



The Role and Management of Ma'had Al-Jami'ah in Constructing Religious Character Values in PTKIN

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Abstract: This research is motivated by the movement to spread extreme ideology increasingly facilitated by the existence of new media as a tool to inform, propagandize, and spread radical ideas. To overcome this, efforts to voice a moderate way of religion (religious character) are needed. The implementation of a system to fortify students from extremist Islamic groups is done through the implementation of *ma'had*. This study aims to determine, analyze the characteristics, and construct the formation of religious character in students at PTKIN throughout Indonesia. Applying qualitative research method, the data were collected from the field based on observations and interviews and library data deriving from books, scientific articles (journals), research reports, etc. Data analysis techniques include data condensation, data presentation, and conclusion drawing. The findings of this study indicate that the characteristics of religious character in *Ma'had Al-Jami'ah* PTKIN throughout Indonesia can be identified by looking at intact faith, diligently performing worship, and having noble character. The role of *Ma'had Al-Jami'ah* in constructing religious character values in students at PTKIN throughout Indonesia is very strategic. This research contributes to PTKIN in Indonesia in accepting and graduating a very large number of students. The process of forming religious characters in students at PTKIN throughout Indonesia can be said to run simultaneously, namely through *ta'lim* activities, moderate insights, habituation of *ubudiyah*, and enactment of rules because *ma'had* has designed various religious activities in it in an integrated and continuous manner, aka becoming a daily routine.

Abstrak: Penelitian ini dilatarbelakangi gerakan penyebaran ideologi ekstrim ini semakin dipermudah dengan adanya media baru sebagai alat untuk menginformasikan, mempropaganda, dan menyebarkan paham-paham radikal. Untuk menanggulangi hal tersebut upaya-upaya menyuarkan cara beragama yang moderat (karakter religius). Penerapan sistem untuk membentengi mahasiswa dari paham kelompok Islam ekstrimis melalui penerapan *ma'had*. Penelitian ini bertujuan untuk mengetahui dan menganalisis karakteristik serta mengkonstruksi pembentukan karakter religius pada Mahasiswa di PTKIN se-Indonesia. Metode yang digunakan dalam penelitian ini adalah metode penelitian kualitatif. Sumber data dalam penelitian ini dibagi menjadi dua yaitu data lapangan dari hasil observasi dan wawancara dan data kepustakaan seperti buku, artikel ilmiah (jurnal), laporan penelitian, dan sebagainya yang berkaitan dengan topik yang diteliti. Teknik analisis data yang digunakan

dalam penelitian ini yaitu kondensasi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian ini menunjukkan bahwa karakteristik karakter religius pada Ma'had Al-Jami'ah PTKIN se-Indonesia dapat diidentifikasi dengan melihat keimanan yang utuh, tekun melaksanakan ibadah, dan memiliki akhlak mulia. Peran Ma'had Al-Jami'ah dalam mengkonstruksi nilai karakter religius pada mahasiswa di PTKIN se-Indonesia sangatlah strategis. Penelitian ini berkontribusi pada PTKIN di Indonesia dalam menerima dan meluluskan mahasiswa dengan jumlah yang sangat banyak. Proses pembentukan karakter religius pada mahasiswa di PTKIN se-Indonesia bisa dikatakan bisa berjalan secara bersamaan, yaitu melalui kegiatan ta'lim, wawasan moderat, pembiasaan ubudiyah, dan pemberlakuan aturan karena ma'had telah mendesain berbagai aktifitas keagamaan di dalamnya secara terintegrasi dan terus menerus alias menjadi rutinitas sehari-hari.

Keywords : *Ma'had Al-Jami'ah*, Values of Religious Character, Students, PTKIN, Indonesia

