

INTERNALIZATION OF RELIGIOUS CHARACTER VALUES THROUGH HIMPUNAN PUTUSAN TARJIH MUHAMMADIYAH LEARNING IN COLLEGE STUDENT BOARDING SCHOOL

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Abstract

This study aims to explain how to internalize religious character values through learning Himpunan Putusan Tarjih Muhammadiyah at the KH. Mas Mansur student boarding school, Universitas Muhammadiyah Surakarta. This research utilizes a qualitative method with a phenomenological approach. The research data collection technique was performed through interviews, observation, and documentation. Data analysis was carried out based on the analysis initiated by Miles and Huberman, namely data reduction, data presentation, conclusion drawing, and verification. The data is summarized and then juxtaposed with supporting theories, discourses, and research. The research results show that five religious character values are internalized through Himpunan Putusan Tarjih learning to *mahasantri*: collaboration, independence, hard work, honesty, and brotherhood. The strategy of internalizing religious character values in Himpunan Putusan Tarjih uses the lecture method, demonstration method, and problem-based learning through discussion. Furthermore, some obstacles were still encountered in its implementation, namely the limited duration of learning and the lack of enthusiasm and activeness of the *mahasantri* in learning, so learning did not seem very conducive. The supporting aspects that influence the internalization of religious character values are the natural instincts of individuals, habits that are practiced repeatedly, and the good influence of the environment and people around them. As for the aspects that obstruct the process, namely the lack of awareness of *mahasantri*, the use of technology, and the lack of management supervision. Therefore, it is essential to have the role and responsibility of boarding school organizers in overcoming these challenges by developing a comprehensive understanding of religious character, criticism and suggestions for various attitudes and routines of *mahasantri*, intensive evaluation through an efficient approach, and the role of boarding school with surrounding people in maintaining good relations and striving to increase the success of internalization in various aspects of *mahasantri* life.

Keywords

Himpunan Putusan Tarjih, internalization, religious character values, college student boarding school.



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INTRODUCTION

Along with the times, the phenomenon of youth delinquency is often a problem and causes anxiety amid community life. Criminal acts committed by young people, especially among students, have had a profound impact that is heartbreaking in various circles, such as brawls, promiscuity, drug abuse, sexual harassment, abortion, bullying, and murder. This is inversely proportional to the environment of Indonesian society, which tends to be known as a religious society that upholds morality and manners in its national identity. Most likely, the problem arises due to a lack of attention, awareness, and loss of identity of students in carrying out their mandate and responsibility as knowledge claimants, as well as a lack of knowledge, education, understanding, and guidance about the importance of instilling religious character values in the body and soul of students. Therefore, it is also necessary to take decisive action from policymakers and state officials as the primary controllers in regulating the life system of the state order based on applicable laws and regulations by trying to form religious characters in students as the next generation of the nation's progress. In responding to these problems, the internalization of religious character values can be the leading solution in fostering and guiding students in enriching their understanding of religious sciences such as noble character, piety, Discipline, and so on. Religious character values can be internalized through learning Himpunan Putusan Tarjih (HPT), which is held and implemented in Muhammadiyah educational institutions, especially within the Muhammadiyah university environment, especially in the Muhammadiyah campus student boarding school.

Learning Himpunan Putusan Tarjih is an essential component for the internal Muhammadiyah community, especially students on the Muhammadiyah campus. At Universitas Muhammadiyah Surakarta (UMS), this learning is held in the KH. Mas Mansur student boarding school mosque is open every week after maghrib prayer. The knowledge is taught by an *ustadz* who has a deep mastery of material regarding worship, *fiqh* law, and muamalah in Himpunan Putusan Tarjih book. Understanding an *ustadz* as a teacher and master of learning is very influential in educating *mahasantri* to carry out their daily activities properly, including worship and fostering noble character. Behind that, this teaching process also faces challenges for learning teachers with the existence of *mahasantri* who come from diverse backgrounds in promoting and educating how to have good ethics and morals based on religious character values taught by Himpunan Putusan Tarjih following sharia guidance.

