, and coloured Mohawk hair are their main characteristics. This physical visualization has led to negative stereotypes of this community even though Punk rejects it as negative behaviour but only as self-actualization (Idria, 2016). Based on both cases above, it can be concluded that there is a deviation of behaviour irregularities among teenagers in Banda Aceh. The first case shows irregularities in the *aqidah* (Islamic creed) and faith in understanding the truth of Islam, while the second shows adolescents' behavioural and moral deviations in Banda Aceh.

In response to both cases above, the Mayor of Banda Aceh established two numbers of Mayor Regulations (PERWAL), namely: PERWAL Banda Aceh Number 11 of 2011, which concerned Supervision of Heretical Sect and Disruptive influence of *Aqidah* Activities in Banda Aceh. Secondly, PERWAL Banda Aceh Number 3 of 2012 concerns *Aqidah* and *Akhlaq* Education. The enactment of Qanun No. 9/2015 further strengthened this PERWAL. This Qanun regulates education that is integrated in the implementation of *diniyah* education in Banda Aceh (Musriadi, Anwar, Sagala, Ansari, & Ambarita, 2018). Besides all those regulations in the form of PERWAL, the Mayor of Banda Aceh also formed an Anticipation Team for the Disruptive influence of *Aqidah* as the pioneer in implementing the PERWAL. Banda Aceh's government socialized the regulation in 2012 through the

Department of Education, Youth and Sports, which launched the *Diniyah* Education Program in public schools starting from elementary school, junior high school and senior high school. In contrast, religious schools such as *Madrasah Ibtidaiyah*, *Madrasah Tsanawiyah*, *Madrasah Aliyah* and Islamic boarding schools have been accommodated through many hours of learning religious subjects. The focus of the *Diniyah* Education Program is to guide students to (1) understand the truth of *aqidah* and *tauhid*, (2) be able to recite *al-Qur'an* well and correctly, (3) familiarize themselves with good manners and stay away from juvenile delinquency, and (4) understanding *fiqh* and Islamic law correctly. In addition, the Department of Education, Youth and Sports also recruited 140 trained *diniyah* teachers placed in public schools in Banda Aceh.

More than a decade after it was launched, *diniyah* education in Banda Aceh remains and continues to grow. First, the implementation of *diniyah* education has been regulated in official regulations by the Government of Aceh. The regulation of *diniyah* education is contained in Qanun Aceh Number 11 of 2014 concerning the Implementation of Education. Subsequently, it was adjusted again through Qanun Aceh Number 9 of 2015 concerning the implementation of education. The existence of *diniyah* education in government regulations and Aceh's Qanun shows that *diniyah* education is increasingly accepted as an effective and progressive model of non-formal education (Musriadi et al., 2018). Second, *diniyah* education in public schools does not create discrimination against non-Muslim students. Non-Muslim students still have the freedom to follow religious subjects according to their religion. There is no discrimination or religious marginalization in implementing *diniyah* education in public schools in Banda Aceh. This fact shows that the *diniyah* education model is friendly to the diversity of beliefs among students in schools (Marzuki, 2016). The sustainability and friendliness of the *diniyah* education model, which has continued to survive for over a decade, shows the unique character of this education model. Therefore, further analysis is needed to explore why this *diniyah* education model is preserved and continues to be taught until the present day.

Research on *diniyah* education has been conducted by several previous researchers. The writer found two previous research patterns related to *diniyah* education. Research focuses on studies of *diniyah* education in formal schools and on studies of *diniyah* education in non-formal institutions. The studies included in the first pattern are Fadhil Pahlawan, Nelliraharti and Marzuki's research. Fadhil's research concludes that the learning method practised by the *diniyah* teacher prominently helps the achievement of learning outcomes and increases student motivation at SDN 24 Banda Aceh (Pahlawan, Bahri, & Husen, 2020). Nelliraharti's research concludes that the existence of the *diniyah* program has a significant influence on student achievement, especially in PAI (religious education subjects) at SMPN (Junior High School) 2 Mesjid Raya Aceh Besar (Nelliraharti, Nurmalina, & Fathiah, 2020). However, Fadhil and Nelliraharti's research significantly differs from the focus of this article. Fadhil's research examines methods and learning in *diniyah* education at the elementary level. Nelliraharti's research analyzes problems at the junior high school level using a quantitative approach. This article compares character education in *diniyah* education with a qualitative approach at the high school level in Banda Aceh. The study by Marzuki focused on the implementation model of the *diniyah* education curriculum in a multi-religious society in Banda Aceh. The difference between his research and this research lies in the focus of the discussion analysis. Marzuki examines the Islamic curriculum model that is friendly to non-Muslim students in public schools. In contrast, this study examines the strengthening of Islamic character through *diniyah* education at Public High Schools in Banda Aceh (Marzuki, 2016).