INTRODUCTION

The formation of student characters interesting to observe occurs in the State Islamic Higher Education (PTKIN) in Indonesia. A number of PTKIN in Indonesia have implemented the *ma'had* system for students (Asa'ari et al., 2022). On the one hand, the programs set by *ma'had* certainly add to the responsibility of students. In addition to having to carry out and do lecture assignments, students must also be able to allocate time, thoughts and energy to attend *ma'had* programs. However, the policy of implementing the *ma'had* system for students certainly has a strong foundation in order to shape the characters of students, especially religious characters. Religious characters will make everyone always do good and as much as possible do not do deviant acts. This is because every religion teaches goodness and gives directions to a safe path. If religious values have been internalized in a person, then he will become a person with a noble personality. Referring to the religious character formulated by the Ministry of National Education, there are three indicators, namely obedient attitudes and behavior in carrying out the teachings of their religion, tolerance for the implementation of worship of other religions, and living in harmony with adherents of other religions. Character education in a religious institution like *pesantren* today has begun to be

implemented due to the awareness of various circles of society (Ilahi et al., 2022). Religious character is a person's natural personality that is formed from the internalization of various policies based on religious teachings. There are five aspects in the religious dimension, namely: 1) The belief dimension determines the extent to which a person accepts his religious dogmas; 2) The practical dimension shows the extent to which a person carries out religious ritual obligations; 3) The dimension of appreciation determines the extent of experience and feeling as a religious person; 4) The knowledge dimension shows the depth of one's understanding and knowledge of religious teachings; 5) The behavioral dimension measures a person's behavior in social life on the basis of religious motivation (Ahsanulhaq, 2019, p. 24).

The determination of *ma'had* is also related to the formation of graduate competencies as a follow-up to the implementation of the KKNI and SNPT-based curriculum. The characteristics of PTKIN graduates must have competence in the field of religion such as having the ability to read and write the Koran well, understand and be able to practice worship and have good morals. It is not surprising that in recent years many PTKIN have raised *Ma'had Al-Jami'ah*, for example at UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, UIN Suska Riau, UIN Walisongo Semarang, and UIN

Purwokerto. UIN Maulana Malik Ibrahim Malang has even implemented student boarding schools long before the *Ma'had Al-Jami'ah* model was applied (Hafidah & Makruf, 2020, p. 1). The emergence of *ma'had* in Islamic universities or PTKIN is something that is very relevant to the spirit of education in the archipelago because Islam in Indonesia has always been synonymous with *pesantren* as a means of education and as a way of developing Islam. The *pesantren* education model played a major role in national education long before formal education in educational institutions was implemented in Indonesia. *Pesantren* is the oldest Islamic education that characterizes education in Indonesia (Nurjaman et al., 2021). Islamic boarding schools are local institutions that teach Islamic practices and beliefs (Yusuf et al., 2023). As far as growth and development goes, *pesantren* have made a major contribution to the struggle for independence as well as being the trigger for Islamic educational institutions in Indonesia (Oktari & Kosasih, 2019, p. 43).

There are five characters built in the Islamic boarding school, namely the spirit of sincerity, simplicity, *ukhuwah Islamiyah*, independence, and free spirit. Islamic boarding schools produce humans who master religious knowledge, able to continue the teachings of the Prophet Muhammad Saw. preserving the teachings of Islam. Of course this is very much in line with the goals of national education which seeks to increase piety to God Almighty, hone noble character and foster nationalism (Oktari & Kosasih, 2019, p. 44). In addition to the formation of good character, a correct understanding of religion is also a must. Teaching proper religious understanding becomes urgent and has the potency to stem the sense of radicalism in students. Schools also have to be selective in choosing teachers to prevent the spread of the understanding of radicalism to the student (Kustiawan et al., 2023). A high religious character without a correct, broad and deep understanding of religion can actually endanger oneself,

religion and the integrity of the nation. In this country, there have been many crimes committed in the name of the struggle to defend religion and God, the impact of which has harmed many people. Such actions are carried out by people who have extreme religious views, are less tolerant of other views and consider the views held to be the only correct ones. This is of course contrary to the ideals of Indonesian education where the Ministry of National Education has formulated a character that expects Indonesian people, besides having obedience in carrying out religious orders and teachings, also having a tolerant attitude and being able to live in harmony in religious pluralism, views, etc. (Putry, 2019, p. 45). Instilling awareness about the diversity of religions and their sects is something that society really needs today (Akhmadi, 2019, p. 46).

The application of the *ma'had* system can also fortify students from the understanding of extremist Islamic groups. This role is very significant considering that there have been many examples of cases that prove that students are one of the targets to be recruited into followers of extremists. This was mentioned in a speech delivered by Kyai Said Aqil Siradj at the 29th Anniversary of UNISNU Jepara. In that speech he conveyed that *tarbiyah* groups were very massive in entering universities in Indonesia to cadre radical groups with the book *mahalul fi thariq*. There are many splinter groups of radical Islam in Indonesia, including the Muslim Brotherhood which was disbanded in 1966. Then, *Jama'ah Takfir Wal Hijrah* which was founded by Sukri Ahmad Mustofa in 1969 who considers their group to be the only right one and other Islamic groups are infidels so it is lawful to be killed. In Indonesia this group has the name *Ansharut Daulah*. There are also *Mujahidin* groups whose targets are non-Muslims or places of immorality (Siradj, 2019).

