

Improving students' religious character: optimizing Dhuha Lectures in Islamic education tutorial program

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Abstract The purpose from this study was to find out how understanding and belief in the application of religious values in Dhuha lecture activities to improving the religious character of university students. This research uses a qualitative descriptive approach. The survey subjects in this study were 50 Universitas Pendidikan Indonesia students Class of 2021, used the closed questionnaire method. The results showed that all survey subjects, namely 50 UPI students' class of 2021, stated that they had understood, believed, and applied the religious values given by UPI to their Dhuha Tutorial PAI activities. Thus, it can be concluded that all survey subjects, namely 50 UPI students Class of 2021, stated that PAI tutorials could educate and provide benefits.

Keywords: *Dhuha Lecture, Islamic Religious Education, Character*

Abstrak Penelitian ini bertujuan untuk mengetahui bagaimana pemahaman, kepercayaan penerapan nilai keagamaan kegiatan kuliah dhuha dalam meningkatkan karakter religius pada mahasiswa. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Subjek survei dalam penelitian ini adalah 50 mahasiswa Universitas Pendidikan Indonesia Angkatan 2021 dengan metode kuesioner tertutup. Hasil penelitian menunjukkan seluruh subjek survei yaitu 50 mahasiswa UPI angkatan 2021 bahwa mereka telah memahami, memercayai, dan menerapkan nilai keagamaan yang diberikan oleh UPI pada kegiatan kuliah dhuha Tutorial PAI. Dengan demikian, dapat disimpulkan bahwa seluruh subjek survei yaitu 50 mahasiswa UPI angkatan 2021 menyatakan tutorial PAI dapat mendidik dan memberikan manfaat.

Kata Kunci: *Kuliah Dhuha, Pendidikan Agama Islam, Karakter*

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Introduction

Character is one of the most important and basic things for every human life. Humans who have good character will of course have good behavior, morals and morals too. Educational institutions are incorporating religious practices into every lesson in order to enhance the moral and religious nature of individuals. This response is a reaction to the decline in religious values brought about by societal changes. The objective is to prepare individuals for life in both the present world and the hereafter. The implementation of religious character education through school culture is viewed as a means to instill ethical qualities and values. This process involves planning, implementation, and evaluation stages, with contributing factors such as religious programs and facilities, while inhibiting factors encompass environmental conditions (Saputra and Wijaya Ningsih 2023). Every human being has a desire to improve their religious character. Because improving character in the religious aspect is important nowadays (Muchtar 2017). Strengthening religious character education can be accomplished through school culture activities like tahfidz Al-Qur'an, congregational prayers, and the habituation of greetings (Retnasari et al. 2023). Religious character is defined as attitudes and behaviors derived from religious teachings, which include obedience, tolerance, and coexistence with other faiths (Kholifah and Fahyuni 2022).

The decline in a person's religious character shows that there was a mistake in the previous educational institution, in the aspect of creating humans with noble character and morals. This is because the religious and moral education taught by schools has not been successful. Educational institutions can take steps to shape religious character by implementing religious values aimed at improving religious character (Sahlan n.d.).

The Educational institutions can shape religious character by implementing religious values aimed at improving religious character. This can be done through various methods such as habituation, curriculum programs, and school culture activities. Habituation can change the character of student discipline and responsibility, which are important aspects of religious character (Aryadiningrat, et.al, 2023). Curriculum programs that contain material oriented to human needs as servants of God and social beings for society can also contribute to the development of religious character (Jannah, 2022). Additionally, school culture activities such as tahfidz Al-Qur'an, *ta'lim muta'alim* activities, and congregational prayers can strengthen religious character education (Wijaya and Miyanto 2022). By incorporating these approaches, educational institutions can create an environment that fosters the development of religious character and helps students become individuals with noble character and morals (Lestari, et.al, 2023; Thoyib Kesi 2023).