On the other hand, previous studies examined *diniyah* education in non-formal educational institutions. Anis Fauzi's research on *diniyah* regulation in Serang City (Fauzi & Nikmatullah, 2016). Zulfia Hanum's research on *diniyah* education as an elite school in Muslim society (Hanum, 2016). Furthermore, Jamhuri's research on student achievement on *Fiqh* material in madrasah diniyah (Jamhuri, 2017). Dwi Istiyani's research on full-day school policies is challenging for *madrasah diniyah* (Istiyani, 2021). Ahmad Roufiq's research on learning management in *Madrasah Diniyah Pondok*

*Pesantren* (Islamic Boarding School) (Khoiruddin & Muludi, 2019). Masyhudunnury's research on local wisdom at the *madrasah diniyah* in Bangkalan (Masyhudunnury, 2021). Jalaluddin's research on the resilience of *diniyah* education to Covid-19 in Ramadan (Jalaluddin, 2021). Rahmat Nur's research on integrated model of character education development (Nur, Suardi, Nursalam, & Kanji, 2021). Nurhadi's research on character education values in the Al-Quran (Nurhadi & Putra, 2020).

Several studies on *diniyah* education conducted previously show that studies on *diniyah* education in the aspect of Islamic character education have never been carried out. Moreover, the selection of the research location in Banda Aceh is due to the capital of Aceh Province, which is the only Islamic-law province in Indonesia. Furthermore, the selection of research locations in public high schools with teenage students is distinctive. These three aspects distinguish this research from previous studies. The urgency of this research can be the basis of educational policy for the Government of Aceh in designing Islamic character education programs based on *diniyah* education, especially for the Public High School level in the Province of Aceh.

This paper will answer the main question of how to strengthen Islamic character based on *diniyah* education at Public Senior High Schools in Banda Aceh. It will be explained in several sub-discussions: the implementation of *diniyah* education in public secondary schools in Banda Aceh, the model of strengthening Islamic character based on *diniyah* education and the dynamics of the implementation of the *diniyah* education program.

## 2. METHODS

This study is naturalistic qualitative research with a phenomenology method (Arikunto, Jabar, & Safruddin, 2007) (Arikunto, 2010). Researchers sought information from individuals directly involved in the *diniyah* education program at public schools in Banda Aceh. The field of study was chosen by purposive sampling, divided into three clusters: favourite schools, standard schools, and private schools cluster. The subjects of this study include six *diniyah* teachers, three headmasters and nine students. The sample selection was carried out in accordance with the following criteria. First, directly involving in the *diniyah* education program at public schools in Banda Aceh. Second, participating in the program from the beginning of the program. Third, understanding each stage of program implementation. Data collection techniques are carried out through semi-structured interviews, direct observation and documentation. The interview was conducted with six *diniyah* teachers, three headmasters and nine students. Direct observations were made on implementing *diniyah* education at the three high schools above.

The data analysis technique in the research was carried out using steps from Milles and Huberman, consisting of three stages: data reduction, presenting data, and concluding. The method used in qualitative data analysis is analyzing data based on the data quality used to solve the main research problems and then describing it in descriptive language. Data validity was examined using triangulation techniques on data sources and critical informant review. Triangulation techniques are used to compare the validity of the data obtained with other data sources to avoid the minimum bias effect. Furthermore, the author formulates research recommendations (Hadi, 1979) (Sugiono, 2007).

## 3. FINDINGS AND DISCUSSION

### 3.1. The Implementation of the Diniyah Education

The *Diniyah* Education Program in Banda Aceh has been established since 2011. The program was initiated, among others, due to the spread of *Millata Abraham's* heretical sect in Banda Aceh in 2011. Most of the victims are young people. In addition, there are cases of punk community, which have begun to worry the citizens of Banda Aceh. To respond to both problems, the government of Banda Aceh initiated a *diniyah* education program for schools in Banda Aceh as a bulwark for adolescents' strengthening *akidah* and *akhlak* (morality).

