

## MANAGEMENT OF RELIGIOUS CHARACTER FORMATION OF STUDENTS AT MADRASAH TSANAWIYAH NEGERI 3 BANJARMASIN CITY

**Sarkati\***

UIN Antasari Banjarmasin, Indonesia

Email: [sarkati@uin-antasari.ac.id](mailto:sarkati@uin-antasari.ac.id)

**M. Fadilah**

UIN Antasari Banjarmasin, Indonesia

**Mahmudah**

UIN Antasari Banjarmasin, Indonesia

### ABSTRACT

The decline in adolescent moral values is a sign that character education has not gone as expected. Religious character education is very important. In order for the formation of religious character to be carried out optimally, a good management process is needed. This study aims to determine the management of the formation of religious character students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City and its supporting and inhibiting factors. This type field research with a qualitative approach. Data collection techniques with observation, interviews, and documentation. The results of the study show that the management of the formation of religious character students is carried out through: planning, setting goals based on the vision and mission and preparing program plans. Organizing, madrasahs headmaster divides tasks among the wakamad of student affairs, homeroom teachers and educators. Implementation, instilling religious aspects through application to learning, madrasah culture (exemplary, habituation, spontaneous), as well as self-development programs (memorization of juz 30 and selected surahs, applicable fiqh, Friday taqwa, tadarus, PHBI). Supervision is carried out continuously by giving advice, punishment and points. Supporting factors: a conducive madrasah environment, exemplary educators, and parental motivation. Inhibiting factors: bad habits of students, bad association, inadequate facilities, and influence of gadgets.

**Keyword:** Management, Religious Character, Students At Madrasah Tsanawiyah.

### INTRODUCTION

The law of the Republic of Indonesia Number 20 of 2003 article 3 concerning the National Education system explains that education functions to shape the character or character of the nation's life (UU RI No. 20 Tahun 2003). Character education cannot be taken lightly because the impact of character education is very influential and lasting for a person, especially children, in their future life. Therefore this character education must be implemented as well as possible, whether through elementary, secondary, to tertiary education (Alex Agboola & Kaun Chen Tsai, 2012).

But in fact character education at this time has not fully run as expected. This can be seen directly from the many cases of decline in moral values and morals of the

nation's next generation. Despicable behaviors such as promiscuity have started to be considered as commonplace among teenagers at this time, although there are still teenagers who take care of themselves and stay on the path of religion. However, there are no more teenagers who hold on to it than those who commit despicable acts (Diah Ningrum, 2015).

Seeing this, good character education is needed, especially those that are religious or spiritual. This religious character education is very useful if it is developed in students so that students' speech, thoughts, and behavior are strived to remain based on religious foundations. Islam emphasizes that as much as possible, religious values have been accustomed to since the child was born, so that the child can have a religious character (Lyna Dwi Mutya Syaroh & Zeni Murtafiati Mizani, 2020).

Madrasah as educational institutions are a place for implementing religious character education by teaching commendable qualities, instilling good behavior and morals in students based on Islam. Madrasah Tsanawiyah Negeri 3 Banjarmasin City quite prioritizes the cultivation of religious aspects. Religious values are instilled through the madrasah religious program. In addition, when they are in the madrasah environment, students are always familiar with religious activities such as congregational prayers, tadarus and other good habits. The application of good religious character education is of course inseparable from the management process in it. Management that is carried out properly and regularly will automatically produce good output as well as in the process of forming this religious character. As stated by Terry in Suhadi Winoto regarding the four functions of management namely planning, organizing, actuating, and controlling. The four management functions must be implemented as well as possible so that the desired goals can be achieved effectively and efficiently (Suhadi Winoto, 2020). This research was conducted to determine the management of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City and its supporting and inhibiting factors.