In transferring knowledge and understanding, the boarding school has significant challenges in harmonizing religious values with socio-cultural dynamics at KH. Mas Mansur boarding school. The existence of students from various backgrounds triggers the emergence of multiple types of views on the understanding of the learning material of Himpunan Putusan Tarjih itself. Among them, most of them are students who have taken previous learning in non-Muhammadiyah educational institutions and have diverse cultural and ethnic backgrounds, so it becomes a complex thing to homogenize and harmonize the values of religious character that are fostered in the context of daily activities within Muhammadiyah with modern environmental situations. Thus, learning Himpunan Putusan Tarjih needs to be emphasized to be adaptive in responding to rapid environmental changes without reducing the form of its original essence as religiosity that is firm in its stance.

Evaluation is essential in learning Himpunan Putusan Tarjih and ascertaining the effectiveness of internalizing religious character values. The evaluation concept the learning teacher applies includes portfolio assignments, making video demonstrations in groups, Midterm Examinations, and Final Semester Examinations. In the context of boarding school, evaluation through attitudes, actions, and manners is an important indicator as a follow-up assessment of ethics in addition to written test assessments and practical tests in learning Himpunan Putusan Tarjih. Thus, this form of evaluation in learning Himpunan Putusan Tarjih is not only formal but also comprehensive and holistic in supporting value-based education and teaching that is applied in everyday life.

The internalization of these character values has become a concern and responsibility of the central government, in this case, the president, to strengthen character education, which is then followed up through Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 20/2018 on Strengthening Character Education in Formal Education Units. The regulation arises based on Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education in shaping the character and creating a culture of the nation's next generation, which is implemented through religious character values, such as hard work, independence, honesty, and others which are realized from the central values, including the value of religiosity integrated into the learning curriculum (Ma'ruf, 2020).

From the perspective of Muhammadiyah, the initial idea of establishing the Muhammadiyah organization in the context of education aims to form individuals with intact character in mastering worldly and hereafter knowledge. The founder of Muhammadiyah, KH. Ahmad Dahlan tried to foster the superior character of the people because giving birth to a generation with intact character cannot separate them from one another. The superior character of the people, in this case, is to create the next generation of the nation with the best of the people (Khairu Ummah), which is the effort of Muhammadiyah educational institutions in shaping the religious character that is practiced in emphasizing aspects of one's piety and based on the content of the values contained in the Qur'an and as-Sunnah. Thus, the provision of religious character values pursued by Muhammadiyah does not focus on the cognitive scope alone but is expected to be carried out in practice and authentic experience in everyday life in the community (Baidarus et al., 2020).

The theory of religious character cultivation from the perspective of Imam al-Ghazali, in his book, *Minhajul Abidin*, explains that internalizing religious character values is carried out through several stages. The first stage is the role of the teacher as the main factor in the success of learning. Then, faith must be instilled in the heart and accompanied by good actions, skills, and knowledge based on noble values. He emphasized always reflecting on all creatures created by Allah so that the sense of faith is embedded in the heart. Furthermore, it is important to listen to and understand the stories of the Prophets and previous people as role models in guiding the lives of the generations after them, such as Allah's command to teach His prophets firmly so that they become role models for their people. Then, the process of *muhasabah*, or self-introspection, becomes important in reflecting on one's state and asking Allah for forgiveness. Finally, efforts to visit the environment of knowledge seekers who support the smooth learning process can help a person avoid harm to himself, increase good deeds with his friends, and support each other in implementing religious character values (Ritonga, 2020).

In Ki Hadjar Dewantara's view, he speculated that character values are internalized through the *Among* system (Witasari, 2022). The character values implemented in the system include exemplary (*ing ngarsa sung tulada*), motivation (*ing madya bangun karsa*), and providing support and showing trust to subordinates (*tut wuri handayani*) (Masitoh, 2020). Epistemologically, *among* comes from the Javanese language, which means caring for children. A person who teaches learning at an educational institution, in this case, is known as a *pamong* who is tasked with fostering and educating students in instilling character values so that they become a generation of faith and piety, intelligent

and skilled, of noble character, physically and mentally healthy, and independent in body and soul so that they are expected to be agents of change who can contribute to society, be responsible, and independent in creating prosperity in various circles of society (Thaariq, 2023). Learning instructors in this context have an important role in instilling character values in students so that they are not only limited to understanding the theory conveyed but strive to be able to create awareness in implementing these character values voluntarily.

