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ESTABLISHMENT OF MORAL BASED Habituation and exemplary (Case Study at MAN 2 Kuningan Ciawigebang West Java)

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ABSTRACT

The purpose of this study was to determine the moral formation of learners based on habituation and exemplary, and to determine the success of the formation of habitual morals and exemplary in MAN 2 Kuningan, West Java. The author uses a qualitative method with a phenomenological approach, so in collecting data, the author uses observation techniques, in-depth interviews, documentation and using the data technique child can data model Miles and Huberman. Habit based and exemplary moral formation in MAN 2 Kuningan West Java was carried out with various activities, namely: Habit of dhuhur prayer in congregation, habituation of Infaq every Friday morning, habituation of Asr prayer in congregation, habituation of tadarus al-Qur'an, habituation of tahfizd together every Monday the flag ceremony is over, habituation of yasinan and khitobah (lectures) every Friday morning, habituation in dress. The exemplary moral-based formation is carried out with various activities, namely: discipline, honesty, responsibility, humility, emotional control, the ability of the teachers to control emotions differently, some are good so that they think first before acting, polite, average the average teacher shows a polite attitude, both in speaking and behaving, exemplary by civilizing the S5, exemplary welcoming students in front of the gate, so that citizens of MAN 2 Kuningan can improve their religion (religious), change attitudes (*akhlakul karimah*), love to read and improve concern for the environment

Keywords: Moral formation, habituation, exemplary.

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INTRODUCTION

Among students and the younger generation there are also deviant behaviors that are not virtuous, such as motorcycle gangs, student fights (brawls), fights between students, brawls between female student gangs, *free sex*, and abortion. This incident is a strong indication of the loss of the noble values inherent in the Indonesian people, such as honesty, politeness, and togetherness, which are quite a common concern (Unwanullah, 2012). The current flow of globalization and information has changed the face of the world is growing. However, in connection with the existing progress, there are also many deviations that occur in all fields. Globalization that has occurred for a long time has had many impacts on all countries in the world, including Indonesia (Nik Moh Rahimi, 2002).

The creation of global value systems can lead to a seepage of culture from developed countries (which are suppliers of information) to developing countries. It is not impossible that this cultural influence can lead to the cultural dependence of developing countries on developed countries. In addition, the globalization of information itself can lead to rape and *imperialism* culture of developed countries over developing countries (in this case countries that are slower in the development of modernization) (Alam, 1998).

Community development can be done by providing education, especially education for children. Humans are perfect creatures compared to other creatures. Humans are given advantages by Allah SWT in the form of reason and thought. Intellect will not develop without a thought process. And the thought process will not develop without the process of education, learning and experience (Rosniati, 2015).

Not a few students at MAN 2 Kuningan violated the rules that existed at Man 2 Kuningan, such as arriving late, not attending *prudence* at the start of learning, noisy in class, and not paying attention to the teacher during the learning process, clothes taken out, hair, nails, and untidy uniforms, not doing homework, and other tasks, smoking, skipping, and so on, according to the results of researchers' observations on May 9 2017 at MAN 2 Kuningan, West Java.

In this case the teacher is required to be able to try to bring students towards a religious life that is in accordance with Islamic teachings, as well as trying to shape the beliefs or beliefs of students. However, in reality the morals of the nation's generation are increasingly apprehensive (Pharisees, 2016).

The phenomenon of the declining morals of the nation's generation, including the nation's elite, has often become an apology for some people to give their scathing criticism of educational institutions. This is very reasonable because education actually has a very basic mission, namely to form whole human beings with noble character as one of the main indicators, the nation's generation with noble character is one of the expected profiles of national education practice (Sutikno, 2016).

This worrying phenomenon can be seen from the news published in various media that often makes us sad to hear about it, fights, promiscuity, students and students

involved in drug cases, school-age youth who commit immoral acts, to elementary school students (SD) who celebrated graduation with a drinking party. This is exacerbated by the circulation of pornographic photos and videos, disobedience of students to teachers, increased violence and cheating, and increasingly common lies (Muzayanah, 2014).