According to George R. Terry and Laslie W. Rue in Lukman Hakim and Mukhtar management is a process that involves a group of people towards organizational goals or real goals (Lukman Hakim, 2018). Arikunto explained that "educational management is a series of all activities that point to the collaborative effort of two or more people to achieve predetermined educational goals" (Suhadi Winoto, 2020). Based on this explanation, it can be concluded that education management is a management process within the scope of education starting from planning, organizing, implementing to the process of directing and supervising by utilizing the components therein in order to achieve educational goals effectively and efficiently. The application of management in the world of education has several functions which include the functions of planning, organizing, implementing and supervising/controlling.

Character education is an effort made by an educator to influence the attitudes and behavior of students for the better. Educators assist in the process of forming the character of students which includes the exemplary nature of the educator, how the

delivery is carried out and matters related to the educational process (Zubaedi, 2011). Religious character is the behavior of someone who is obedient in carrying out the teachings of the religion he adheres to. Religious values contained in religious characters such as piety to Allah SWT, practicing obligatory and sunnah worship, respecting parents and educators, maintaining kinship ties and so on (Annur, Rido Kurnianto & Rohmadi, 2018).

Religious values must be instilled in humans to form commendable character. The following are some aspects of Islamic religion, namely:

- The aspect of faith, is an aspect related to a servant's belief in Allah, Prophets and Messengers, angels, and in His power.
- Aspects of Islam, namely aspects relating to the intensity of a human being in carrying out worship.
- Aspects of ihsan, are aspects related to the feeling of the existence of Allah by carrying out what is ordered and avoiding all His prohibitions.
- Aspects of knowledge, is related to one's reason or knowledge of Islamic teachings. For example, studying the Koran, studying books, hadiths, and so on.
- Aspects of charity, namely aspects relating to behavior in everyday life. For example, like helping, polite, friendly, doing positive things and so on (Abdul Majid & Dian Andayani, 2011).

Rasulullah saw. In shaping the character and morals of mankind, several methods are used, namely a) the exemplary method, b) the habituation method, c) the advice method, d) the story method, e) the parable method, and f) the reward and punishment method (Miftahul Jannah, 2019).

The formation of religious character in its implementation, of course, there are influencing factors, namely:

- Biological/innate and traits that have existed since humans were born. This factor comes from the individual's own genes (Amalia Muthia Khansa, 2020).
- Family Parenting, is a way of serving parents to a child which includes meeting physical, psychological, and social needs so that children can grow and develop in tandem with their surroundings.
- Educators, is a good example for students who must have high integrity.
- Surrounding Environment, students who live in an environment that is less controlled will certainly hinder their growth and development, especially in aspects of personality/character formation and vice versa.
- Social Media, increasingly powerful technological developments will certainly have an impact on humans, whether it's a positive or negative impact.
- Infrastructure
- Facilities, is one of the most important aspects in implementing quality education (Lyna Dwi Mutya Syaroh & Zeni Murtafiati Mizani, 2020).

Management of religious character education is a business process of forming the character of students based on divine values or religious teachings by carrying out management functions in it. As previously explained, management has several functions in which the function is the process of running activities to achieve the goals set. These functions include planning, organizing, implementing and controlling functions.

- Planning for character formation refers to the vision of character education that has been set by the school to serve as a reference in its implementation. The school's mission is no less important, a practical emotional elaboration whose indications can be verified, measured and evaluated continuously. This vision and mission must be included in an educational plan and plan for the formation of the character of students (Bambang Samsul Arifin & Rusdiana, 2019). Planning for the formation of religious character is also carried out by designing a program that has most of the components that can form a quality religious character (Khusnul Khotimah, 2016).
- Organizing is the process of dividing and arranging work assignments, responsibilities and authorities in an activity carried out in order to create a good work system to achieve goals. The organizing process includes dividing work tasks, dividing activities according to authority and responsibility, grouping work according to type, coordinating individual and group work, and managing work communication between members (Suhadi Winoto, 2020).
- The implementation of the formation of religious character for students can be done in several ways. Some of the things that can be done are as follows:
  - 1) Applying it to learning activities, this activity is not applied to specific subjects, but is applied through learning activities that are already in school (Zubaedi, 2011).
  - 2) Implementing it into the madrasa culture, includes a) Exemplary, which is carried out by principals, educators and other education staff by setting an example to students through good activities or behavior, so that they can become role models for students. b) Habituation, according to Lickona, when carrying out character education in order to create positive habits at school (Aynur Pala, 2011). c) Spontaneous Activities, is an action that is carried out at that time (Dakir, 2019).
  - 3) Implemented into a self-development program, this activity aims to broaden knowledge, increase skills, potential, talents, and interests. Self-development activities are expected to instill religious values and social norms so that they can form students with character (Khusnul Khotimah, 2016).