Research conducted by Pasmah Chandra (2019) at the al-Qur'aniyah Manna Islamic boarding school explains that the internalization of character values is carried out through fundamental, instrumental, and practical values in boarding school, extracurricular activities, and exemplary from ustadz, caregivers, and Kiai in an integrated manner for 24 hours every day. Mukhlis's research (2024) shows that the process of internalizing the religious character values of SMK-SPP Negeri 3 Kerinci is carried out through several stages, namely the transformation of religious character values carried out by mentor coaches and teachers, transactions of religious character values carried out by mentor coaches and teachers with active involvement in delivering material verbally and applying it in practical actions and examples (modeling), and trans-internalization of religious character values by creating habits of behavior and acting based on instilled values and promoting positive values by creating religiousness and kinship in the school environment. The results of research conducted by Ramadhan (2020) indicate that the values of Islamic education in the book Himpunan Putusan Tarjih Volume III are the values of faith, worship, and morals. In addition, it discusses the *fiqh* of disaster, deliberation, ethics, and so on, which the members of the Tarjih Council decided based on the results of consensus from joint deliberation based on expertise in their respective fields. The explanation is discussed in detail, from the definition and legal basis to the conclusion of the decision taken. In his research, the researcher also explained the relevance of the HPT volume III book to the values of Islamic education, including a strong legal basis in terms of worship, family being the main component in determining the direction of students' education, deliberation as the main wheel of the strength of an organization, and the importance of learning morals before learning science. Saiful's research (2017) explains the biography of KH. Mas Mansyur, the history of the establishment of the Muhammadiyah's Tarjih Assembly during his time, and KH. Mas Mansyur's policies in the Tarjih Council. This research shows that the birth of the Tarjih Council was caused by the increasing development of Muhammadiyah throughout Java and outside Java internally, and the emergence of various

khilafiyah led to religious disputes and the birth of heretical sects. In addition, the study also showed that KH. Mas Mansyur's policy in the Tarjih Council resulted in the form of a *manhaj tarjih* and carrying out *tarjih* deliberations in various places, then producing a variety of *tarjih* decisions, which were then collected into the book form of the Himpunan Putusan Tarjih Muhammadiyah as it is known today, thus providing ease of *ijtihad* for Muslims, especially from Muhammadiyah. Research by Muh. Mutakabbir (2023) revealed that the learning methods used by *fiqh* teachers are lecture, question and answer, discussion, drill, and demonstration. The learning method adjusts to Muhammadiyah's Tarjih decision. Still, many aspects of material delivery and practice have not been adjusted to Muhammadiyah's Tarjih decision because the learning is still based on the package book from the Ministry of Religion.

Based on these five research studies, there are pretty prominent gaps, and the discussion is still generic and less comprehensive. For example, Pasmah Chandra's research (2019) is more concerned with the internalization of character values in general through fundamental, instrumental, and practical values in boarding school without further examining the internalized religious character values of Himpunan Putusan Tarjih, especially in the scope of college student boarding schools. Mukhlis' research (2024) discusses the trans-internalization of religious character values by emphasizing the process of value transformation, value transaction, and value internalization in Rohis (Rohani Islam) activities. However, this research only concentrates on the scope of extracurricular activities in formal education without discussing the development process of internalizing religious character values in a boarding school environment. Ramadhan's research (2020) analyzed the content of Islamic education values in the book of Himpunan Putusan Tarjih Volume III without highlighting more deeply related to how to internalize these values in everyday life. Saiful's research (2017) provides further insight into the historical perspective and policies of the figure KH. Mas Mansyur's analysis of the dynamic nature of the Muhammadiyah's Tarjih assembly, however, does not encompass a comprehensive review of the internalization of religious character values in boarding schools. Muh. Mutakabbir's research (2023) underscores the implementation of *fiqh* learning methodologies as outlined in Himpunan Putusan Tarjih while not mentioning the internalization of religious character values in the context of boarding school education.