Knowing this, the Muslim community needs to be careful in choosing religious figures or groups that are used as social

circles or environments to study religion. Nahdatul Ulama and Muhammadiyah organizations should be used as role models as mass organizations that hold the principle of moderation. Both spread non-violent religious teachings and recognize the Unitary State of the Republic of Indonesia, Pancasila, the 1945 Constitution and *Bhinneka Tunggal Ika* which is a manifestation of the Islamic moderation principle as well as *Islam rahmatan lil alamin* (Hamdi et al., 2019). Understanding of the concepts of religious moderation and religious plurality must be understood in-depth and then realized in the mental revolution movement to give birth to acts of mutual respect and tolerance in life amid diversity (Witro et al., 2020) and avoid extremism because the movement to spread extreme ideology is made easier by the existence of new media as a tool to inform, propagate, and spread radical ideas. To overcome this, efforts to promote a moderate way of religion have also begun to be intensified so that the media that is consumed by the public is not only filled with erroneous religious ideas. The difference between radical and moderate movements lies in the support for democratic values and principles, for example in terms of freedom of religion, legitimacy of pluralism, freedom of expression and others. Moderate groups tend to support while followers of radicalism reject it (Mufida & Mustolehudin, 2020, pp. 347–349). The prevention of radicalism and efforts to foster a moderate attitude are also a special concern of the government, especially through the policy of the Ministry of Religion in fostering religious life in Indonesia. One of these efforts is implemented through curricula implemented in educational institutions from elementary to tertiary levels (Rohman, 2021, p. 124). Thus, the boarding of students through the application of *ma'had* is like a form of support and embodies the government's policy.

Based on the formulation of the problem above, the objectives of this study are first, to identify the characteristics of religious characters in *Ma'had Al-Jami'ah* PTKIN

throughout Indonesia; second, to describe the role of *Ma'had Al-Jami'ah* in constructing religious character values in students at PTKIN throughout Indonesia; and third, to describe the process of forming religious character (introduction, understanding, application, repetition, acculturation, and internalization into character) in students at PTKIN throughout Indonesia.

METHOD

The method used in this research is a qualitative research method. The steps taken are by conducting a literature review and the results of previous research related to the formation of religious character through educational institutions, then looking for data by means of observation and interviews with all related parties. This method is used with the intention of revealing a holistic-contextual phenomenon (whole and as it is) by collecting natural data as a direct source with the researcher's own key instrument (Desrina, 2020, p. 42). This is in line with Creswell's opinion which states that qualitative research aims to understand human problems or social problems that provide a comprehensive picture and are presented in a narrative from information based on natural sources (Rahadi, 2020, p. 1).

The data sources in this study are divided into two, namely field data from observations and interviews and library data collected from books, scientific articles (journals), research reports, etc. related to the topic under study. Data collection in this study was carried out through observation, interviews, and FGD techniques. As reinforcement, data collection was also carried out through document studies. Collecting data from the literature is done by reading, studying and understanding the references that have been collected related to religious character education. Confirmation between techniques can be done in order to test the validity of the data. Meanwhile, field data collection was carried out by means of observation, interviews with *mudir*,

murabbi/murabbiah, musrif/musrifah, and mahasantri in the three *Ma'had Al-Jami'ah*.