Supervision is the process of monitoring all activities carried out in an organization on an ongoing basis in order to find out the implementation of the

educational planning that has been carried out (Bambang Samsul Arifin & Rusdiana, 2019). Supervision is also often associated with evaluation, evaluation in the formation of religious character is an assessment activity carried out by educators to find out how far the success of religious character exists in students by paying attention, responding, assessing, and organizing (Khusnul Khotimah, 2016). This evaluation stage also carried out a program assessment for continuous improvement that was designed and implemented to determine the character that existed in the students as an indicator that the implementation process was successful as expected (Dakir, 2019). The methods used in the assessment can be in the form of direct observation, interviews, and examining data or supporting documents regarding the implementation of religious character formation (Kemendikbud RI, 2018).

## **RESEARCH METHOD**

### **Types and Research Approaches**

This type of research is field research, which is done by looking directly at the scene of the incident to dig up the data and information you want to get. The approach used in this study is a qualitative approach. "A qualitative approach is a research method that can be used to explore and understand the meaning that comes from social or humanitarian problems" (Farida Nugrahani, 2014). This qualitative research focuses more on notes or descriptions in the form of clear, complete, and analyzed sentences with the aim of being able to describe the situation in accordance with the facts that exist to assist the process of presenting data. Qualitative research is an exploration to explain the social phenomena that occur so that one can know and understand the circumstances around them (Haradhan Kumar Mohajan, 2018).

### **Research sites**

This research was conducted at Madrasah Tsanawiyah Negeri 3 Banjarmasin City where this madrasa has 2 locations, the first location is located at Jalan Bhakti RT. 32 No. 04, Pemurus Dalam Village, South Banjarmasin District, Banjarmasin City. The second location is Jalan Mahligai, Kertak Hanyar District, Banjar Regency.

### **Research Subjects and Objects**

Data is a fact obtained from an event (Adhi Kusumastuti & ahmad Mustamil Khoiron, 2019). The research subjects who will be used as respondents in this study are the head of the madrasah and the deputy head of student affairs, for informants are homeroom teachers, educators and students of Madrasah Tsanawiyah Negeri 3 Banjarmasin City. The object of this study is the management of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City (Farida Nugrahani, 2016).

### **Data collection technique**

- Observation, the observation activities that the researchers carried out were by observing and recording the state of management for the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City.
- Interviews, is a tool used in qualitative research to prove the information obtained (Pupu Saeful Rahmat, 2009). Interviews conducted by researchers by asking questions according to the interview guidelines that have been made to respondents and informants regarding the management of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City. So that from the results of the interview researchers can obtain a true data.
- Documentation, this documentation technique is used to obtain supporting documents in collecting data regarding the management of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City.

### **Data analysis technique**

Data analysis in a study is carried out by summarizing a set of data obtained and presenting it as research results (Beverly Hancock, Elizabeth Ockleford, & Kate Windrige). The process of data analysis in this study certainly requires a technique to make it easier to get accurate data results. Therefore researchers use data analysis techniques as follows:

- Data reduction, is an analysis that is used to clarify, classify, remove inappropriate things, and divide data so that conclusions can be drawn and verified later. This data reduction process is carried out by researchers continuously throughout the research.
- Data Presentation, all data obtained and support in the process of making final conclusions is collected in the form of data presentation. Presentation of data can be presented through brief or descriptive descriptions, tables or graphs, or other things. Through the presentation of this data, the data will be presented clearly so that it will be easier to understand. The presentation of data in this study is presented in the form of a description.
- Data Verification, data verification is an activity of interpreting the conclusions or results of data analysis and interpretation. The conclusions obtained must be verified during the research so that later they can be accounted for and the validity of the data is guaranteed (Farida Nugrahani, 2014).