The process of getting used to learning in Islamic-based schools, such as madrasas has an important meaning in an educational process and habits are the key to one's success in educating. For this reason, excellence in learning is not merely an act but a habit, and in starting a positive and meaningful habit for students who are considered effective and responsive through good example. *it's okay* (Jumhuri, 2016).

Exemplary in education is a method that is influential and proven to be the most successful in preparing and shaping the moral aspects, spirituality and social ethos of children. This is because educators are the best figures in the view of children, whose manners, behavior, whether they realize it or not will be imitated by their students (Nashihin, 2015).

Often teachers prohibit smoking, even though the teachers themselves smoke without shame in the school environment. That is an example of lack of exemplary. A mother of one of the students took her child's report card to school wearing clothes that were tight or inappropriate for wearing to official places. So it is necessary to look for solutions to the formation of student morals based on habituation and exemplary OfMAN 2 Kuningan Ciawigebang Kuningan West Java and what are the supporting and inhibiting factors.

From the formulation of the problem above, education needs to have good examples and be accompanied by control (*good luck*) to oversee integrated habituation programs. With this habitual education accompanied by integrative control, it will be able to build the morals of students as a generation of a nation that is reliable and upholds the dignity of the nation's ideology. (Nashihin, 2015)

Human morals are actually allowed to be changed and shaped. An evil person will not be evil forever, just as a ferocious and ferocious animal can be tamed by training and upbringing. So a reasonable human being can be changed and shaped by his temperament or character. Therefore, such efforts require a persistent will to ensure the formation of noble character (Abdul Ghani, 2015).

The purpose of moral education in Islam is for people to be in the truth and always be on the straight path, the path that has been outlined by Allah SWT. This is what will lead people to happiness in this world and in the hereafter. The process of education or character formation aims to produce human beings with noble character (Abdul Ghani, 2015).

Noble morals will be firmly established in a person when each of the four main elements of the inner self, namely the power of reason, the power of anger, the power of lust, and the power of justice, are successfully brought to a level that is balanced and fair so that each of them can easily obey the will *advice*' and reason. Noble morals are the main purpose of the formation of Islamic morals. A person's morals will be considered noble if his actions reflect the values contained in the Qur'an (Rositawati, 2015).

One of the figures in the theory of habituation is Edward Lee Thorndike who is famous for his theory *connectionism* (connectionism) namely learning occurs due to the association between stimulus and response, the stimulus will give an impression on the five senses, while the response will encourage someone to act. Based on that opinion, Thorndike conducted an experiment on a cat, through the results of this experiment he was able to formulate three laws, one of which was the law of practice (*the law of exercise*), then this law is divided into two, namely the law of use (*the law of use*), and non-use law (*the law of disuse*). (Nashihin, 2015).

The theory of habituation in education is an educational process that takes place by accustoming students to behave, speak, think and carry out certain activities according to good habits, because not everything that can be done is good (Jumhuri, 2016).

RESEARCH METHODOLOGY

In this study, the author will use a qualitative approach with a qualitative case study type approach, the research location is in MAN 2 Kuningan, Ciawigebang District, Kuningan Regency, West Java. Primary data sources were obtained from school principals, teachers, TU staff and students, while secondary data were in the form of documents, vision and mission, schedule of activities, as for data collection methods by observation, documentation and interviews principals, teachers, TU, students, parents, and school caretakers.

Data analysis techniques in this study started from the beginning of the collection and after the data collection process. The data process in this thesis research contains three main components, namely:

a. Data reduction

In this study, the data obtained from *report* key, namely the head of the madrasa MAN 2 Kuningan, Ciawigebang District, Kuningan, West Java. PAI teachers, staff and employees as well as students at MAN 2 Kuningan, Ciawigebang District, Kuningan, West Java, arranged systematically in order to obtain an appropriate description of the research objectives. Likewise the data obtained from *report* complementary, arranged systematically in order to obtain a picture that is in accordance with the research objectives that the author did.

b. Data presentation (*display data*)

Data that has been arranged systematically at the data reduction stage are then grouped based on the subject matter so that researchers can draw conclusions about the formation of character based on habituation and exemplary (Case Study at MAN 2 Kuningan, Ciawigebang District, Kuningan, West Java).

c. Verification (draw conclusions)

The large amount of data obtained from primary data sources or from secondary data sources is verified so that it can be separated which data is really needed and relevant to the research that the author is conducting and which data is not needed and is not relevant to the research that the author is conducting.