This study offers a novel contribution to the extant literature by providing a detailed assessment of the internalization of religious character values through learning Himpunan Putusan Tarjih in the context of college student boarding schools. This research emphasizes the dynamics of internalization of religious character values carried out through an approach in an integrated context with the college student learning environment. It is a novel aspect that has not been assessed much in previous studies. Consequently, it is anticipated that this research will contribute to studying contemporary religious character values in the context of educational assessment, particularly within the academic sphere of student boarding schools as a distinctive educational institution.

This study aims to provide a comprehensive description of the religious character values that are internalized from the learning of Himpunan Putusan Tarjih to boarding school students and to identify the strategies employed in internalizing these religious character values. The findings of this study are expected to make a theoretical contribution to the learning of Himpunan Putusan Tarjih Muhammadiyah and serve as a reference point for future studies in the development of the theory of religious character education, particularly within the purview of the study of the Muhammadiyah's Tarjih decision, especially in educational entities with a background in the boarding school environment. From a pragmatic standpoint, this research is also expected to contribute to developing program designs in boarding schools and assist learning teachers in fostering approaches based on religious character values that are internalized efficiently in learning.

METHOD

This research uses a qualitative method with a phenomenological approach emphasizing descriptive rather than explaining everything. The researcher explained the Internalization of Religious Character Values through Learning Himpunan Putusan Tarjih Muhammadiyah at the KH. Mas Mansur Boarding School, Universitas Muhammadiyah Surakarta. Research data was collected and retrieved through interviews, observations, and documentation. Interviews were conducted with resource persons as respondents, namely learning teachers and students from various study programs and batches. Observations were made on the learning conducted during 2024. Documentation included records of boarding school activities, learning modules, and related internal policies. Data analysis was executed by following the phenomenological analysis procedure. Data analysis was undertaken based on the analysis initiated by Miles and Huberman, namely data reduction, data presentation, conclusion drawing, and verification. The data obtained

were summarized into information about internalizing religious character values through learning Himpunan Putusan Tarjih at KH. Mas Mansur Boarding School. Subsequently, the data are juxtaposed with related theories or discourses. Furthermore, the research data is also contrasted with several related studies that support it.

FINDINGS AND DISCUSSION

Findings

In this study, the researcher obtained several data findings that contained several religious character values that were applied and internalized from learning Himpunan Putusan Tarjih in the college student boarding school. These data were collected from interviews with a learning teacher and students, direct observation in boarding school, and documentation from various sources, such as records of boarding school activities, learning modules, and related internal policies. The findings are contained and explained in the following table.

Table 1. Religious Character Values are internalized through learning Himpunan Putusan Tarjih in the KH. Mas Mansur College student boarding school, along with activity forms and findings

No.	Activity Forms	Character Values	Findings
1.	Group portfolio assignment	Collaboration	Students are guided to create pleasing cooperation and contribute as much as possible in group work from each individual.
2.	Case study-based learning	Independence	Students are taught to be able to analyze a problem independently, make decisions, and provide appropriate alternative solutions to the problem.
3.	Telling inspirational stories	Hard work	Exemplary stories inspire students to overcome various problems in their lives, such as increasing perseverance in carrying out academic activities in lectures.
4.	Evaluating learning through exams	Honesty	Students are encouraged to answer questions based on their abilities to foster awareness and confidence in their efforts without cheating by not cheating on other people's answers.
5.	Organizing group discussions	Brotherhood	Students can improve their close relationships with each other in group discussions and create solidarity when dealing with everyday challenges.

Table 1 describes the activities carried out in learning Himpunan Putusan Tarjih, the character values to be built, and the explanation of the research findings. In the group portfolio assignment activity, the character value instilled is collaboration. The character value of collaboration teaches *mahasantri* to create pleasing cooperation and contribute as much as possible

in group work from each individual. Then, case study-based learning activities emphasize cultivating the character value of independence for students. This independent character value guides *mahasantri* in analyzing a problem independently, making decisions, and solving the issue as a way out. Next, telling inspiring stories aims to create the character value of hard work. These exemplary stories motivate *mahasantri* to be firm and resilient in facing various life obstacles and foster perseverance when carrying out academic tasks in lectures. In evaluation activities through midterm and final semester exams, students are instilled with the character value of honesty. The character value of honesty emphasizes *mahasantri* to answer questions according to the capacity of each individual to strengthen awareness of self-confidence in their efforts and avoid cheating such as cheating on other people's answers.