One of the universities in Indonesia, Universitas Pendidikan Indonesia (UPI), has begun to apply religious values, namely in a lecture learning called PAI Tutorial. According to the Consortium for Religious Sciences, studying Islamic religious education at the tertiary level is not only a program, but also has an important goal, namely to support the development of religious students who have faith and devotion to God Almighty, so that they have good morals, have a rational and dynamic attitude, have a broad perspective, and can participate in the development and use of science and technology to achieve national goals (Budiyanti et al. 2021). Another benefit of this program is to realize national education goals which can make students become individuals who are devout, virtuous, creative, capable and so on.

Not only that, through the Islamic religious learning material that has been implemented by Universitas Pendidikan Indonesia, namely the PAI Tutorial, it is also hoped that it will be able to improve a person's religious character so that they are able to differentiate between positive and negative things, as well as making students noble human beings for others (Sari, et.al, 2022). In this case, the material in Islamic religious learning in every educational institution has a function as a basis for optimizing a person's awareness so that they can know themselves more deeply and know their God.

Religious character education is defined as a learning where the main goal is to increase the religious character values within each individual so that they can implement good character values in life as individuals who have nationalist, productive, religious and creative traits (Sari et al. 2022). In this case, the form of belief that is applied in everyday life is when someone is able to worship and obey Allah to achieve happiness both in this world and in the afterlife. Through studying Islam, a person will be taught about good habits so that they can be practiced in their respective environments.

According to Sarbaini (in Sari et al. 2022) within a person there is a character that is possessed through character education whose basis is religion, namely: (1) Able to humanize yourself and the surrounding area (Humanizing); (2) Be smart, cultured, and be responsible to God and society (Civilizing of Human Being); (3) Beneficial for society and humanity (Empowering); (4) Become individuals who function as members in society (Socializing).

In addition, when conducting this research, previous research is reviewed. Previous studies related to this study were based on a research carried out by Atika Mayang Sari in 2022 regarding the Application of Religion-Based Learning to Form Children's Religious Character from an Early Age in TPA. In general, the results of this research state that there are strategies used to shape children's character, namely providing direct instruction (direct instruction) through persuasive methods, stories containing *targīb* and *tarhīb* (motivation and risk), and lesson-taking methods (advice). Apart from that, there is also indirect learning (indirect instruction). There are several factors that hinder the formation of religious character from an early age, one of which is a lack of awareness among students and their family and community environment. However, there is a difference between previous research and this research, namely that the previous research involved young children as participants, while this research involves students. Apart from that, in previous research, the data collection technique used was interviews, whereas in this research, survey techniques will be used.

Methods

Referring to Creswell's opinion (1998), this research uses a qualitative approach which focuses on understanding and insight into the phenomena and problems studied. The aim of this research is to achieve an understanding of a particular social situation through the subjective experiences of participants. The data collection technique used was a qualitative descriptive study method with survey instruments. This method aims to create a structured, concrete and valid description of the object under study. The survey subjects in this research were students of the Class of 2021 at Universitas Pendidikan Indonesia. The research chose this subject because each student has a different understanding, belief and application in optimizing the implementation of Duha lectures.

Researchers in this study conducted an indirect survey by distributing a questionnaire containing 30 questions with 3 different statement sub-chapters, namely understanding, belief, and application to students at Universitas Pendidikan Indonesia of 2021. This research was conducted in February 2023.

Results and Discussion

Understanding

Understanding Prayer

From the results of statements regarding understanding that Allah teaches the procedures for prayer in Islam so that life is calmer, as many as 47 people or 94% stated that they understand the procedures for prayer in Islam. Meanwhile, 3 other people or 6% stated that they did not agree or did not understand how to pray in Islam.

Next, from the results of the statement that they did not understand the rule that Muslims are required to perform prayers, as many as 48 people or 96% stated that they did not agree if they did not understand the rule that Muslims were required to perform prayers. This means that they understand that in Islam, prayer is mandatory. Meanwhile, 2 other people or 4% stated that they agreed that they did not understand the rule that Muslims are required to pray. This means that they do not understand that in Islam, prayer is mandatory.