### **Data Validation and Validation Techniques**

The technique of checking the validity of the data used in this study is the triangulation technique. Triangulation is a technique for checking the validity of data that utilizes other information, whether this information is used for checking purposes

or only as a comparison. This means that in this study the triangulation technique was used by the researcher to examine the findings by comparing them with various sources, methods or theories that the researcher had obtained (Farida Nugrahani, 2014).

## **RESULTS AND DISCUSSIONS**

### **Management of Religious Character Formation of Students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City**

#### **Planning**

Planning is the most important part that must be done before carrying out an implementation action (Bambang Samsul Arifin, & Rusdiana, 2019). Planning for the formation of religious character is based on the vision of character formation in the madrasah. This vision or goal will later become a reference for any work, programming, and methods or approaches implemented in forming the religious character of students (Bambang Samsul Arifin & Rusdiana, 2014).

In line with this theory, as can be seen from the results of the interview data, in the planning process, Madrasah Tsanawiyah Negeri 3 Banjarmasin City aims to make and give birth to students with character in the religious aspect so that later when students graduate from this madrasa, they will already have qualified character and knowledge. especially in the religious aspect. This goal was made based on the vision and mission of the madrasa itself, namely achieving a superior madrasa in science and charity based on imtaq and science and technology, where one of its missions is to improve the quality of worship and the religious atmosphere of the madrasah.

Planning for the formation of religious character is carried out by compiling several programs that contain relevant aspects so that they can achieve the goals that have been determined optimally (Khusnul Khotimah, 2016). The religious aspects that have Islamic values include aspects of faith, Islam, charity of knowledge and charity (Abdul Majid, & Dian Andayani, 2011). Some of the program designs that have been compiled in the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City are in the form of memorizing juz 30 and selected surahs, applicable fiqh, Friday taqwa, congregational prayers, tadarus al-Quran and commemoration of Islamic holidays, which From some of these programs, researchers can understand that each has its own values and religious aspects.

#### **Organizing**

Organizing is the activity of dividing or grouping and compiling the tasks, functions, authorities and responsibilities for the implementation of the components responsible for carrying out the activities that have been previously determined (Suhadi Winoto, 2020). Based on this theory, this is in line with the data obtained by the researcher from the interview data that has been described previously that in order to realize the formation of the religious character of students at Madrasah

Tsanawiyah Negeri 3 Banjarmasin City, the organizing process involves several parties to be given assignments and their respective functions. The madrasah head as a leader divides duties and responsibilities to the student wakamad as the person in charge or coordinator of all programs that have been prepared previously. Furthermore, the homeroom teacher and all educators are also given responsibility for fostering and supervising and setting a good example for students in the process of forming religious character.

## **Implementation**

Execution is an action in implementing all the plans that have been prepared previously in order to achieve the expected goals. Implementation in shaping the religious character of students can be done through several strategies such as integrating into learning, madrasa culture, and into self-development programs (Dakir, 2019). In line with the existing theory that the implementation of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City is as follows:

- Applying into learning

Based on the data that the researchers obtained, the implementation of religious character formation at Madrasah Tsanawiyah Negeri 3 Banjarmasin City was applied in learning activities. This application is carried out by instilling religious aspects such as faith, Islam, ihsan, knowledge and charity in all subjects, which of course educators also adjust to existing discussions or material. For example, such as teaching about commendable moral deeds both to God and to others. As for the methods used in coaching such as advice, habituation, giving examples and stories where the application adapts to the discussion material given to students.