Discussion

In an interview conducted on 12 September 2024 with the teacher of Himpunan Putusan Tarjih in the KH Mas Mansur boarding school, Ustadz Dr. Mujazin, M.A., his motivation in teaching this lesson is a form of responsibility in carrying out the mandate of the Muhammadiyah organization and campus. The Himpunan Putusan Tarjih book taught to students and Muhammadiyah citizens is a reference as the leading guide in guiding the muamalah and worship activities of the Muhammadiyah community, including students who live in the college student boarding school. They are equipped as Muhammadiyah cadres and are expected to be agents of change when they enter public life. Thus, learning Himpunan Putusan Tarjih is fundamental to understanding *aqidah*, *fiqh*, and worship based on the Qur'an and as-Sunnah al-Maqbulah values. In learning Himpunan Putusan Tarjih, the religious character values prepared and instilled in *mahasantri* are collaboration, independence, hard work, honesty, and brotherhood. Culturing religious character values is carried out with efforts to deeply understand the material of Himpunan Putusan Tarjih. Then, these materials are poured in the form of arguments in intensive discussions among the *mahasantri*. In addition, the cultivation of religious character values is also carried out by exploring the potential of the *mahasantri* themselves through the behavior of the *mahasantri's* independence in solving the problems they encounter and trying hard to learn the material of Himpunan Putusan Tarjih. The religious character values that are built through learning Himpunan Putusan Tarjih include the character values of collaboration, independence, hard work, honesty, and brotherhood. Collaboration involves working together between *mahasantri*, which helps create good communication and mutual respect (Brdar, 2016). Independence describes the ability to make

decisions and take responsibility for one's actions (Tsuchiya et al., 2017). Hard work shows dedication and consistency in achieving goals, reflecting Discipline and passion (Mulyadi et al., 2024). Honesty refers to saying and acting correctly and objectively in making decisions (Surya et al., 2023). Brotherhood strengthens student relationships, providing mutual support, respect, and tolerance to create a harmonious atmosphere amid ethnic, national, and cultural diversity (Sintang et al., 2022).

In its learning, religious character values are cultivated using several strategies or methods, namely lecture, demonstration, and problem-based learning through discussion. The lecture method is the most often and most widely used by educators in schools, boarding schools, and campus lecture environments. In Amaliah's view (2014), the lecture method emphasizes the interaction between learners and educators who convey their learning materials through oral narration and lighting processes. The process can be supported and presented with learning media, such as image illustrations, video animations, etc. In its application, the lecture method also focuses on learning activities that take place quickly, so it is efficient in terms of time and cost (Ruliantika, 2022). The demonstration method is carried out through items, events, rules, and sequences demonstrated to carry out an activity, either directly or using teaching media relevant to the subject matter or material presented (Sumirah et al., 2022). Meanwhile, problem-based learning is a learning method that focuses on real-life problems as a perspective for students in learning about problem-solving skills through critical thinking to obtain fundamental concepts and knowledge from the material being taught (Taufikin, 2017).

Religious character is attached to each individual and indicates attitudes, thoughts, words, and actions based on spiritual principles integrated into everyday life (Putri, 2021). This character is built through the Panca Jiwa of the KH Mas Mansur boarding school, namely sincerity, honesty, hard work, responsibility, and brotherhood. Among these five aspects, responsibility and brotherhood are most prominent in the boarding school environment, where mahasantri work together to build good family relations and actively participate in various activity programs in boarding school organizations, such as ISO (International Student Organization) and IMM (Muhammadiyah Student Association). In addition, they also work together to keep the environment clean regularly through the weekly community service program. The five aspects of Panca Jiwa support leadership development, the formation of *al-akhlaqul-karimah*, and a more optimistic academic atmosphere for students (Romdoni et al., 2020).