From the results of the statement regarding the understanding of prayer, it can be seen that the five daily prayers in the Islamic religion are obligatory for all Muslims who are mukallaf, and must be performed by men and women. women, except women who currently menstruating and postpartum. Prayer included into the second pillar of Islam after two sentences of the shahada (Tuwaijry 2007). This is supported by the word Allah in QS. An-Nisa verse 103 which meaning, “*Really, pray It is time-bound obligation son people who believe.*”

Prayer has several educational values: First, above all, prayer is a way to get closer to Allah and calm the soul. Second, prayer is a way to get closer to Allah and calm the soul. Third, prayer forms patient character (Ari 2016).

Understanding Adab

From the results of statements regarding understanding etiquette in respecting older people, as many as 50 people or 100% stated that they understood etiquette in respecting elders. Furthermore, regarding the statement regarding understanding that in Islam it is recommended to give alms to those in need, as many as 49 people or 98% stated that they understand that Islam recommends giving alms to those in need. Meanwhile, 1 person or 2% stated that they did not understand that Islam recommends giving alms to those in need. Next, a statement regarding understanding that Islam recommends always praying wherever and whenever during activities. As many as 50 people or 100% stated that they understood the recommendation to pray when carrying out activities in Islam.

Adab is an Arabic term which means customs, in this case adab is showing habits, ethics, or even the attitude of someone who considered as an internal model life daily (Taufikurrahman 2022). Wrong One adab in Islam is devotion to people old. This has happened explained by the Messenger of Allah SAW. on hadith narrated by Bukhari and Muslim from Mas'ud ra He answered, “do good to both parents” (HR. Bukhari and Muslim) (Sari et al. 2022).

Apart from the etiquette of filial piety person old, as for inner manners give charity. The etiquette of alms in al-Qur'an, can be found in surah al-Baqarah verse 271 which meaning, "If you show up *your alms*, then that's good. And if you hide it and give it to poor people, then it is better for you and Allah will delete some error- your mistake. And Allah is most thorough in what Which you do it."

In general, this verse explains that alms can be done openly and alms can also be done secretly. However, this charity is hidden rather than shown (Saputra 2022). Lastly, deep Islam is also recommended to always pray wherever and whenever during activities, so that everything will go smoothly affairs. This is supported by the word Allah in QS. Al-Mukmin verse 60 which meaning, "And your God said, pray to me, definitely I allow you."

Legal Understanding Islam

From the results of statements regarding understanding learning in Islamic law because Islamic law will only make life more difficult, as many as 49 people or 99% stated that they strongly disagreed with this. But there is also 1 person or 1% who agree with this. Furthermore, statements regarding the understanding in Islam that pork is haram to eat because it contains dangerous worms, as many as 50 people or 100% stated that they understand that pork is haram to consume because it contains worms which are dangerous for the body. Next, the statement that drugs is haram for consumption, because it can damage yourself, as many as 50 people or 100% stated that they understood the drug recommendations haram to consume, because it can be self-destructive. Next, the statement that if you worship you must be in a holy state, as much 50 people or 100% stated that they understood if you worship you must be in a holy state. Next, the statement that in Islam, it is mandatory to fast during the month of Ramadan 50 people or 100% stated that they understood that in Islam it is mandatory to fast in the month of Ramadan.

Law Islam itself means law that originates from the Islamic religion. This law was revealed by Allah The Almighty for the benefit of his people both in this world and in the afterlife. Islamic law certainly makes our lives much easier. This is contained in one of the hadiths of the Prophet Muhammad SAW who said, "Indeed, religion is easy. And, religion will never burden a person but make it easier. Therefore, straighten up, get close, and give good news! Ask for your help early in the morning once, during the day during rest time, and at the beginning of the night" (HR Bukhari-Muslim).