- Applying it to the madrasa culture

### 1) Set an example

Based on the data from observations and interviews that have been stated previously that direct sampling is also carried out by educators. All educators and madrasa residents are encouraged to be as good as possible to set a good example for students. For example, in implementing programs such as congregational prayers, educators also participate in the congregational prayers. Then also like saying greetings, dressing politely and so on. The purpose of this exemplary is so that students can easily and accept the formation of the given religious character. This is in accordance with the theory discussed in the previous chapter that educators are role models for students to have high integrity, so students can imitate them (Novan Ardy Wiyani, 2019).

### 2) Make Habits

Habituation is an activity where doing something continuously so that it becomes a habit in a person. Habituation is one of the methods used by the Prophet Muhammad in fostering people (Miftahul Jannah, 2019). Habituation is carried out



with the aim of supporting the inculcation of character values, especially in the religious aspects that have been given during learning (Aynur Pala, 2011). Madrasah Tsanawiyah Negeri 3 Banjarmasin City also implements habituation activities so that religious values can be embedded in students' daily lives. Based on the findings of the researchers, the habits that are applied in forming the religious character of students are in the form of tadarus al-Qur'an every morning, reading prayers before and after learning, praying in congregation, wearing polite clothes, reading asmaul husna, and getting used to keeping the word spoken. -a reprehensible word. The existence of this habituation will foster the religious character of students, especially in the aspects of ihsan, knowledge and charity.

### 3) Spontaneous Activities

Spontaneous activities are actions that are carried out at that moment. This action is carried out when students see that there is a behavior that is not good for students, then they are required to take advice or directives at that time (Dakir, 2019). In line with this theory, according to the data the researchers found that when educators find students who commit violations, action will be taken in the form of reprimands and also sanction points which are recorded in each student's pocket book. This is done so that students are not used to making mistakes so that the formation of religious character can still run well.

- Implement into a self-development program

Based on the interviews that the researchers conducted, it can be obtained data that the implementation of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City is also implemented into self-development programs, including:

#### 1) Memorizing Juz 30 and Selected Surahs

This program is aimed at all students, in which students are required to memorize all the surahs in juz 30 as well as selected surahs within a period of 3 years. Memorizing surahs is carried out in stages so that students do not feel burdened in carrying out the program. This stage is carried out by dividing the memorization of surahs in which 15 surahs for class VII are given memorization which are classified as short surahs, namely surahs Ad-Dhuha, Al-Insyirah, At-Tin, Al-'Alaq, Al-Qadr, Al-Bayyinah, Al -Zalزالah, Al-Adiyat, Al-Qariah, At-Takatsur, Al-Ashr, Al-Humazah, Al-Fil, Al-Quraisy, Al-Maun and the selected surah, namely surah Yasin. Whereas for class VIII, they are given more memorization of surahs An-Naba, An-Nazi'at, Abasa, At-Takwir, Al-Infithar, Al-Muthaffin, Al-Insyiqaq and selected surahs, namely surahs Al-Waqiah and Al-Mulk. Class IX is given memorization of surahs Al-Buruj, At-Thariq, Al-A'la, Al-Ghasyiyah, Al-Fajr, Al-Balad, As-Syams, Al-Lail and selected surahs As-Sajadah and Ar-Rahman. As for how to deposit memorization, it is done during breaks or the time agreed with the homeroom teacher. Memorizing juz 30 is also one of the requirements for students when they want to take semester exams. This program aims to foster religious character, especially in the knowledge and charity aspects of students.

## 2) Applicative jurisprudence

This program includes character building concerning matters related to the science of worship such as procedures for prayer (fardhu and sunnah), purification, fasting, selected prayers and so on. This activity focuses more on the formation of the religious character of students in the aspects of Islam, ihsan and faith. In practice, each student gets an applicable fiqh book which contains scientific material that students must memorize and master within a period of three years. Memorization and mastery of the material will later be handed over to the homeroom teacher in order to shape the character of students who have religious knowledge so that they hope it can be useful for their daily lives.