The data analysis technique used in this research is descriptive-analytical method to explain or describe facts and information systematically, factually, and critically by applying data analysis technique by Miles et al. (2014), namely data condensation, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION

The focus of this research is: First, identifying thick the value of “religious character” is in *ma'had* at PTKIN throughout Indonesia. Second, describing the role of *ma'had* in shaping the value of “religious character” in students at PTKIN throughout Indonesia. Third: describing the process of forming religious characters in students at PTKIN throughout Indonesia, conducted in three *Ma'had Al-Jami'ah*, namely those at UIN Sultan Thaha Saifuddin Jambi, UIN Maulana Malik Ibrahim Malang and IAIN Palangkaraya. In terms of location, *Ma'had Al-Jami'ah* UIN Sultan Thaha Saifudin Jambi represented Sumatra, UIN Maulana Malik Ibrahim Malang represented Java and IAIN Palangka Raya represented Kalimantan. So that the results of this study are expected to describe *Ma'had Al-Jami'ah* in Indonesia

Characteristics of “Religious Character” in *Ma'had Al-Jami'ah* PTKIN throughout Indonesia

Education at *Ma'had Al-Jami'ah* PTKIN equips students not only with religious knowledge (reading and writing the Al-Qur'an, *fiqh* studies, interpretations) but also soft skills, for example foreign language skills which is very important for the younger generation to be able to take role in the international arena. For example, this was applied at *Ma'had* IAIN Palangka Raya. There, an Intensive English/ Arabic Course is held, which is linguistic development which is managed by the Department of Languages under the coordination of the linguistic field supervisor. Learning Arabic and English Learning time is done after the Fajr prayer which starts at 05.00 to 06.30.

Learning Arabic uses the standard book *al-arabiyah baina yadaik*, which includes three *maharah*, and *qawaid* (*kitabah, qiroah, istima', kalam*). Meanwhile, learning English uses handouts, podcasts, and a collection of materials that have been prepared by the tutors. The use of foreign languages is also applied to every announcement and information through the *mading*, the sound system at *Ma'had Al-Jami'ah*. Language development is also carried out by playing Arabic and English tapes at certain times through the information sound system in the dormitory. Judging from the learning method, *Ma'had Al-Jami'ah* IAIN Palangka Raya has also integrated the latest technology not only relying on classical methods in learning. On this side then education occupies a very important position to form a civilized human being. Education is a concrete and measurable process in improving and improving human resources in Indonesia. Technological sophistication is meaningless if it is not balanced with qualified human resources, both competently and morally (Shohib & Mahsun, 2021, p. 3).

Ma'had Al-Jami'ah UIN Sulthan Thaha Saifuddin conducts Arabic and English learning using the classical system based on the classification of grades and abilities based on the results of the placemen test conducted since the beginning of the admission of new students during the introductory period at the same time, at the beginning of the semester. The inculcation of religious character is also applied in the implementation of organized worship, for example congregational prayers and *khatmul Qur'an*. In terms of worship, the religious attitude of students can be seen from their initiative to actively participate in worship activities inside and outside educational institutions so that a categorization of whether the attitude of obedience to worship is entrenched, has developed, is starting to develop or requires guidance. Religious character can also be seen from the participation of students in celebrating religious holidays, greeting school members, loving every creature of God and others (Tim

Pusat Penilaian Pendidikan, 2019, p. 22). Other characteristics of a person who has a religious character can also be identified by looking at, first, having complete faith, namely having a strong faith and having good morals which are characterized by trustworthiness, sincerity, perseverance, discipline, gratitude, patience and fairness. Second, be diligent in carrying out worship diligently. This behavior further strengthens and confirms faith because faith without charity is useless. Worship is proof of a servant's faith in his Lord. Third, have noble character, namely that their actions are in accordance with the Qur'an and Sunnah. These three things are broadly contained in monotheism, worship, and morality. The three of them are a trilogy that is the basis of Islam, namely faith, Islam, ihsan (Setiawan, 2016, p. 69).

Thus, it can be concluded that those universities have taught religious characters through building an attitude or behavior that is obedient and obedient to the teachings of the religion it adheres to. Religious character taught also requires a tolerant attitude towards the beliefs and worship practices of other religions and living in harmony with other religious adherents. The religious character will realize a peaceful and serene life. Moreover, the condition of the Indonesian state and nation which is religious and cultural, religious character is something that must be internalised to all elements of society. This is the strong basis of the Ministry of Religious Affairs which oversees the PTKIN gave birth to the *Ma'had Al-Jami'ah* programme in its various universities

The Role of *Ma'had Al-Jami'ah* in Constructing the Value of "Religious Character" in Students at PTKIN throughout Indonesia

Ma'had Al-Jami'ah's role in constructing religious character values is very strategic for PTKIN students. This is in accordance with the speech of the Minister of Religious Affairs himself, Yaqut Cholil Qoumas at UIN Walisongo Semarang, which states that

the existence of *ma'had* is very strategic in shaping the character and personality of PTKIN students. This is in line with Ahmad Ismail's statement that *ma'had* is not only a religious science institution, but a place for religious character building as well as a place for the formation of national insight (Fazis, 2023).