Initially, the *diniyah* education program was only implemented at the elementary school level. Next, after running at the primary level, the program was continued for junior high schools and senior high schools. In addition, the *diniyah* program's beginning was only focused on public schools in Banda Aceh. However, over time, the program began to be applied in private schools as well. Among them are Fatih Bilingual School and Lab-School Syiah Kuala University, Darussalam Banda Aceh. The prevalence of the *diniyah* program implementation for all students in Banda Aceh aims to provide an understanding of the truth *akidah* and *akhlak* guidance without considering the school's status and level of education, such as elementary, middle, high school, public or private schools. All those get the same educational rights to deepen their understanding of *akidah* and *akhlak* guidance. Different from *Madrasah Ibtidaiyah*, *Madrasah Tsanawiyah* and *Madrasah' Aliah* still need to be implemented the program because, according to the evaluation of the Banda Aceh government, *Madrasah* have obtained a sufficient and appropriate portion of *akidah* and *akhlak* subjects.

To support the implementation of the *diniyah* program, the Banda Aceh government recruited *diniyah's* teachers in 2011. Recruitment is carried out through several stages, such as writing and interview tests. Writing tests are conducted to find out the knowledge of prospective teachers, while oral tests are conducted to determine the ability to read and write the *Qur'an*, the ability to read *kitab kuning* (lit: "yellow book" refers to the traditional set of the Islamic texts used by the educational curriculum of the Islamic seminary) and the understanding of Islamic sciences. After recruitment, a short training in the form of a workshop was held to finalize prospective teachers to make them understand the program's vision and mission, as well as the ultimate goals of the program. In addition, similar workshops continue to be held every year. Aside from being a forum for improving teacher capacity, it is also a means of evaluating the implementation of programs that have been implemented and building a future framework (Fikri, 2020).

According to researchers, related to the classification of teachers' *diniyah* programs educational backgrounds, it can be classified into 2 (two) groups. First, the *dayah's* (the traditional Islamic school) alumni teachers. They are *dayah* alumni in Aceh who have studied in traditional Islamic boarding schools and have become accustomed to learning using the *kitab kuning* with the *sorogan*, *bandongan*, or *wetonan* methods. Secondly, teachers from university education. They are alumni from several universities in Aceh who have been educated with lectures, papers, and discussion methods. They are less accustomed to *kitab kuning*, but most are accustomed to the latest teaching methods, especially those scholars from the Teacher Training and Education Faculty.

Nonetheless, there are several advantages and disadvantages between both classifications of teachers above. First, the *dayah* alumni teachers are capable of mastering the *kitab kuning*, but they are not experts in teaching and learning methods that seem they use conservative methods in teaching. Second, university education teachers tend to be qualified in terms of mastering the learning methods but need to be stronger towards mastery of the *kitab kuning*, especially in terms of the method of *nahwu* and *sharaf* (morphology, proverbs and rhetoric). However, the teacher's ability depends on their capabilities without intending to blame the teacher's *almamater* institution. According to researchers' observations, several *dayah* alumni teachers are creative in developing learning methods. Likewise, a university education teacher is capable of mastering the *kitab kuning* (Fikri, 2020).

Some teachers have used technology media in the learning process, such as computers, laptops, and projectors. They are dominated by teachers from university education. According to the researchers' interviews, the use of technology media in the learning of *diniyah* education programs has several objectives: (1) more encouraging learning for students because *diniyah* learning is carried out during the daytime, (2) giving students more understanding of the given material, (3) providing students an example of the positive value about using technology. At the same time, some other teachers do not use technology media. According to the researcher interview, this was deliberately done for several reasons; (1) between the objectives of the program to improve the ability to recite *al-Qur'an* and read *kitab kuning*, so that it does not require the technology (2) the times is limited in the

learning process so that the use of technology will spend more time and it does not improve the achievement of objectives program. (3) The technology media tends to neglect, while program objectives are to strengthen *akidah* and *akhlak* guidance so that *lagha* (neglecting) needs to be avoided (Fikri, 2020).