Researchers at this stage try to draw conclusions based on the theme to find meaning from the data collected. This conclusion continues to be verified during the research until a more in-depth conclusion is reached.

d. Checking the validity of the data

In an effort to obtain the correctness of the data obtained through both primary data and secondary data, it is necessary to check the data. This needs to be done so that the data produced can be trusted and scientifically justified.

RESULTS AND DISCUSSION

The success of forming morals based on habituation and exemplary

The success of habituation-based moral formation at MAN 2 Kuningan is as follows:

a. The habit of praying dhuhur in congregation

The habit of praying dhuhur in congregation is a routine and obligation for students at MAN 2 Kuningan, West Java. The habit of praying dhuhur in congregation is divided into two waves. The first wave after the call to prayer resounded by the students who had been scheduled, the students immediately rushed to the mosque with the teacher who had finished teaching during class hours at that time. Then the other students wait for the recess bell for the midday prayer. Due to the condition of the mosque which does not contain much jam'ah, the school makes a schedule according to the condition of the mosque so that it is sufficient for congregational prayers, although not all of them participate, this activity goes well without any coercion from the teacher himself.

Madrasas require congregational midday prayers because midday prayers are obligatory prayers that are performed by all Muslims and madrasas also emphasize that they should be carried out in congregation. And this dhuhur prayer has become a routine activity for students on a daily basis.

b. Infaq habit every Friday morning

One of the habits implemented at MAN 2 Kuningan is the infaq collection which is carried out every Friday at the first hour when the KBM takes place, the infaq collection mechanism is carried out by members of the OSIS religious section, totaling 6 people, they are divided into two groups, each group three members, on duty to go around from class X to class XII, the total number of classes is 24 groups, the time needed for each class to collect infaq is 5 minutes and each class receives an average of Rp. 30,000 to Rp. 40,000 a total of approximately Rp. 700,000 to Rp. 800,000, from the proceeds of collecting the infaq allocated for the prosperity of the madrasa mosque, assistance for natural disasters and helping madrasa residents who are humanitarian, such as families of madrasa residents who have been affected by disasters can take from infaq funds but only to help, because in madrasas there are social funds from madrasa teachers.

c. habituationCongregational Asr prayer

One of the habits that is always applied at MAN 2 Kuningan is the habit of praying the Asr prayer in congregation, even though in practice it is carried out after

the KBM ends or at school hours students must follow it, while the implementation mechanism is that all students are not allowed to leave the madrasa before doing the Asr prayer in congregation, the implementation The Asr prayer in congregation is held at 15.15 WIB when the KBM at MAN 2 Kuningan ends, while the time for the Asr prayer starts at 15.00 WIB. the second wave when the KBM ended, the habit of praying the Asr prayer in congregation at the madrasah was one of the strategies to minimize students who left the Asr prayer, because at their age they had already entered the category *puberty*. After the students perform the Ashar prayer in congregation, they are allowed to leave the madrasa

d. habituation *tadarus* al-Quran

In addition to praying dhuhur in congregation, the discipline of worship can be seen in students at MAN 2 Kuningan, West Java, namely *tadarus* the Qur'an every morning. *Intadarus* There are two batches of this Qur'an, namely at 06.35 WIB representatives of one class of one child who have been selected by the teacher through selection and read it in the administration room using a loudspeaker so that it is heard in the MAN 2 Kuningan West Java environment, this lasts until log in suddenly then, continued *tadarus* Al-Qur'an in class for 15 minutes accompanied by the teacher in the first hour of learning.