In Islamic law there are also several commands and prohibitions revealed by Allah The Almighty, one of which is that it is haram for Muslims to consume pork. This is proven in the QS. An-Nahl verse 115 which meaning, "Indeed, Allah has only forbidden you (eating) carrion, blood, pork and what is slaughtered by mentioning names other than Allah; but whoever is forced to eat it by not persecuting and neither beyond the limit, then verily Allah Most Forgiving again All-Merciful."

Prohibition in law. The next point in Islam is about drugs are haram to consume for Moslems. This is in line with a hadith from Umm Salamah, she said, "*Rasulullah sallallaahu alaihi wa sallam forbids everything into xicating and mufattir (who weaken).*" proven too with QS. Al-Maidah verse 90 which meaning, "O you who believe! Indeed, drinking, gambling, (sacrificing to) idols, and vote fate with arrows, is deeds vile and includes the actions of Satan. So stay away from (actions) that's so you are lucky."

As for Islamic law, that is explains that if we will worship is a must purify first. One of An example of worship is prayer. This matter proven in QS. An-Nisa' verse 43 which meaning, "O you who believe, do not pray, moderate you are drunk, so you understand what Which you say, (don't even come close mosque) is medium you are in a state of junub, except just passing by, until you bathe. And if you are

sick or have in travellers or coming from a dump water or you have touched a woman, Then you don't get water, then pray with you land which good (holy); sweep your face and your hands. Indeed, Allah is Forgiving Again Merciful."

And the last Islamic law concerns the month of Ramadan. Where in the month of Ramadan it is mandatory for all Muslims to fast. This is proven in the QS. Al-Baqarah verse 183 which meaning, "O you who believe, required above you fast as required over those before you. (Fast)so that you may be pious."

Trust

Believe in God

From the results of statements regarding the belief that Allah is the God of Muslims, as many as 50 people or 100% stated that they believe that Allah is their God. Furthermore, regarding the statement regarding the belief that Allah The Almighty knows all the actions that are done, as many as 50 people or 100% stated that they believe that Allah is All-Knowing of all actions. Furthermore, regarding the statement regarding the belief that whatever happens is the will or destiny of Allah The Almighty, as many as 48 people or 96% stated that they believe that everything that happens is the will or destiny of Allah. Meanwhile, 2 people or 4% stated that they did not believe that everything that happened was destiny from Allah The Almighty.

Trust in Allah as God of mankind, stated in QS. Al-An'amparagraph102 which meaning, "That is Allah, your Lord; No there are gods besides Him; Creator of all something, then worship Him; and He is the Sustainer of all things."

As the Almighty God, Allah is also All-Knowing of all human actions. In the QS, Al-Tagabun verse 4, it is explained that Allah knows what is happening in the heavens and the earth. He also knows all the secrets hidden by His servants. Indeed, Allah is All-Knowing of all the contents of the heart. Likewise, the events that occur are the destiny of Allah The Almighty. In al-Tabari's interpretation, it is explained that destiny is a provision that Allah has determined absolutely, and is written in the Law of Mahfuz, whether destiny contains good or bad (Nuraini and Khairunnisa 2022).

Believe in the Holy Scriptures

From the results of statements regarding the belief that the Koran is the holy book of Islam, as many as 50 people or 100% believe that the holy book of Islam is the Koran. Furthermore, the results of the statement regarding the belief that Allah sent down books to every human being so that human beings have good morals, as many as 50 people or 100% believed that the holy books were revealed by Allah The Almighty functions to make human morals good.

From the results of the statement, it can be seen that the Al-Quran is the holy book of Islam. In QS. Al-A'raf verse 52 states that the holy book Al-Quran was revealed to mankind in order to become guidance and mercy for the believers, so that mercy and guidance This can improve human morals.

Not only do we believe in the holy books, we also need to continue to believe in the holy books that were revealed to the Apostles, namely by believing that All these books came down from the side of Allah azza wa jalla which were given to His Messengers as a guide and source of law to judge fairly between them (Amin bin Abdullah asy-Syaqawi 2014).