As a reward (salary), they were given an honorarium of Rp after the teacher completed the task and the obligation to teach. 30,000, - per hour. With this amount, if every 2-hour face-to-face meeting, each teacher gets Rp. 60,000,. This honorarium is distributed every month by each school's treasurer. According to the researchers' observations, the integrated administration services between the school's teachers and teachers of *diniyah* programs can improve the emotional connection and harmony of all components in the school. According to the researchers, the amount of honorarium received by the teacher of *diniyah* is in accordance with the task burden given to them. Moreover, the monthly honorarium is very helpful for teachers, especially those who do not have other permanent jobs (Fikri, 2020).

The implementation of the education program is focused on six fields, namely: (1) *akidah*, (2) *fiqh*, (3) *akhlak*, (4) reciting the *Quran*, (5) reading *kitab kuning*, and (6) writing Arabic letters. To implement the six focuses above, the teacher uses 1 (one) book, *Jami' Jawami'*. According to the research, the choice of *Jami' Jawami'* as the main book and the only one used in the program is precise with some considerations, including (1) *Jami' Jawami'* covers many Islamic issues, such as *akidah*, *fiqh*, and *akhlak*, (2) the language which used in *Jami' Jawami'* tends to be easy to understand, and (3) *Jami' Jawami'* has been popular and familiar in the Acehnese society, so its discussion is easily accepted by the community and avoided *khilafiyah* (differences) (Fikri, 2020).

According to researchers' observations, the success of the *diniyah* education program highly depends on the collaboration between the school and the *diniyah* teacher. Observations by researchers: schools with good attention and support in *diniyah* program have achieved better program targets than schools with minimal attention from school managers. In addition, the attention of families and parents greatly determines the achievement of program objectives. The *diniyah* teacher can only provide teaching in class and school, while the students outside of school, especially at home, are the responsibility of the family and parents. The weaknesses and problems of the *diniyah* education program will be explained in the next sub-chapter (Fikri, 2020).

Based on the discussion above, implementing the *diniyah* education program has been going well. However, the substance of the desired value in implementing the program may still need to be achieved. The reason is that the learning process is carried out too formally, while the *diniyah* education program is part of non-formal education in public high schools. It is necessary to innovate the *diniyah* education model. The alternative solution is to implement integrated character education. This integrated character education model has previously been mentioned by Rahmat Nur (Nur et al., 2021). Referring to Lickona, Rahmat Nur proposes integrated character education that can be done by developing 6 (six) components, namely knowing, feeling, sinverbal, action, habitus, and culture (KFSABC) (Lickona, 1991).

Implementing character education based on KFSABC in the *diniyah* education program can be done in several ways. First, include the substance of character in the curriculum of both school subjects and *diniyah* subjects. Second, the teacher includes the substance of character in the learning process through a persuasive and fun method. Third, strengthening students' character through social activities in a temporal and structured manner. Fourth, the teacher is a good role model for students with good character.

### 3.2. Islamic Character Strengthening Model Based on Diniyah Education

The existence of *diniyah* education implemented for over a decade shows that this model significantly impacts changes in student character. At least in the last ten years, there has been a significant change in the increase in religiosity and the reduction of deviant behavior by students,

especially in Banda Aceh and Aceh Province. Research data shows that the commitment to implementing education significantly prevents deviant behavior by students in schools (Sanusi, Nurhasanah, & Bustamam, 2017). In building the Islamic character of students, especially in public secondary schools, the *diniyah* education model has implemented several learning strategies. This strategy includes several learning components: curriculum, teaching methods, habituation, and teacher modeling.

### **An Applicative Islamic Curriculum**

The curriculum applied in *diniyah* education at Public High Schools includes six areas of material, namely Islamic creeds (*Aqidah*), Islamic jurisprudence (*Fiqh*), Islamic ethics (*Akhlak*), recitation of the Qur'an, reading the classical Islamic books (*kitab kuning*) and writing Arabic letters. The material of *aqidah* is essential to be taught in order to foster the foundation of true creeds for students and keep students away from deviant and misguided beliefs. As the history of the early initiation of the *diniyah* education program to ward off the development of heretical and deviant teachings in Aceh, the creed becomes the principal and main material to be taught. *Fiqh* material is also important to teach because *Fiqh* teaches students to perform worship properly and correctly. Correct in accordance with sharia law and the fulfilment of the pillars and conditions in its implementation. *Fiqh* guides students to understand the procedures, pillars, legal requirements, and things prohibited in carrying out an act of worship per sharia law. Moral material guides students to be sincere and honest in worship. Indeed, worship is done sincerely and truthfully only for Allah and away from being arrogant and boastful. Reciting the Qur'an is the main ability that every Muslim must master. Students' ability to recite the Qur'an will affect their ability to pronounce prayer recitations properly and correctly. Reading the *kitab kuning* and writing Arabic letters are additional abilities for students to master Islamic knowledge. Many classical *Turats* books are written using Arabic Jawi text, so students' reading skills help them explore and analyze Islamic knowledge in the *Turats* books (Fikri, 2022).