After reading the Qur'an, all students read a prayer and then continue with a short letter if the first hour is a religious subject. Every day students are always trying *tadarus* al-Qur'an even though it is only one verse. In addition to reading the Koran every morning, students who are not fluent in reading the Koran will have guidance every Friday. In its implementation it is guided by students who have been directly selected by the teacher.

e. The habit of tahfidz together every Monday after the flag ceremony

The activity that is always carried out at MAN 2 Kuningan is tahfidz al-Qur'an which is carried out together in the middle of the field guided by officers who have been appointed by the students, the implementation of this joint tahfidz is carried out approximately 20 minutes after the flag ceremony, all students are not allowed to leave the ceremonial field, they are asked to sit while following the readings of the guide or officer, while the letters that are read are short letters, the same as readings that are done in class every day before studying, only on Monday it is carried out together at the flag ceremony field .

f. habituation *yasinan* and *khitobah* (lecture) every Friday morning

Surah reading activity *Yasin* joint activities carried out on Friday morning in the field is one of the routine activities carried out in the MAN 2 Kuningan environment, activities *yasinan* and *khitobah* starting at 06.30. WIB until 07.00 WIB. As for activities *khitobah* (lecture) is carried out after reading the *yasin* together, and the speaker or officer is a representative of each class, from class XII to class X, from the highest class first to the lower class, the purpose of the activity *khitobah* lectures is to train the mentality and courage of students to appear in public, while the themes are raised freely according to the wishes of the lecturer, all of these activities are carried out

as a spiritual and mental provision of students from negative things, apart from these objectives, in the activity These students also pray for their parents, family, relatives who have passed away.

g. Habit in dressing

In addition to habituation *intadarus* al-Qur'an at MAN 2 Kuningan West Java is also very concerned about discipline in dressing students. The development of this modern era has many models of clothing with various forms, so many students follow this model. To the extent that their uniforms are models that do not comply with the madrasa regulations. For this reason, MAN 2 Kuningan, West Java, pays close attention to the discipline of dressing or uniforming according to madrasa regulations. Every Monday, to be precise, after the flag ceremony, the order officers, assisted by the homeroom teacher, check student uniforms and on other days a sudden control is also held by order officers.

If there are students who violate these rules, the teacher immediately orders them to form their own line in front. Then the law enforcement officer handles it. Order officers and assisted by the homeroom teacher directly examined the students one by one. At that time there were students who violated the uniform model, namely their trousers in pencil models, the order officer immediately gave the first warning by tearing the edge of the trousers by about 15 cm and students who had not had the brackets installed, the first warning was to order these students to buy the bats in the madrasa co-op. If you have violated it three times, the order officer will hand over the student to the BK teacher for follow-up by calling the parents to come to the madrasa.

The success of moral formation using the exemplary method at MAN 2 Kuningan is as follows:

a. Discipline

Discipline can be understood as an attitude of obeying the rules. The rules refer to Pembentukan Akhlak Berbasis Pembiasaan dan Keteladanan (Studi Kasus Di MAN 2 Kuningan Jawa Barat) SITI NURJANAH only shows a disciplined attitude.

Teacher discipline in carrying out their duties is one of the keys to the success of the learning process. Not only because the subject matter is not left behind, but this discipline will be a good example for students.

The discipline shown by the teacher includes three things, namely time discipline, work discipline and regulatory discipline. To find out the description of the discipline of MAN 2 Kuningan teachers in these three matters,

Researchers also made observations on January 23 2017 at MAN 2 Kuningan, and from the results of the observations the authors judged that the teacher's discipline in carrying out the task was quite good. Even though not all teachers were present in the school environment before 07.00, this did not cause neglect of teacher duties, because teachers who were in charge of teaching in the first lesson hours, served as picket teachers or other educator duties would still be present at school. school early.

Work discipline is also quite good, the average teacher immediately goes to the classroom to teach according to what has been scheduled. Discipline in obeying the rules is also the same, seen in the average dress the teacher wears according to the rules.

From the statements above it is understood that on average the teachers at MAN 2 Kuningan, Ciawigebang sub-district, are disciplined. Discipline is one of the things that the principal emphasizes for the smooth running of the learning process. There are only a few teachers who are sometimes not on time in carrying out their duties.