## 3) Taqwa Friday

This program is held every two weeks on Friday morning which is filled with various series of events including congregational dhuha prayers, reading the Yasin surah and speeches or tausyiah from students and educators and closing with a joint prayer. This activity was carried out in the madrasa field and was attended by all students as well as educators and madrasa employees. From these activities it is hoped that the religious aspects that are raised are aspects related to faith, Islam and charity in students.

## 4) Tadarus Al-Qur'an

This tadarus program is carried out every morning 15 minutes before the lesson starts. All students are required to read the Al-Quran in their respective classes. The aspects that are instilled in this activity are aspects of science and charity, because this activity aims to familiarize students in reading the Al-Quran.

## 5) Commemoration of Islamic Holidays (PHBI)

This activity is carried out following or adjusting to the schedule or calendar of the religious holidays being commemorated. The holidays that are commemorated include the commemoration of the Prophet Muhammad's birthday, Isra' Mi'raj, Islamic New Year, and other Islamic holidays. This activity will foster religious character in the aspect of faith in Allah, His Prophet and Messenger as well as the aspect of practicing positive activities.

Based on the findings of these researchers, it can be seen that the implementation of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City has been carried out quite well and in a structured manner. It can be seen that the application of these activities or programs is based on religious aspects in the formation of the religious character of students. In addition, the implementation is fairly strict with the aim that it can run as well as possible. In fact, especially in rote-based programs, it is made one of the requirements for students to take the exam.

## **Supervision**

Supervision is carried out through monitoring activities on the ongoing implementation of the program for the formation of the religious character of students. Supervision is carried out to determine the suitability of the implementation of activities from the planning that has been done before. Supervision is also often associated with evaluation. Evaluation is a continuous process of monitoring and evaluating to ensure the implementation of educational planning (Bambang Samsul Arifin & Rusdiana, 2019).

Based on the data the researcher obtained, the supervision activities carried out in the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City were carried out continuously both during learning hours and outside of learning hours. Supervision is carried out by the head of the madrasah, the wakamad of student affairs, the homeroom teacher and also the educators. Supervision is carried out by monitoring directly, while the form is in the form of giving advice, punishment and giving grades or points. To make it easier in the supervision or assessment process, each student is given a pocket book and memorization deposit sheet which will later be used by the homeroom teacher or educator to record the results of memorizing deposits or points earned, both violation points and achievement points. In addition to direct supervision, evaluation meetings are also held with the principal, homeroom teacher and educators which are held once a month. This is done with the aim of being able to find out the development of students regarding the implementation of religious character building activities whether they have gone according to what is expected.

## **Supporting and Inhibiting Factors in the Management of the Formation of the Religious Character of Students**

Based on the results of the data that the researchers obtained and described earlier, the researcher can analyze several factors that influence the management process of forming the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City. Among the influential factors there are those that are supportive and inhibiting.

- Supporting factors
  - 1) Conducive madrasah environment

Madrasahs can establish communication as much as possible on all policies and activities carried out to elements of the environment of parents and the surrounding community so that the madrasah environment remains safe and conducive. Madrasah Tsanawiyah Negeri 3 Banjarmasin City is in an environment that can be said to be quite supportive in all programs or activities carried out. Based on the results of the data collection conducted, the researchers know that the community and parents fully support madrasah programs, especially in shaping the religious

character of students. In fact, these programs have become the main attraction for the community to send their children to Madrasah Tsanawiyah Negeri 3 Banjarmasin City.

## 2) Motivation and example from educators

An educator in the process of forming the character of students has an important role. Educators are assigned to be a good role model for their students in their activities, both directly and indirectly will be a reflection for their students (Rasmuin & Saidatul Ilmi, 2021). Based on the findings obtained, educators at Madrasah Tsanawiyah Negeri 3 Banjarmasin fully support the course of the process of forming the religious character of students. This is evidenced by the behavior carried out by educators when giving examples to their students in doing good, for example, praying in congregation, greeting, dressing modestly and so on. Educators not only instruct students, but also accompanied by motivation and giving examples so that students can imitate them.