To facilitate the delivery of curriculum material, the teachers use the book *Jami' Jawami'* as a reference book in learning. The selection of *Jami' Jawami'* as the primary book is because this book summarizes *Akidah*, *Fiqh*, and *Akhlak* material which is the main material in the *diniyah* program. In addition, this book is very familiar to the people of Aceh and uses language that is easy to understand so that it is easily accepted by all communities. *Diniyah's* education uses an applicative curriculum where the teaching material will be followed by direct practice, especially for compulsory worship material such as prayer. Enriching practice in worship material aims to ensure that the material taught can be understood and practised correctly. The applicative curriculum is also practiced in *Akidah* material, such as reciting the Tawheed, the obligatory, impossible, and *jaiz* properties for Allah, and the obligatory, impossible, and *jaiz* properties for Allah's messengers. Direct practice is also carried out in reciting the Qur'an, reading the *kitab kuning*, and writing in Arabic letter (Fikri, 2022).

The use of an applicable curriculum in learning will have a significant impact on the achievement of learning outcomes. In the *diniyah* education program context, the applied curriculum will improve student character. Student character formation is carried out in a three-stage process; first, moral knowing, namely the need for materials and curriculum, so students logically know the difference between good deeds and bad deeds. The difference is meant in terminology and practical examples in life. Second is moral loving, which is loving good deeds and noble moral values. In this stage, students are expected to have a sense of pleasure and love for commendable morals. Third is moral doing, where students can practice and perform good values in everyday life (Madjid & Andayani, 2017). Thus, the applicative curriculum is important in strengthening students' Islamic character.

## Cooperative Teaching Methods

The *diniyah* teacher uses cooperative methods in classroom learning. This method is implemented through a combination of classical and modern learning methods performed in a structured and temporal manner according to the needs of the teaching material. The classical method deepens the teaching material, especially those related to text understanding in the *Turats* book. The teacher will guide students to read Arabic texts following the material taught. Students will spell words and sentences with the aim that students understand the intent and meaning behind the sentences read (Fikri, 2022). *Sorogan*, *bandongan*, and *wetonan* are also often used, despite limited conditions, because *diniyah* programs use classes as learning spaces. This condition differs from *dayah* or *pesantren*, which usually have classes without tables and chairs. These classical methods tend to be practised by *diniyah* teachers from *dayah* alumni. Meanwhile, the modern method is used by *diniyah* teachers who are college alumni (Fikri, 2020). This teacher teaches with active methods supported by using technological media such as computers, laptops, and projectors. Among the advantages of this modern method is that learning becomes fun for students, the media can help students understand the material, and eliminate students' boredom in learning, especially if the *diniyah* program is conducted during the daytime hours (Fikri, 2022).

The use of cooperative learning methods in learning activities has a positive impact on students. First, it makes it easier for students to understand the material. Second, it facilitates the teacher in delivering the material and fulfilling the learning objectives. Third, time efficiency and effectiveness are achieved. Fourth, it provides an active experience for students to learn by using classical and modern methods simultaneously. Cooperative learning is suitable for Islamic religious education, especially in strengthening student character. This model can instil positive character values in students early on. Educating students to be more active and creative, tolerance in accepting differences, fostering students' social sensitivity, and strengthening good values in children's personalities (Zaman, 2020). Cooperative methods in character education will familiarize students to do good deeds actively, appreciate differences and practice good values in life.