Even the Director of the Directorate of Islamic Higher Education, Suyitno, hopes that *Ma'had Al-Jami'ah* will be able to educate new students so that they have literacy in Islamic religious sources and are able to carry out religious rituals correctly. Suyitno also said about the target of graduates from *Ma'had Al-Jami'ah*, namely students who come from Islamic-studies study programmes, it is mandatory for them to be *tafaquh fiddin* with the indicator that these students have the ability to read the yellow book as a standard reference material for making papers or preparing theses. While students who come from social sciences, the target indicator is to have the ability to read the Al-Qur'an and Hadith correctly and carry out worship activities. So the target of *Ma'had Al-Jami'ah* is to produce graduates who are able to read the Al-Qur'an properly and correctly, carry out daily worship correctly, and have noble behaviour (*akhlakul karimah*). So it can be said that the task of *Ma'had Al-Jami'ah* is to instil religious characters to its *mahasantri* or students. This is because every year PTKIN in Indonesia accepts and graduates a very large number of students. By forming religious character through *Ma'had Al-Jami'ah* it indicates that PTKIN contributes greatly to the nation and even the world in forming people with superior character. The formation of religious character is indeed suitable to be carried out through *ma'had* programs because character building cannot run effectively and optimally compared to only relying on learning on campus because on campus students are bound by the curriculum according to the majors taken. In other words, on campus, students are more focused on deepening the field being studied. Lecturers also do not have an intense

opportunity to control the religious character of students because they already have academic responsibilities such as preparing, delivering materials, conducting assessments, guiding students, research, community service and other academic matters. Therefore, the formation of religious character requires its own and special means, namely *Ma'had Al-Jami'ah* with its various programs that are structured and tightly controlled for students. *Ma'had Al-Jami'ah* IAIN Palangka Raya forms students with Islamic characters which are characterized by strong *aqidah*, true worship, strong morals, broad insight/ intellect, strong body, always trying to fight their passions, discipline in using time, have the ability to own/ independent business, be useful for others and love the homeland.

The *ma'had* program also adopted a *pesantren* learning method which is very typical of education in the archipelago. Mahsun and Shohib revealed that Islamic boarding schools not only function to transfer religious knowledge to their students but also educate students to live simply and have good morals. Character education in Islamic boarding schools is implanted indirectly and uses a hidden curriculum that is applied both inside and outside the classroom (Mahsun & Shohib, 2019). The curriculum is prepared according to the proposals of the students and gets direct guidance from the *pesantren* caregivers (Yunyanto et al., 2021). Achsin revealed that in the *pesantren* religious values were instilled in the students, among others in terms of *ubudiyah*, honesty, trustworthiness, sincerity, humility, discipline, caring, and exemplary through the *mujahadah* program (Achsin, 2020). The obstacles in carrying out this character education are the differences in the background of the students and the bad association of the students outside the Islamic boarding school (Wati, 2021).

Pesantren-style education also places a very strong emphasis on the formation of good morals or manners. There is a paradigm in Islamic boarding schools that before starting to study a person must first improve

his etiquette towards teachers, other people to the adab towards science itself, for example by taking care of books/sources of knowledge in noble ways. Education regarding this adab, apart from being studied through books, has become a habit for students who are also exemplified by caregivers and *asatidz* in Islamic boarding schools. Second, Islamic boarding schools instill a strong doctrine regarding the virtue and importance of studying so that students have high sincerity, enthusiasm, and sincerity in studying, carrying out the process as well as possible accompanied by straight intentions so that the knowledge gained becomes useful. *Ma'had Al-Jami'ah* UIN Sulthan Thaha Saifuddin conducts learning and character development that is sought at *ma'had* in the form of developing independence through student organization, discipline, life skills, and various branches of science.