One of the things that educators do in the MAN 2 Kuningan environment is to uphold discipline, the scope of discipline is very broad, starting from how to dress, coming to school, entering class and leaving class, everything is done according to a predetermined schedule, for example on Monday educators required to wear white and black clothes, Tuesdays dress like sepe, Wednesdays dress in navy blue, Thursdays dress in school batik, Fridays dress sturdy, and Saturdays dress in brass batik, this sight is seen by students so they also wear clothes that have been worn. determined from the madrasa, for students on Monday and Tuesday they dress in white and gray, Wednesday and Thursday they dress in batik and white pants, on Friday and Saturday they dress in scouts, they wear clothes according to the rules of the madrasa because they see the ladies and gentlemen teacher who is always disciplined in dress.

b. Honesty

Honest is conveying what is in accordance with one's conscience, such as telling the truth and not committing acts of fraud such as cheating. Honesty is one of the keys to the success of the Prophet's da'wah, so he is also called al-amin (trustworthy). In educating, teachers must be honest. Because without honesty, the lessons or news conveyed will be something that is doubtful. If a teacher is often seen not being honest, then it will cause students to doubt what they say, including the lessons that are delivered.

c. Responsibility

Responsibility is carrying out tasks seriously, and having the courage to bear the consequences of their attitudes, words and behavior. Every teacher at MAN 2 Kuningan is aware of their responsibility as an educator. Awareness encourages MAN 2 Kuningan teachers to always pay attention to and supervise their students, direct them, and discipline them. Every educator is responsible for guiding their students towards a better and more useful direction, both in terms of faith, behavior, physical, mental, intellectual and social.

The MAN 2 Kuningan teacher is aware of the consequences if the teacher neglects his responsibilities, which can cause students to lead to damage, be negligent with obligations, and make mistakes repeatedly, and in the end the child will grow into a person who behaves deviantly, and is negligent of his responsibilities . Therefore educators must show an example to their students by carrying out their responsibilities as well as possible.

The teacher must realize his responsibility to direct students towards success in the afterlife. The instrument to achieve this success is none other than science. Thus it can be understood that in realizing its main task as an educator, the teacher teaches various knowledge to students so that they can be understood, internalized and practiced.

The responsibility of the teacher as an educator is not only to teach subject matter to students, but also to do things that can lead students to a better direction to achieve success. That's what some of the teachers at MAN 2 Kuningan do, so they don't just come to school to teach in class but also keep an eye on students' behavior. The material taught is not only to be known, but to be applied in everyday life.

d. Humble

It is necessary for every teacher to show humility by showing behavior that reflects the opposite of arrogance. Behavior that can be used as an indicator in this case is not showing off wealth, and not showing off abilities. To know the exemplary teacher with humility,

The humility shown by a person, let alone an educator, will not make him feel humiliated, on the contrary, it will increase his authority. Basically someone who really has advantages does not need to boast about these advantages, it is enough to take advantage of these advantages in a proper and appropriate manner. Both the advantages in terms of material and capabilities.

From the information the writer obtained through interviews, the teachers of MAN 2 Kuningan were humble as seen from the way they dressed soberly, that was also what the writer observed. Capabilities in the form of skills or knowledge possessed are not to be exhibited, abilities are shown or told when needed or in the framework of carrying out duties as educators.

e. Emotional Control

Emotional control in question is how to manage and regulate emotions, so you don't get angry or sad easily, and think before you act. When encountering problems such as students who commit violations, they are not immediately faced with anger, but think first about the conditions that occur. Then determine what appropriate action to take in dealing with these problems.

To find out how teachers' emotional control, researchers conducted observations and interviews. From the results of observations, the authors see that in addition to advising and reprimanding gently, it is not uncommon for teachers to scold students when they commit violations or neglect assignments.

Every teacher should really understand the character of their students, so they are not wrong in taking action on their behavior. Support those who excel with proper support so as not to make them arrogant and belittle others. Vice versa, actions against students who violate should not be based on hatred.

The teacher's job is to direct students to goodness, if those who make mistakes can stop their mistakes by giving advice, then punishment or scolding is no longer

necessary, even scolding or punishing can have a negative impact on the mentality of students.