In the boarding school, worship activities are emphasized for students, namely praying in congregation five times daily. Students are trained in the habituation of congregational prayer, especially at Fajr, Maghrib, and Isha times. When the lecture schedule occurs, Zhuhur and Asr prayers are encouraged to be offered in the congregation at the campus mosque. This congregational prayer activity can strengthen unity, intimacy, kinship, and increase the spirit of doing good deeds, and get rewards exceeding twenty-seven degrees compared to praying alone, as stated in the hadith narrated by Muttafaqun Alaih (Kusuma, 2018).

At dawn, the management wakes the *mahasantri* with a loudspeaker alarm to prepare for congregational prayer in the mosque. After worship, the *mahasantri* gather in *halaqah* based on their respective room blocks to carry out the *tadarus al-Qur'an*, and one of them is in charge of delivering a short lecture. Fajr prayer in congregation is beneficial in forming a disciplined and organized lifestyle, preparing oneself to live the day with good intentions and being able to focus on more positive life goals, as well as strengthening social relations and solidarity among fellow Muslims to create significant opportunities in sharing knowledge, motivation, and experiences (Sabrina, 2024).

Implementing learning in the mosque aims to make it easier for the management to supervise and monitor the activities of the *mahasantri*. The mosque functions as a practical learning center in instilling religious character values, apart from being a place of worship and religious and spiritual activities in general (Kosim, 2020). During the time of the Messenger and his companions, the mosque was also the center of Muslim activity in holding ta'lim studies, teaching Islamic education, and a meeting place for various communities from various tribes to discuss and deliberate with the Messenger in managing various social and government affairs (Siswanto, 2019).

The character of collaboration is an attitude in the form of the ability to work together between students to practice good communication, respect each other, and understand the role of each member in teams and organizations. The principle of collaboration creates a reciprocal relationship between students by interacting directly, which encourages mutual respect for diverse perspectives so that they can participate in common interests to achieve common goals (Brdar, 2016). The character of collaboration is one of the important characteristics of skills needed in this modern era; collaboration is an activity carried out in groups to determine a common goal. Collaborative characters can train three components for students: communication, cooperation, and responsiveness. Collaborative learning can be a teaching model that shows there is no competition between students and explains that knowledge can be obtained through the active role of members

who interact with each other, share experiences, and adopt different roles from each individual. Thus, collaboration skills can increase one's social success based on research conducted by the PISA (Programme for International Students Assessment) (Nadhiroh, 2020).

The character of independence is a behavior that reflects the ability to make their own decisions, be responsible for their actions that have been decided, and instill confidence that can increase resilience in a competitive environment (Tsuchiya et al., 2017). This independent character can reflect the attitude of *mahasantri*, who can manage time well, seek the necessary information without much direction from the lecturer, and overcome the challenges faced during lectures. On the other hand, independent students also easily adjust to changes and take the initiative to seek opportunities to develop their potential skills (Siregar et al., 2024). Students who have an independent character tend to be able to get through various problem challenges because they do not easily depend on other people and environmental conditions, are more confident in the decisions they make, take the initiative, are critical, do not give up easily, get satisfaction from their routine, always make every effort to solve a problem experienced, and have freedom of action and manage their own needs in their psychosocial abilities (Arfiah et al., 2017).

The character of hard work is a dedicated and consistent effort to achieve goals that reflect the character of someone who is disciplined, diligent, and enthusiastic in striving for excellence in work ethic (Mulyadi et al., 2024). *Mahasantri's* attitude towards hard work can be the main impetus for academic success because of the empirical relationship between hard work and academic achievement. The hard work carried out by *mahasantri* is driven by two types of motivation, intrinsic and extrinsic, which supports *mahasantri's* perseverance in activities. Intrinsic and extrinsic motivation, in this case, is the encouragement from inside and outside the classroom, which affects the impact of student learning. In-class hard work involves attending lectures and participating in class activities, while out-of-class hard work involves time dedicated to studying and completing project work. Students who work hard enable them to surpass the success of their peers because their learning techniques are efficient and effective in implementing the information obtained during the learning process (Sulaiman et al., 2024). Hard work helps students commit to overcoming various obstacles to learning and assignments and optimally completing obligations and responsibilities. In this case, hard work means completing tasks before the specified deadline, mobilizing all potential to achieve results and goals, and finding alternative solutions when facing certain obstacles (Sari et al., 2017).