Pesantren-style education also emphasizes *istiqamah* in learning. This is where patience follows the teacher's teachings for a long time. The attitude of *tawadhu* is also highly emphasized in *pesantren* education. In addition, the attitude of tolerance is also very formed because students must live together. *Mahasantri* must understand each other and suppress selfishness for the sake of peacefully living the life of the *pesantren*. Even though all students are Muslim, a sense of tolerance must still be fostered considering that everyone has a different character. If there is no mutual tolerance, there will certainly be many disputes among the students. Living together requires students to share *pesantren* facilities with each other. This often forces students to be patient. Living side by side with many friends also demands honesty. Dishonesty can be very detrimental to fellow students even *ma'had*. In essence, all religious characters can be well formed in *Ma'had Al-Jami'ah* as did *ma'had* of UIN Maulana Malik Ibrahim Malang to create a scientific-religious Islamic Higher Education institution, as well as a form of strengthening the formation of graduates who are

intellectual-religious. Because not a few of *ma'had*'s existence has been able to make a big contribution to this nation through its alumni in filling human development as a whole. Thus, the existence of *ma'had* in the Islamic Higher Education community is a necessity that will become an important pillar of the academic building.

The Process of Forming Religious Character (Introduction, Understanding, Application, Repetition, Cultivation, and Internalization into Character) in Students at PTKIN throughout Indonesia

In *Ma'had Al-Jami'ah* all stages of religious character formation starting from introduction, understanding, application, repetition, civilizing and internalization can be said to run simultaneously because *ma'had* has designed various religious activities in it in an integrated and continuous manner, aka become daily routine. Therefore, all stages of the formation of religious character return to the student's personality. This process is also related to the time spent by students in *ma'had*. *Mahasantri* who are just starting out in *ma'had* are usually still in the introduction stage. Over time with repeated habituation of religious characters, *mahasantri* can enter the next stage, etc. until they can internalize these habits into character within themselves. The key to the formation of character is not a moment of habituation because changing/improving the character requires a process that is not instant. Although the step-by-step achievement of each student depends on the individual student, here we will try to map the stages of character formation as seen from the program at *ma'had*.

The first stage is the introduction of religious characters implemented through *ta'lim* activities where students are provided or introduced to Islamic teachings that should be applied by Muslims. At *ma'had* of UIN Maulana Malik Ibrahim Malang, for example, there are daily *ta'lim afkar al-Islamiyah* activities. The introduction can also be done through orientation activities as carried out at *ma'had* of IAIN Palangka

Raya which is guided by the *musrif/musrifah*.

Then at the understanding stage, it is done through *ta'lim* as in the introduction stage. Building student understanding is built through the study of various books such as interpretation, *fiqh nisa'*, etc. At *Ma'had Al-Jami'ah* UIN Sulthan Thaha Saifuddin Jambi learning adopted from traditional and modern *pesantren* to strengthen *aqidah* by studying *turats*.

Pesantrenization is considered effective in forming a moderate personality. This is because the cultivation of values that form a moderate attitude can be done through habituation. These values include: 1) *Tawasuth* (middle way) (Mundzir et al., 2023), namely understanding and practicing religious beliefs that are not excessive nor do they reduce their teachings; 2) *Tawazun* (Dodego & Witro, 2020; Witro & Alamin, 2021), namely the balance of understanding and practicing religion, for example in the worldly and hereafter aspects, the balance of the use of propositions and reason and others; 3) *I'tidal* (fair) (Yanti & Witro, 2020), namely the attitude of carrying out something according to their rights, adhering to principles and being responsible for carrying out obligations; 4) *Tasamuh* (tolerant) (Putri & Witro, 2022; Yanti & Witro, 2019), namely realizing and respecting differences; 5) *Musawah* (Rasidin et al., 2021), namely the attitude of not discriminating against those who are different; 6) *Musyawah* is an effort to solve problems by discussing collecting various views to obtain mutually agreed solutions; 7) *Islah* is a reformative attitude by accommodating changes or developments of the times in order to obtain the common good; 8) *Tatawwur wa ibtikar* (dynamic and innovative), namely an attitude of openness to novelty and development of the times and efforts to find novelty in the form of ideas, methods, and findings in the form of goods; 9) *Tahaddur*, namely the attitude of prioritizing morality, integrity as a civilized people, and upholding humanity; 10) *Wathaniyah wauwatanah*, namely the

attitude of love for the homeland; and 11) *Qudwatiyah*, namely the character of exemplary in goodness (Masturaini, 2021, p. 141).