## 3) Advice and motivation from parents

The role of parents in educating their children in the family environment is very necessary. This is due to the condition of educators who do not allow them to monitor the behavior of students while at home (Rasmuin & Saidatul Ilmi, 2021). In line with this theory, the findings of the researchers explain that parents are also one of the supporting factors in the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City. Parents who constantly remind and encourage students can make them even more active in carrying out the religious character building program carried out by madrasah.

- Obstacle factor

### 1) Bad habits of students

Everyone certainly has different habits or innate behavior. Innate behavior is a character that naturally belongs to students from birth (Lyna Dwi Mutya Syaroh & Zeni Murtafiati Mizani, 2020). The behavior of students is also influenced by what habits they do. Based on the data obtained, one of the educators at Madrasah Tsanawiyah Negeri 3 Banjarmasin City said that the student's behavior stems from the habits of what he does. Some students often procrastinate in memorizing and depositing their memorization which, if left unchecked, will become a bad habit in them. If so then it will be a little difficult to change it.

### 2) The association of students is not good

A student, especially at a young age, is very vulnerable to the bad influences around him. Therefore, an unfavorable social environment can result in students also falling into this. This association is one of the factors that hinders the formation of religious character in Madrasah Tsaawiyah Negeri 3 Banjarmasin City. Students are sometimes influenced by the bad habits of their friends so that they also participate in behaviors or actions that should be avoided.

### 3) Inadequate facilities

Facilities or infrastructure is one important aspect in carrying out education (Lyna Dwi Mutya Syaroh & Zeni Murtafiati Mizani, 2020). The mushala or place of worship at Madrasah Tsanawiyah Negeri 3 Banjarmasin City is still inadequate in accommodating the large number of students. So this is quite an obstacle in carrying out several religious character building programs there. For example, when praying in congregation, students must do it alternately.

#### 4) The influence of gadgets

The rise of technological developments at this time if it is negligent in its use it will have a bad influence. In the process of forming the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin, researchers obtained data that students usually do not remember the time when using gadgets and online games so that their obligations in carrying out the madrasah religious character formation program become neglected.

## **CONCLUSION**

Based on the results of the research that the researchers have done, with that the researchers can draw overall conclusions regarding the management process of forming the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City as follows, Management of the formation of the religious character of students at Madrasah Tsanawiyah Negeri 3 Banjarmasin City is carried out through four management functions, namely:

Planning, is carried out by determining the purpose of forming the religious character of students related to the vision and mission of Madrasah Tsanawiyah Negeri 3 Banjarmasin City, namely to make and give birth to students with character in the religious aspect so that later when students graduate from this madrasa they will already have qualified character and knowledge. especially on Islamic religious values. In addition, a program plan for the formation of the religious character of students is also carried out which contains religious aspects.

Organizing, the head of the madrasa divides duties and responsibilities to the wakamad of student affairs as the person in charge of the program, the homeroom teacher and educators are assigned to carry out guidance and supervision of the course of forming the religious character of students.

Implementation, carried out by applying religious aspects (faith, Islam, ihsan, science and charity) through the implementation of religious character formation, namely: 1) applying it to learning 2) applying it to the culture of the madrasa which includes giving exemplary, habituation, and spontaneous activities to students , 3) applying it to madrasah self-development programs such as: memorizing juz 30 and selected surahs, applicable fiqh, Friday taqwa, tadarus al-Quran and PHBI.

Supervision is carried out continuously by the head of the madrasah, the vice president of student affairs, the homeroom teacher, and the educators directly. The

form of supervision is in the form of giving advice, punishment and giving grades or points by using students' pocket books.

Supporting factors, namely a conducive school environment, motivation and example from educators, as well as advice and motivation from parents. While the inhibiting factors are the bad habits of students, the association of students who are not good, inadequate facilities, and the influence of gadgets.