Believe in Angels

From the results of statements regarding disbelief that angels will record every action they take, as many as 47 people or 94% stated that they did not agree if they did not believe angels would record every action they took. This means that they believe that in Islam, angels will record a person's actions. Meanwhile, 3 other people or 6% stated that they agreed that they did not believe that angels would record every action a person did. That is, they do not believe that in Islam, angels will record all the actions that humans do.

From the results of the statement, it is clear that Muslims believe in the existence of angels in Islam. In Surah Al-Infithar verses 10-12 it is explained that the angel who records good and bad deeds is written in the word of Allah which is meaning, *"And verily there are (angels) watching over you your work), your majesty(with Allah) and Which record (your actions), them know what you are doing."*

This verse emphasizes that every action does not escape the record. All these records will be shown on the Day of Judgment without the slightest gap.

Next, from the results of the statement regarding doubt about the existence of angels is a natural thing, because angels cannot be seen directly with the eyes, as many as 47 people or 94% stated that they do not agree that they doubt that the existence of angels is a natural thing, because angels do not can be seen directly with the eye. This means that they believe that in Islam, the presence of angels can be felt even though they cannot be seen directly with the eyes. Meanwhile, 3 other people or 6% stated that they agreed that it was normal to doubt the existence of angels, because angels cannot be seen directly with the eyes. This means that they do not believe that in Islam, there are angels by our side.

Angels are supernatural things, creatures who do not have the privileges of rububiyah and uluhiyah. Nevertheless, Allah The Almighty created angels to always obey Him. Allah's angels are the only creatures who are most obedient to Allah The Almighty. Allah The Almighty created angels from light and gave them perfect obedience and the power to fulfill that obedience is found in the word Allah The Almighty in Surah Al-Anbiya' verse 19-20 which meaning, *"The angels who is on His side, they are not arrogant to worship Him and not (also) feel tired. They always make glorification night and the day is endless"*.

Believe in Prophets and Apostles

From the results of the statement regarding the belief that the Prophets and Apostles were sent down to the face of the earth by Allah The Almighty to perfect human morals and monotheism, as many as 50 people or 100% believe that the Prophets and Apostles were sent down to the earth by Allah The Almighty to perfect the morals and human monotheism. Furthermore, the results of the statement regarding the belief that all the sunnahs of the Prophet that someone does will get a reward, as many as 50 people or 100% believe that all the sunnahs of the Prophet that someone does will get a reward.

From the results of the statement regarding the belief that there are Prophets and Apostles, it can be seen that Muslims are obliged to believe in Allah and His Messenger and in the book that was revealed to the Messenger in accordance with what is stated in Surah An-Nisa verse 136 which is meaning, *"O people who believer, keep faith in Allah and His Messenger and to the book that Allah sent down to His Messenger and the book that Allah sent down before him. Whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day, then indeed that person has gone astray.as far as possible."* (QS.4:136)".

Believe in the Last Day

From the results of the statement regarding the belief that if Muslims do something bad, it is not a problem because all Muslims will definitely go to Heaven, as many as 45 people or 90% stated that they do not agree if Muslims do something bad, this is not a problem because all Muslims will definitely enter Heaven. This means that they believe that in Islam, not all Muslims will enter heaven, especially because of their bad deeds. Meanwhile, 5 other people or 10% stated that they agreed that if Muslims do something bad, it doesn't matter because all Muslims will definitely go to Heaven. This means that they do not believe that in Islam, all bad things will be weighed on the last day and not all Muslims will go to heaven because of their bad deeds.

Every human action is weighed in God's balance of justice, so that a person knows with certainty the good and bad deeds he has done. God's scales of justice have precise accuracy to weigh even the smallest human actions. Regarding the accuracy of Allah's scales of justice, this is in line with what is quoted from Surah Al-Anbiya verse 47 which meaning, *"And We will set the right scales on the Day of Resurrection, so that no one will be harmed even a little; even if it only weighs as much as a mustard seed, We will surely bring it (reward). And it is enough for Us to make the calculations."*

Through the results of Yaumul Mizan's scales In this case, Allah gives humans an appropriate reward. For those whose scales of deeds are heavier than their good deeds, Allah will prepare for them hell fire, and vice versa.