At the stage of applying the religious character, it is reflected in religious and worship activities, namely *tadarus* (reading) Al-Qur'an (Latifah et al., 2021), *ta'lim* and *tashih* Al-Qur'an, *tahajjud* prayer and obligatory prayers in congregation, reading *wirdul lathif* prayer, reading *yasin*, *madaa'ih nabawiyah*, *muhadlarah*, *ratib al-haddad* at UIN Maliki Malang. *Tadarus* Al-Qur'an using *tahsin* is an activity or method for perfecting pronunciation of the letters of the Qur'an with the best with the best possible starting from pronunciation of the letters and the correctness of the laws of *tajwid* and its rules (Suwarno et al., 2023). As for *Ma'had* of IAIN Palangka Raya, there is a special program for moral and moral development (PMA) for students who live in *Ma'had* or who do not live in *ma'had*. In addition, other activities related to worship are almost the same, namely BMQ (Guidance for Reading Al-Qur'an), congregational prayers at the mosque, *tadarrus* Al-Qur'an, *tahfidzul Qur'an*, *khatmul Qur'an*, *Yasinan*, and *qiyamullail*. Congregational prayers are managed by the religious sector.

Organized congregational prayer activities are an effective way to build religious character. Congregational prayers must be accustomed and absent in it ('Azhiim, 2019). Prayer in congregation is a reflection that someone already has a religious character (Nurlita, 2021). Therefore, one must get prayer guidance which must be done as early as possible (Syafaat, 2021). At *Ma'had Al-Jami'ah* IAIN Palangka Raya this activity is required for all residents of the hostel. Congregational prayer activities, especially Fajr, Maghrib and Isha prayers were held at the Darussalam Grand Mosque. After every Maghrib prayer, students are required to take part in Al-Qur'an *tadarrus* and BMQ activities until Isha. In order to bring students closer to Allah and increase spiritual stamina, the religious sector also coordinates joint Sunnah

fasting every Monday and Thursday as well as holding sunnah iftar activities at the Darussalam Grand Mosque, and evening prayers together in dormitories. From this activity, an Islamic culture will be built, namely the habit of praying in congregation as ordered by the Prophet in addition to praying in congregation as a way to prosper the mosque, improve relationships with Allah and train student discipline. Nothing but *khatmul Qur'an* activities that will bring students closer to the Koran by reading it so that students' closeness with the Koran is built which is a way of life for believers. through Al-Qur'an tutoring aims to make students able and fluently to read the Al-Qur'an properly and correctly and have an Islamic personality in everyday life (Maimunah & Tehuayo, 2017).

The application of religious characters is also carried out by implementing prohibitions that must not be violated by students, including not obeying and complying with the regulations in PTKIN, the coaches and their staff, insulting, and harassing other members verbally and in action, dealing with opponents. types by violating religious orders, taking other people's property without permission (stealing), fighting, swearing perjury, carrying out practical political activities, plotting evil for certain political interests, inviting non-members of *ma'had* into the bedroom without permission, storing pornographic goods, inviting non-members of *ma'had* to carry out activities in *ma'had* without permission, committing immoral and immoral acts, smoking in the room, consuming, and trading illegal drugs and alcohol (intoxicating drinks, gambling, damaging facilities). *ma'had*, speaking lies and dirty words, slandering, cutting down trees without permission, and throwing rubbish fabrication. Various activities, programs and rules at *Ma'had Al-Jami'ah* are also carried out repeatedly and continuously so that students get used to it. This habit is entrenched in *ma'had* which in the end the religious character can be internalized in the students after going

through a long process. If character education comes from students who have not been able to internalize religious character into themselves so that they unconsciously do something that is not in accordance with religious teachings.

That is the role of *Ma'had Al-jamiah* in three regions that represent all regions in Indonesia in constructing or shaping religious character to students. Although the programmes and curricula of the three *Ma'had Al-jamiah* above have slight differences, the objectives are the same. *Ma'had Al-jamiah* IAIN Palangkaraya, for example, the curriculum and programme is through *aqidah*, worship, *akhlak* (moral), and insight. While in *Ma'had Al-jamiah* UIN Sultan Thaha Saifudin Jambi, the program and curriculum are through independence with organisations, discipline, life skills, and branches of knowledge. Then at *Ma'had Al-jamiah* UIN Maulana Malik Ibrahim Malang is scientific and religious. The character building in the three *Ma'had Al-jamiah* is carried out similarly, namely through *ta'lim* activities, moderate insights, habituation of *ubudiyah*, and enforcement of rules. This also proves that the role of the three *Ma'had Al-jamiah* is in line with previous research contained in the introduction, because indeed the presence of *Ma'had Al-jamiah* in all PTKIN vision, mission and purpose are the same under the auspices of the Ministry of Religion, namely to form an Islamic character while forming a character with strong national insight.