From the statements above, it can be understood that the emotional control of MAN 2 Kuningan teachers is different, those with good emotional control will think before they act, and the actions taken are adjusted to the situation and conditions. But there is also something that is not the case, giving rise to the impression of irritability from students. Anger is certainly not a problem if it is placed in its place as an effort to foster students.

What a teacher needs to have is not only emotional control, but also needs to understand the characters of students who of course come from different backgrounds. Differences in the character of students can be used as a reference in responding to their behavior. So that the same deficiencies or mistakes from various students do not have to be addressed in the same way.

If advising gently can change the negative behavior or deficiencies of students, then punishing or scolding is no longer necessary.

f. Politeness

Politeness is an attitude that shows interpersonal behavior according to local norms and customs. Sociologically, manners are the main consideration for judging a person's merits. Because usually every tribe or nation has certain customs that it inherits from its ancestors. It is good for those who follow it and bad for those who break it.

This sociological assessment of good and bad sometimes changes because it is based on tradition or customs, while customs change according to the times. Being one of the teacher's duties is how to make students valued well in the eyes of society. So that it is not only teaching various knowledge to students to be known, but also educating them so that they become people who have good manners.

The courtesy lesson is contained in local content subjects, and what is more important than that is the daily life of the teacher who sets an example by showing politeness. To find out how teachers set an example with courtesy,

From the information mentioned above, the researcher considers that in general the teachers of MAN 2 Kuningan behave politely, both towards students and fellow teachers and other people. The courtesy shown is adjusted to the situation and conditions. However, there are some teachers who are sometimes impolite so that not all of them are exemplary. To be a role model, good attitude should be shown by all educators, both teachers and especially parents. Exemplary is shown all the time, so that teachers become role models not only in the school environment, but also become role models when they are in the community environment.

g. Exemplary by cultivating 5S

The application of the exemplary method implemented at MAN 2 Kuningan West Java is to cultivate 5 S (Smile, greeting, greeting, polite and courteous). Before entering class, the students first shook hands with the teacher who had arrived at that time. When after the bell comes in students are accustomed to reading the prayer

marking the start of the lesson. When students meet teachers or talk to teachers, students are accustomed to smiling, greeting and speaking good and polite words. Examples of teachers who are disciplined in time, in this case students will view their teacher as a teacher who is disciplined in time so that they also follow what their teacher is doing, and the teachers here are polite and speak politely and kindly.

h. Exemplary welcomes students at the front gate

The example set by the head of the madrasa and the teachers of MAN 2 Kuningan is to welcome students who come to the madrasa, while smiling and paying attention to how students dress, this makes students feel cared for by their teachers so they rush to go to the madrasa and tidy up get dressed before entering the madrasa and pay respect to the teacher who welcomes them at the gate, exemplary in treating students well and politely creates positive character in students, they feel that all teachers in the madrasa are always monitoring them, so they don't do anything - Unwanted things.

Factors Supporting and Inhibiting the Formation of Morals

a. Supporting factors

The implementation of moral formation through habituation activities at MAN 2 Kuningan has the same supporting and inhibiting factors. However, it is from a different perspective and problems. As in the supporting factors:

First, the teacher's commitment in carrying out the role greatly influences the effectiveness of the implementation of moral formation through habituation activities. In which the teacher has many roles, namely as a supervisor for the implementation of habituation in the morning as a coach for religious activities (not all teachers), discipline students in several activities, and set an example in class and outside the classroom.

Second, the involvement of students in this implementation is intended to assist the supervision process and be directly involved in activities so as to set a good example for other students. These students are members of OSIS, ASBN, PIK-R and POKJA.

Third, optimizing the role of school committees and associations, where schools involve school committees and associations in the process of supervising implementation and requesting assistance in the form of materials, services and thoughts in carrying out habituation activities.

Fourth, the concern of student guardians is one of the very strong supporters in the success of strengthening moral formation. Because parents will help children raise awareness so they want to take part in habituation activities well. In addition, parents also help schools in terms of funding or in other forms. Such as funding for madin activities, food donations for social service activities and so on. Sometimes parents also report the actions of students who are not good at the association or school committee so that they can be followed up by the school.