Honesty is the attitude of someone who always says and acts truthfully and sincerely, carries out obligations, and decides cases objectively based on conscience, thus becoming trustworthy (Surya et al., 2023). In the academic realm, honesty determines the ethics and morals of education, such as not cheating on exams and avoiding plagiarism in preparing scientific papers (Prayoga, 2024). Character honesty shapes a person's maturity in deciding right and wrong, cultivating good things, and sincerely practicing goodness in daily activities (Munif et al., 2021). The character of honesty in everyday life is a benchmark for a person's level of goodness and badness, so this character should be important in an individual. In a religious context, a person's level of faith can be measured through his honest character because he will try to implement his honest character in his daily routine when he truly realizes that he believes and submits to God's laws. So, the relationship between a person's faith and his honesty attitude is highly correlated and inseparable. Thus, honesty behavior is included in Allah's commandments that should be applied, and it is believed that this behavior can provide benefits for the life of the world and the hereafter (Azzarima et al., 2023).

Brotherhood character is a religious character in the form of an attitude towards the relationship between fellow *mahasantri* who support each other, respect each other, strengthen solidarity, increase cooperation, foster a sense of mutual understanding in tolerance between fellow *mahasantri* to prioritize benefits, and create a harmonious atmosphere by appreciating the inherent diversity between individuals (Sintang et al., 2022). In the boarding school environment, brotherhood, or *ukhuwah*, is the primary basis for interaction between fellow *mahasantri*, administrators, caregivers, instructors, and even at the leadership level. This character creates a willingness to share the joys and sorrows experienced together. Students are taught to work together and cooperate to build togetherness in organizations, carry out sports, congregate in the mosque, keep the environment clean, and so on. In addition, the boarding school also instills the spirit of *ukhuwah* in the students' daily interactions by greeting each other and respecting each other between senior and junior students. This interaction is a form of training for living in the community later after completing the study period. Thus, the character of brotherhood has an impact and influence on the spirit of unity of Muslims in society in general (Fahham, 2013). By instilling the character value of *ukhuwah* well, the *mahasantri* can improve their relationship with fellow *mahasantri* and the administrators, caregivers, instructors, and boarding school leaders. In Islam, friendship can create an atmosphere of cohesiveness and a strong spirit of solidarity between people

to keep the *mahasantri* away from hostility, quarrels, and other conflicts (Devi, 2016).

With a deep understanding and strengthening the implementation of these character values, *mahasantri* can improve academic and non-academic quality, develop the quality of a complete *mahasantri* personality, form disciplinary and responsible behavior, improve social skills in everyday life, and be able to support competitiveness with a work ethic with integrity in a career and professional in the world of work later. On the other hand, with the cultivation of religious character values, *mahasantri* can respect and appreciate each other's views, work together, and help each other with the problems they face to realize the essence of unity, kinship, and friendship among fellow *mahasantri* (Sabana, 2022). In addition, *mahasantri* can also gain valuable lessons and experiences from actual practice in a series of activities held and participated in the boarding school and campus environment, such as organizations, competitions, religious studies, research, and so on.

Activities in the mosque after congregational prayers include dhikr, supplication together, and boarding school class learning, which is grouped based on the generation of *mahasantri* after dawn and maghrib prayers. The student is tasked with delivering a short lecture after the Zhuhr prayer and reading the hadith and its translation after the Isha prayer based on the specified schedule. Students are also encouraged to fill in the attendance list to create discipline in carrying out congregational prayers on time and leaving ongoing activities for a while. Dhikr and supplication activities can bring inner calm, build optimism in facing life's problems, and foster the habit of always remembering Allah in every activity and leaving all matters to Him (Burhanuddin, 2020). Learning in the mosque makes it easier for administrators to condition *mahasantri* to be more disciplined and active in boarding school programs. It helps develop aspects of *mahasantri*'s personality, such as spiritual, moral, intellectual, leadership, and social. The delivery of the short lecture trains self-confidence, the development of acquired knowledge and communication skills, and the cultivation of self-introspection for those who listen. Reading the hadith increases knowledge and understanding of the values of Islamic teachings, trains skills in reading Arabic texts, and fosters enthusiasm for practicing the values contained in the hadith delivered. These activities are expected to make *mahasantri* more attached to the mosque, submit to the rules set by the boarding school and campus, adhere to religious laws, and become good role models for others.