The family is also an inhibiting factor if the parents do not socialize and interact educationally with children and do not pay attention to the religious practice of children even though at school children are educated very seriously with regard to this religious character (Gustina, 2016). In addition, the unavailability of supporting facilities for religious character education also hinders the achievement of the goals of religious character education (Kari, 2020, p. 27). Because integration and internalization become something urgent so that a good value can be embedded in hearts and actions

(Aristanti, 2020, p. 24). In the course of activities at *ma'had* are also always evaluated by holding a meeting with the hostel supervisor to discuss a problem and find a solution and make decisions. In addition, the forum body also discussed programs that were being implemented and reunited visions and ideas so that *ma'had's* goal of forming human beings with character could be realized.

Although there are some obstacles, the meaning of the findings of this research shows the seriousness of the Ministry of Religious Affairs and then produced to many decisions and policies, including the purpose of the existence of *Ma'had Al-Jamiah* in PTKIN in continuing to implement the character of Islam Nusantara and forming moderate characters and dispelling the pace of radical and liberal organisations that target the youth (or Millennial generation) of Indonesia (Khojir, 2020; Rusyana et al., 2023). This is a concrete manifestation in saving Indonesian youth who are the hope of the Indonesian nation itself.

In line with the importance of the above, the author thinks it is necessary to have *Ma'had Al-Jamiah* for PTKIN that does not yet have *ma'had*, and a similar *ma'had* model for Private Islamic Religious Universities (PTKIS), especially for PTKIS that do not have or are not adjacent to boarding school educational institutions. This is very important in order to maximise efforts to instil religious character and moderate character to the golden generation of the Indonesian nation, and most importantly to stop the movement of *syiyasah* from banned organisations that apparently continue to move underground in spreading false and misleading doctrines. This is a recommendation from the results of this research, as well as a proposal for further research.

CONCLUSION

Characteristics of religious character in *Ma'had Al-Jami'ah* PTKIN throughout Indonesia can be identified by looking at, first, having complete faith, namely strong

faith and good character which is characterized by trustworthiness, sincerity, perseverance, discipline, gratitude, patience and fairness. Second, be diligent in carrying out worship diligently. This behavior further strengthens and confirms faith because faith without charity is useless. Worship is proof of a servant's faith in his Lord. Third, have noble character, namely that their actions are in accordance with the Qur'an and Sunnah.

Ma'had Al-Jami'ah's role in constructing the value of religious character in students at PTKIN throughout Indonesia is very strategic. This is because every year PTKIN in Indonesia accepts and graduates a very large number of students. By forming religious character through *Ma'had Al-Jami'ah* it indicates that PTKIN contributes greatly to the nation and even the world in forming people with superior character. The formation of religious character is indeed suitable to be carried out through *ma'had* programs because character building cannot run effectively and optimally compared to only relying on learning on campus.

The programmes and curricula of the three *Ma'had Al-jamiah* above have slight differences, for example the programme and curriculum of *Ma'had Al-jamiah* IAIN Palangkaraya for example, namely through aqidah, worship, *ahklak*, and insight. While in *Ma'had Al-jamiah* UIN Sultan Thaha Saifudin Jambi, the program and curriculum are through independence with organisations, discipline, life skills, and branches of knowledge. Then at *Ma'had Al-jamiah* UIN Maulana Malik Ibrahim Malang is scientific and religious.

The process of forming religious character (introduction, understanding, application, repetition, civilization, and internalization into character) for students at PTKIN throughout Indonesia can be said to run simultaneously namely through *ta'lim* activities, moderate insights, habituation of *ubudiyah* and enactment of rules. This is because *ma'had* has designed various religious activities in it in an integrated and continuous manner, aka become daily routine. Therefore, all stages of religious

character formation return to the student's personality. This process is also related to the time spent by students in *ma'had*. *Mahasantri* who are just starting out in *ma'had* are usually still in the introduction stage. Over time with repeated habituation of religious characters, *mahasantri* can enter the next stage, etc. until they can internalize these habits into character within themselves.

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