Application

Application of Prayer

From the results of statements regarding the five daily prayers, all 50 respondents or 100% stated that they always prayed five times every day. Furthermore, from the results of statements regarding delaying prayer times, all 50 respondents or 100% stated that they did not always delay prayer times. This means that they always perform their prayers on time, because as is known, the five daily obligatory prayers are an obligation whose implementation has been determined. As in the word of Allah The Almighty which meaning, *"Surely pray, it is an obligation that has a fixed time for those who believe (QS. An-Nisa' [4]: 103)."*

Procrastinate implementation Praying beyond the specified time is a sin in Islam, and it is mandatory for every believing Muslim to immediately make up for the missed prayer. Therefore, it is highly recommended for Muslims to always perform their prayers on time.

Implementation of Respect for Parents

From the results of statements regarding respecting older people, all 50 respondents or 100% stated that they always respect older people. This means that they may have been taught from childhood by their parents to always respect their elders then become traditions in his life. As children, we have an obligation to be filial to our parents. If we do not carry out this obligation, we will sin. In the hadith, it is stated that Allah's pleasure depends on the parents' approval, while Allah's wrath depends on the parents' wrath. Therefore, we must always try not to make our parents angry or angry, because our parents' anger is the same as God's anger towards us. The Prophet Muhammad Pbuh has also reminded about this in the hadith contained in the Book of Bulughul Maram Hadith No. 1486 that Nabisallallahu 'alaihi wa sallam said: *"Allah's pleasure depends on people's pleasure old age and God's wrath depending on the wrath of the parents"* (HR. Tirmidhi, Ibnu Hibban, Hakim).

As what we know is that parents are those who have cared for us since childhood, especially mothers who have carried us for 9 months, and the people who breastfed us and cared for us until this moment. Ridho is an incomparable pleasure expected by a servant. When Allah is pleased, then anything will feel delicious, because there is nothing more delicious than Allah's pleasure.

Application of Charity

From the results of the statement regarding give charity to people who need, all respondents as many as 50 people or 100% stated that they always were give charity to people who need. Because basically that almsit can delete sin and can also be kept away from stinginess. Charity will be replaced with a wider fortune and eight and Allah will narrow the wealth his servant who is reluctant to give alms. As in Al-Qur'an surah Saba: 39 which meaning, "*Say: Indeed, my Lord provides abundant sustenance for whom what He wants among servants- His servant and narrowed for (who Which He wills)*". *And whatever you spend, Allah will replace it and He is the Giver the best fortune.*" (QS Saba: 39).

The law of alms according to Islamic jurisprudence is basically sunnah sukakad which means it is highly recommended. Then there are adab in almsgiving, including: almsgiving must be based on sincere intentions, the assets given are assets that are owned and must be halal and good, the services provided are for good things, it is best to keep alms secret and prioritize certain groups, such as putting parents and children first. , wives, relatives, teachers or lecturers, orphans, nursing homes, the poor and building mosques.

Application of Prayer

From the results of the statement regarding praying wherever and whenever during activities, all 50 respondents or 100% stated that they always pray wherever and whenever during activities. Because prayer is a means for us to ask Allah The Almighty wholeheartedly, hoping for Allah's blessing, so that He will grant us something we want. And people who don't pray are also included in the group of arrogant people.

Application of Kindness

From the results of the statement that they always want to show kindness to other people, as many as 42 people or 84% stated that they did not agree that they always wanted to show kindness to other people. This means that they try to hide the kindness they have done to other people. Meanwhile, 8 other people or 16% stated that they agreed that they always wanted to show their kindness to others.

Furthermore, from the results of statements regarding doing good to other people without wanting any strings attached, all 50 respondents or 100% stated that they always do good things to other people without wanting any strings attached.