## Islamic Character Habituation

In a nutshell, "habituation" means customization, which comes from the word "usual," meaning something common or customary, as it used to be, something that has become inseparable from daily life or has become a custom (Aziz, Utomo, & Amalia, 2022). Habituation is the process of making something or making someone accustomed to it. Habituation is considered effective in educational activities, especially for young or early childhood students, because daily habits easily regulate their personalities (Maisaroh & Jamhuri, 2022). Not only at an early age, but the character building of students in adolescence is also strongly influenced by habituation that continues to be repeated continuously and continually. It is because the conditioning process that has been designed will make it possible for educators to form new characters due to repeated circumstances that have been intervened. Positive circumstances and praiseworthy behaviours that are conditioned and performed repeatedly will form noble characters and personalities for students who will form praiseworthy morals (Kobandaha, 2017). Therefore, habituation is an effective way to instil moral values and positive character in students. Islamic character habituation is the habituation of Islamic character values in students' daily activities.

Habituation in the *diniyah* education program is implemented through the habituation of activities that contain the values of Islamic character in the tri-center of education, namely school, family, and community. Habituation in schools is practiced in three forms. First, students habituate to learning practice materials and curriculum, such as reciting the Qur'an and writing Arabic letters. Second, student habituation in memorizing Tawheed material and worship practices in *Fiqh* material (Fikri, 2022). Third, the habituation of praiseworthy morals in classroom interactions between students and teachers. Habituation of praiseworthy morals is divided into polite verbal habituation

and habituation of praiseworthy attitudes (Fikri, 2020). The habituation of students in the family and community environment is carried out through the habituation of students' praiseworthy morals in both environments. This habituation is also divided into verbal and attitudes. Verbal is in the form of the politeness of students' speech, while attitudes are in the form of good behaviour practised continuously by students in the family and society (Fikri, 2022).

### **Teacher Exemplification and Professionalism**

Teachers are the main role models for guiding students with Islamic character. Teachers who provide examples of good behaviour will be easily followed and imitated by their students. They will be respected and honoured by their students. Conversely, teachers who model poor speech and behaviour will be shunned and not respected by their students. Teachers must maintain their attitude, control their speech and behave well because students will tend to imitate and follow their teachers (Mujiyanto, 2022). It is important to understand that character is behaviour, not knowledge. So in its implementation, character education not only requires a great theory but, much more importantly, the exemplary and direct model of the teacher. Teachers are the main figures of character education in schools, and therefore, they must have a noble personality to shape student character (Umah, 2017).

The *diniyah* education teacher has the main role of providing students with Islamic religious knowledge and being the school's main exemplary figure. *Diniyah* teachers must have dual competencies before participating in the program, first, understanding the science of Islam properly and correctly. Secondly, having a good personality and being a role model for all students. To fulfil this classification, the Banda Aceh municipal government recruits *diniyah* teachers in a highly selective and professional manner. In addition, teachers who have passed the selection will attend competency training before teaching. This training program aims to enrich the teachers' skills and equalize perceptions to support the achievement of the objectives of the *diniyah* education program. However, the number of teachers in the *diniyah* program often needs to be met in accordance with the ratio of teachers and students in schools (Fikri, 2022).

### **3.3. The Dynamics of Implementing the Diniyah Education Program**

According to the data, implementing the *diniyah* education program at Senior High Schools in Banda Aceh were several problems that could be mutual attention. There are some problems with the implementation of *diniyah* education at high schools in Banda Aceh:

#### **Miscommunication of Duties and Responsibilities on *Diniyah* Teachers and School Teachers**

The achievement of program objectives is determined by the cooperation and harmony of program elements. In this study, the intended program element is the school as the manager of educational institutions and *diniyah* teachers programs. The results showed that of the three schools of research samples, two schools showed good collaboration between the school and *diniyah* teachers, whereas, in one school, there still needs better cooperation. Collaboration is needed to achieve the goals of the *diniyah* education program for several reasons. *First*, the school is the place owner and policyholder, so students will listen to the school manager better than the *diniyah* teacher, who only teaches once a week. *Second*, the intensity of meetings between school administrators and students has more frequent than between students and teachers of *diniyah*. *Third*, school managers are the owners of school policies, so they are more entitled to decide rewards and punishment for students who do not enter the *diniyah* education program.