In implementing learning in the mosque, especially the Himpunan Putusan Tarjih, the instructors generally use teaching strategies by providing examples to the students, such as courtesy, discipline, responsibility, etc. The manners instilled by the learning teachers in the students are that

the students always greet and shake hands when meeting and passing by the learning teachers. In addition, the manners instilled by learning trustees include maintaining neatness in dress, always speaking good words and not saying harsh words, and starting and ending learning with prayer together (Imran et al., 2019). Discipline applied by learning teachers is always present in class on time by attending congregational prayers in the mosque before learning. The responsibility applied by the learning teacher is to carry out learning and delivery of material following the learning contract for one period, which is delivered at the initial learning meeting, and give assignments to the *mahasantri* to be completed and collected before the specified deadline. Thus, with the examples internalized by the learning tutors, the *mahasantri* are expected to be able to take the initiative to live and implement these exemplary values in their daily lives, both in the boarding school and campus environment, as well as in the general community.

Furthermore, several obstacles are still encountered in implementing this learning, especially learning the Himpunan Putusan Tarjih. The obstacle found is the short and limited duration of learning implementation between maghrib prayer time and isha prayer, so it does not rule out the possibility that the learning carried out is less than optimal in achieving the expected learning targets. On the other hand, the obstacle for some learning teachers is that many *mahasantri* are less enthusiastic about participating in boarding school learning, especially the Himpunan Putusan Tarjih. It can be caused by the tight schedule of activities that *mahasantri* follow throughout the day, such as attending and working on lecture assignments on campus individually or in groups, holding responsibilities in organizational activities and Student Activity Units on or off campus, participating in course programs as mentors or mentees, lack of adequate rest, and so on. This results in *mahasantri* feeling tired throughout the day and continues until the learning takes place, making it difficult for *mahasantri* to maintain concentration in learning, so learning is not very conducive (Fauziannor, 2022).

In addition to the obstacles faced, several supporting aspects influence the internalization of religious character values in boarding school, including instincts or instincts that have been embedded in each individual since childhood, habitual behavior patterns formed from activities carried out repeatedly because one's thoughts and actions dominate them, and the environment as a support for all forms of one's behavior, such as influences from family background, circle of friends, interactions with neighbors and surrounding people, and so on as for the aspects that slow down the internalization of religious character values in the boarding school, including the lack of

awareness of *mahasantri* of the importance of adopting religious character values in everyday life, such as the discovery of some *mahasantri* who do not appreciate and disrespect others, and even mock and insult their friends because of the influence of their bad environment from the surrounding people, as well as the factor of using technology which tends to cause *mahasantri* not to care too much about the surrounding environment, coupled with the tendency to consume bad things in social media, such as harsh words and jokes that contain reproaches against others. In addition, aspects that slow down internalization can also be caused by the lack of monitoring and supervision from boarding school administrators of various *santri* activities in the dormitory, so that it does not rule out the possibility of causing *mahasantri* to feel that they can efficiently act freely without anyone warning and advising them directly (Rohdiana et al., 2023).

CONCLUSION

The process of internalizing the five religious character values through learning the Himpunan Putusan Tarjih should be implemented as much as possible. Thus, the religious character values taught can affect cultivating a more substantial and essential religious character in the *mahasantri*. Thus, the character values formed and developed in individual *mahasantri* can become the forerunner of the birth of the soul of the *mahasantri*'s authority and can become agents of change with noble character amid the hustle and bustle of social life in the future. On the other hand, if the value of religious character is not internalized effectively, it can lead to a shrinking of the ethical and moral qualities of the *mahasantri*, easily influenced by drastic developments that lead to negative things because they do not have a strong stance and grip on the values of religious teachings, even resulting in individual *mahasantri* feeling a loss of direction and purpose in their lives which has the potential to cause depression and anxiety and deep despair and are vulnerable to influences and pressures from the environment and surrounding people, such as promiscuity, drug use, robberies, brawls, and other criminal acts.

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