Fifth, The awareness of students in implementing is also one of the keys to the successful implementation of familiarization activities. Because it is the subject of the

activity, it usually also affects students who do not want to follow well so that they want to follow well too.

Sixth, Adequate school infrastructure is one of the supporting factors in the implementation of moral formation through habituation activities at MAN 2 Kuningan. Because in its implementation it utilizes existing facilities and infrastructure in schools such as classrooms, prayer rooms, a set of audio systems, and other spaces.

b. Obstacle factor

As for the inhibiting factors in the formation of morals at MAN 2 Kuningan are:

First, loosening the teacher's commitment in carrying out his role can also loosen the seriousness of students in carrying out habituation activities.

both, lack of student awareness of implementation, because indeed not all students can be orderly when there is no supervision.

Third, the lack of concern from parents of students also makes students have no motivation in carrying out habituation activities at school.

Fourth, limitations of existing facilities and infrastructure are also obstacles. Because habituation activities take advantage of existing facilities and infrastructure. As in the implementation of congregational prayers, the mosque owned by the school cannot accommodate all students.

c. Inhibiting factor solutions

The solution to the inhibiting factors experienced at MAN 2 Kuningan is as follows:

First, loosening the teacher's commitment in carrying out his role can also loosen the seriousness of students in carrying out habituation activities. So that the school principal carries out monitoring, supervision, direction and coaching which is usually carried out directly in class or at official meetings. This also applies to school staff and employees.

Second, lack of student awareness of implementation, because indeed not all students can be orderly when there is no supervision. So to overcome this, a picket schedule was made in which the teacher and staff who got the schedule had to go around supervising habituation activities. These picket officers are also assisted by religious teachers, counseling teachers and also Deputy Student Affairs.

Third, the lack of concern from parents of students also makes students have no motivation in carrying out habituation activities at school. Therefore, the school notifies parents regarding the child's behavior that is not good through BK if the student's behavior in question is excessive.

Fourth, limitations of existing facilities and infrastructure are also obstacles. Because habituation activities take advantage of existing facilities and infrastructure. As in the implementation of congregational prayers, the mosque owned by the school cannot accommodate all students so that the implementation of early congregational prayers is carried out in rotation in one day and a class schedule is made that performs congregational prayers on that day. However, for students whose homes are far away, the Religious Teacher urges them to also attend and pray in congregation at school.

CONCLUSION

Habituation-based student character formation is the foundation used by educators for students in the teaching and learning process both intra-curricular and extra-curricular, by carrying out certain actions or skills continuously and consistently for quite a long time, so that those actions or skills are truly mastered and eventually become a habit that is difficult to break. Forms of habituation-based implementation of student character building at MAN 2 Kuningan West Java, namely: (1) The habit of praying Dhuhur in congregation (2) The habit of Infaq every Friday morning (3) The habit of Asr prayer in congregation (4) The habit of *oftadurus* al-Qur'an (5) The habit of tahfizd together every Monday after the flag ceremony (6) The habit *yasinan* and *khitobah* (lecture) every Friday morning (7) Getting used to dressing.

The application of the teacher's exemplary method at MAN 2 Kuningan is shown in various positive traits in the form of: (1) Discipline, MAN 2 Kuningan teachers are disciplined in carrying out their duties, there are only a few people who are sometimes not on time in carrying out their duties. (2) Honesty, in speaking the teachers set an example by always telling the truth, and avoiding fraudulent behavior. (3) responsibility, teachers carry out their responsibilities well as educators, not only teaching but also fostering students to become better. (4) humble, teachers show humility by dressing appropriately, and not showing off their abilities and skills. (5) emotional control, the ability of teachers to control their emotions is different, some are good so they think before they act. There are also things that still need to be improved so that they are not judged as grumpy. (6) courtesy, on average the teacher shows a polite attitude, both in speaking and behaving. (7) Exemplary by cultivating S5. (8) Exemplary welcomes students at the gate.

The success of character building based on habituation and exemplary behavior at Madrasah Aliyah Negeri 2 Kuningan, West Java, has succeeded in shaping students' academic and non-academic achievements, increasing faith (*religious*), changing attitudes (*morals karimah*), likes to read and raises concern for the environment.

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