#### **Lack of Teacher Resources about *Diniyah* Education Materials**

As mentioned earlier, the teachers of *diniyah* education can be classified into two kinds: the *dayah*'s (the traditional Islamic school) alumni teachers and the teacher from university education. Among the constraints of this program is the lack of qualified teacher resources. The intended

resource is the mastery of the *kitab kuning* material and the ability to use methods and media in learning. According to researchers, *dayah* alumni teachers tend to have weaknesses in using advanced learning methods and media to weaken the achievement of program objectives. It can be seen that students in schools are modern students who are accustomed to electronics such as laptops, smartphones, and multimedia, requiring interesting media and learning methods according to their age. While teacher from university education tends to have weaknesses in mastering the *kitab kuning* material such as *nahwu* and *sharaf*, it is feared that the material presented will be biased even with the latest media and methods. Therefore, in this case, it is necessary to have special training on mastering the *kitab kuning* material and training in the latest learning methods in order to make the program objectives are easier and faster to achieve.

### **The Weakness of Parent and Community Involvement**

The next problem is the need for more family and community involvement in supervising students outside the school environment. According to the researcher's interviews, several schools have had a good culture and even strongly support the achievement of *diniyah* programs, especially in students' *akhlak* guidance. However, when students return to their homes or communities, they do not feel a family or community culture applies the Islamic culture. Thus, the material for strengthening *akidah* and *akhlak* guidance is only applied by students in school. In comparison, the intensity of the presence of students in schools is only 8 hours a day, while the rest live in families and communities for more than 16 hours a day. Therefore, with the attention of parents, family, and community, the goal of the *diniyah* education program will be easier to achieve. Finally, students only consider *diniyah* education limited to school routines and formalities.

### **No Sustainability Policy in University**

The last problem is the absence of a policy about university sustainability programs. According to the researchers' interviews, several teachers considered the program's continuity as an important thing at the university level. There are the following considerations that why sustainability program at the universities level is considered important. First, maintaining the sustainability program, which is not interrupted only at the senior high school level. Second, increase students' interest during *the diniyah* program, especially if a *diniyah* graduation certificate is required when enrolling in university. Third, support the implementation of Islamic law in Aceh, especially in education. In accordance with the Law of the Government of Aceh, education is among the aspects of implementing Islamic law in Aceh.

Based on the problems in the implementation of *diniyah* education above, the following solutions can be implemented. First, the Miscommunication of Duties and Responsibilities of *Diniyah* teachers and school teachers can be resolved through discussions coordinated by the principal, as the highest manager in the school. Second, the lack of teacher resources on *Diniyah* Education materials can be solved by training in special teaching methods and media for *diniyah* teachers. Third, the weak involvement of parents and the community can be resolved by specifically inviting the school committee to convey the vision and mission of the *diniyah* program and the program's results that have been achieved so far. Socialization can also be done through leaflets and written circulars. Fourth, the sustainability of the program at the university level can be done through socialization carried out by the education department and culture as the stakeholder of all schools in Banda Aceh.

The main solution to this problem is to provide an understanding of the correct vision and mission of the *diniyah* education program (Calam & Qurnati, 2016). Each component in the school must understand the importance of the *diniyah* program to improve students' character. There needs to be a common vision for improving students' Islamic character, starting with a correct understanding of the program. Thus, each individual in the school can take on their respective roles in supporting the implementation of *diniyah* education to realize students with Islamic character in the future.

#### 4. CONCLUSION

*Diniyah* education in public secondary schools in Banda Aceh has achieved the stated goal of strengthening students' Islamic character. The Banda Aceh Government needs attention to increase cooperation between school managers and *diniyah* teachers so that it is not considered that the *diniyah* program only belongs to the *diniyah* teachers. Cooperation will increase work harmony, and the program's ultimate goal will be easily achieved. In building the Islamic character of students, especially in public secondary schools, the *Diniyah* Education program has implemented several learning strategies, including several learning components: an applicable Islamic curriculum, cooperative teaching methods, Islamic character habituation, and exemplary professionalism of teachers. In its implementation, the *diniyah* education program faces fluctuating dynamics: miscommunication of duties and responsibilities of *diniyah* teachers and schoolteachers, lack of teacher resources in *diniyah* education materials, weak involvement of parents and communities, and the absence of program sustainability policies in universities. These dynamics can be resolved by establishing binding regulations and policies from the government. The researcher strongly recommends that the *Diniyah* Education program be maintained and developed at the secondary school level and then continue its sustainability to the tertiary level to create a generation of Acehnese with Islamic character.

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