From the results of the statement above, doing good is considered an activity that is often carried out by each individual, because basically every individual will always need help from other people to facilitate a need. Because the nature of individuals themselves is social creatures (Lismayana and Akib 2019). Apart from that, when someone has tried to do good to other people and tries to hide that kindness and does not expect any sense of reward, then that person is one of those people who are not arrogant. This is supported by the word of Allah The Almighty which explains goodness and the command to do good in QS Annisa Verse 36 which

meaning, “*Worship Allah and do not associate anything with Him. And be good to both parents, close relatives, orphans, the poor, close neighbors and distant neighbors, and colleagues, Ibn Sabil and your servants. Indeed, Allah does not like those who are arrogant and proud. be proud of yourself.*”

Application of Fasting

From the results of the statement regarding a person is obliged to carry out the obligation to fast in the month of Ramadan, all 50 respondents or 100% stated that they always carry out the obligation of Allah The Almighty by fasting in the month of Ramadhan.

Ramadhan fasting is obligatory for every Muslim human being provided that they are of the religious group, have a religious sect, are not sick, and are not in a state of pilgrimage (Tuasikal 2014). From the results of the statement above, it shows that every Muslim always fasts in the month of Ramadan. This is also supported by the word of Allah The Almighty in QS Al Baqarah verse 183 which means: “O you who believe, fasting is enjoined on you as it was obligatory on those before you so that you may be pious.”

The obligation to fast during the month of Ramadan also includes *ma’lum min al-dini bi al-dharurah*, namely that it has been confirmed that fasting has a law that must be implemented by every Muslim because basically fasting is part of the pillars of Islam (Tuasikal 2014). Therefore, when someone does not fulfill one of the obligations in the pillars of Islam, that person can be considered an infidel.

Application of Avoiding Something Haram

From the results of the statement regarding avoid haram food or drink, all 50 respondents or 100% stated that they always avoid haram food or drink.

According to Sakr (in Zulaekah dan Kusumawati 2005) *halal* and *haram* is vocabulary that comes from Arabic, where *halal* itself means permitted, while *haram* means prohibited or not permitted. In this case, in accordance with the results of the statement above, Allah The Almighty says in QS Al-Maidah Verse 88 which means: “And eat food that is *halal* and good from what Allah has provided for you, and fear Allah in whom you believe in Him.”

This verse explains in detail that there is an order to humans that they are only allowed to eat things that are *halal* and good, because basically it is an inseparable whole, which can be interpreted as *halal* from a sharia perspective, both in terms of health, nutrition and from an aesthetic perspective (Zulaekah and Kusumawati 2005).

Application of Dhikr

From the results of the statement regarding *dhikr* after prayer, as many as 48 people or 96% stated that they always *dhikr* after prayer. Meanwhile, 2 other people or 4% stated that they did not always do *dhikr* after prayer.

In general, *dhikr* is considered an activity of piety, worship and piety of a servant to Allah The Almighty. However, basically *dhikr* is interpreted as saying and remembering Allah verbally or with the heart or even the heart and verbal words combined which will try to bind with the correct timing. (Hafidz 2019). If *dhikr* is done after prayer, then they are among the lucky people. This is supported by the words of Allah The Almighty in Al-Jumu’ah verse 10 which means, “*When the prayer has been performed, then scatter you on the face of the earth; and seek Allah’s grace and remember Allah a lot so that you may be successful.*”

Conclusion

The Al-Quran has offered us clear directions that education is not only oriented towards the needs of life in this world, but basically the Qur'an will always be oriented towards success in life in the afterlife. The conclusion of this research is that the survey subjects of 50 UPI students class of 2021 stated that PAI tutorials can educate and provide benefits.

And as in the hadith that seeking and seeking knowledge has a law that is mandatory for every human being, so that we as individuals become intelligent human beings and are far from stupid. The Prophet explained that seeking knowledge is obligatory, in the Islamic religion itself it is very important to practice knowledge because knowledge will strengthen people to work and worship optimally. Therefore, the book can see how important knowledge is, so that Rasulullah Pbuḥ obliged his people to study, understand and carry out things that are both worldly and spiritual.

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