## REFERENCES

- Annur, Rido Kurnianto, & Rohmadi, "Penerapan Karakter Religius pada Peserta Didik di MTs Muhammadiyah 3 Yanggong Ponorogo", *Jurnal Tarbawi*, Vol. 02, No. 02, (2018).
- Arifin, Bambang Samsul dan Rusdiana. *Manajemen Pendidikan Karakter*. Jawa Barat: CV Pustaka Media, 2019.
- Dakir. *Manajemen Pendidikan Karakter; Konsep dan Implementasinya di Sekolah dan Madrasah*. Yogyakarta: K-Media, 2019.
- Hakim, Lukman & Mukhtar. *Dasar-dasar Manajemen Pendidikan*. Jambi: Timur Laut Aksara, 2018.
- Hancock, Beverley. Elizabeth Ockleford. & Kate Windrige. *An Introduction to Qualitative Research, The NIHR RDS for the East Midlands*.
- Jannah, Miftahul. "Metode dan Strategi Pembentukan Karakter Religius yang Diterapkan di SDTQ-T An Najah Pondok Pesantren Cindai Alus Martapura", *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* Vol. 4, No. 1, (2019).
- Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Konsep dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama*, (Jakarta: Pusat Analisis dan Sinkronisasi Kebijakan, 2018)
- Khansa, Amalia Muthia. Ita Utami, & Elfrida Devianti. "Analisis Pembentukan Karakter Siswa di SDN Tanggerang 1". *Fondatia: Jurnal Pendidikan Dasar*. Vol. 4. No. 1, (2020).
- Khotimah, Khusnul. "Model Manajemen Pendidikan Karakter Religius di SDIT Qurrota A'yun Ponorogo". *Jurnal Muslim Heritage*. Vol. 1. No. 2, (2016).
- Kusumastuti, Adhi dan Ahmad Mustamil Khoiron. *Metode Penelitian Kualitatif*. Semarang: Lembaga Pendidikan Sukarno, 2019.
- Majid, Abdul dan Dian Andayani. *Pendidikan Karakter Perspektif Islam*. Bandung: Remaja Rosdakarya, 2011.
- Mohajan, Haradhan Kumar. "Qualitative Research Methodology in Social Science and Related Subject", *Jurnal of Economic Development, Environment and People*, Vol. 7, Issue 01, (2018).
- Ningrum, Diah. "Kemerostan Moral di Kalangan Remaja: Sebuah Penelitian Mengenai Parenting Styles dan Pengajaran Adab". *UNISIA*, Vol. XXXII, No. 82, (2015).
- Nugrahani, Farida. *Metode Penelitian Kualitatif dalam Penelitian Pendidikan Bahasa*. Solo: Cakra Books, 2014.
- Pala, Aynur. "The Need for Character Education", *International Journal of Social Science and Humanity Studies*, Vol. 3, No. 2, (2011).
- Rasmuin & Saidatul Ilmi. "Strategi Implementasi Pendidikan Karakter di Masa Pandemi Covid-19: Studi Kasus di MAN 2 Banyuwangi". *Indonesian Journal of Islamic Education Studies (IJIES)*, Vol. 4. No. 1, (2021).

- Rahmat, Pupu Saeful. "Penelitian Kualitatif". *Equilibrium*. Vol. 5. No. 9, (2009).
- Syaroh, Lyna Dwi Mutya & Z eni Murtafiati Mizani. "Membentuk Karakter Religius dengan Pembiasaan Perilaku Religi di Sekolah: Studi di SMA Negeri 3 Ponorogo", *Indonesian Journal of Islamic Education Studies (IJIES)* Vol. 3, No. 1, (2020).
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.
- Winoto, Suhadi. *Dasar-dasar Manajemen Pendidikan*. Yogyakarta: CV. Bildung Nusantara, 2020.
- Wiyani, Novan Ardy. *Pengembangan Profesi Keguruan: Pada Era Revolusi Industri 4.0*. Yogyakarta : GAVA MEDIA, 2019.
- Zubaedi. *Desain Pendidikan Karakter (Konsepsi dan Aplikasinya dalam Lembaga Pendidikan)*. Jakarta: Kencana Prenada Media Grup, 2011.