

# Formation of Religious Spiritual Character from the Perspective of Islamic Education Philosophy at SDIT Semarang

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## Abstract

Education is a deliberate process that aims to maximize the potential of engaged learners by equipping them with the knowledge, abilities, and moral qualities that the nation and society demand, in addition to their religious beliefs and self-control. The research aims to identify the system of religious spiritual character formation from the perspective of Islamic educational philosophy at SDIT Semarang. This research is field research carried out by the author, using the Qualitative Descriptive Research method, namely describing clearly what happens in the field, which produces data in the form of written and verbal data from the behavior of people who can be observed. A qualitative approach with analytical techniques, namely content analysis, data reduction and data verification. The results of the research show that the formation of religious spiritual character at SDIT Semarang is realized through the daily habituation of students and the entire school community from morning until after school and there are also additional hours for extracurricular activities related to character values held in an integrative manner by all levels. school. It can be concluded that with daily habits that are integrated with spiritual character, SDIT Semarang students feel more helped in realizing religious spiritual character in themselves.

## A. Introduction

The goal of education is to create and nurture competent human capital. In this instance, the goal is to educate pupils who have the capacity to grow into people who respect and believe in God Almighty, who possess moral qualities, knowledge, skill, independence, and creativity, and who can become law-abiding, democratic citizens. In order to accomplish national education goals, education is fundamentally an interaction between people, particularly between educators and the educated community. This interaction includes the content that interacts as well as the method by which such interactions take place (Didham & Ofei-Manu, 2020). Questions such as "What is the purpose of education?" "Who are the educators and students?" "What is the content of education?" and "How does education interact with the community?" call for fundamental, philosophical responses (Azizah & Fauzi, 2022). Even though it is mature, Islamic education often receives criticism from various parties. Among the criticisms leveled is that Islamic education in Indonesia has not yet found a sustainable paradigm and print, a blueprint both at the theoretical-philosophical and operational levels, so that education seems to be just an experimental event (trial and error). Therefore, it is natural that opinions arise that say that Islamic education in Indonesia is not actually realized in fact. Such an opinion may be quite reasonable because the appearance of education itself is still abstract and does not touch the cultural reality of Indonesian society (Nursikin, 2016).

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The meaning, approach, and purpose of Islamic education have changed in both theory and practice. In order to develop students' potential, national education serves to shape the character and civilization of a dignified nation and develop their abilities. This is because the National Education System Law Number 20 of 2003, specifically in Chapter II article 3, explains this concept. to grow into a person who honors and reveres God Almighty, possesses noble character, is in good health, knowledgeable, capable, creative, independent, and develops into a responsible and democratic citizen (Murkatik et al., 2020; Rusilowati & Wahyudi, 2020; Zein et al., 2020). In Islam, the ideal level of education is if the educational design includes two dimensions, namely theocentric dimension and anthropocentric dimension (Mughni & Bakar, 2022).

Educational institutions are institutions or institutions that provide services to students and society in general. Educational institutions in the context of service education aim to provide services in the world of education. Because education is an investment in human survival (Setyo et al., 2021). To meet these needs, it is necessary to form a quality generation through education. Education is the deliberate guidance or leadership that educators provide students in their physical and spiritual growth toward the construction of their personalities, which is the primary factor in establishing one's own identity. It is imperative to work toward developing character from a young age. Philosophical education is the foundation for the development of educational science at both theoretical and practical levels. He can apply and implement things from a philosophical point of view (the philosophy of a particular school) and can also think radically critically about various educational problems faced. G. Kneller (1971: 4) defines educational philosophy as an effort to understand education as a whole and its integrity, by providing an interpretation of it through general philosophical concepts which will provide direction in choosing educational goals and policies.

Character is a trait that can equip each student to become a superior individual and able to adapt to technological advances (Almaulana & Suhari, 2023; Gunawan, 2023; Khoirroni et al., 2023). This progress must support the mental development of each student. Character capitalization begins in childhood and helps raise a generation of citizens with morals and ethics. These citizens are the future leaders of the country, the ones with the soul and the ability to uphold the nation's noble values through morality and ethics and become a highly educated generation. and dress himself in piety and faith.

Based on the description above, the researcher conducted research with the title "Formation of Religious Spiritual Character in the Perspective of Islamic Education Philosophy at SDIT Semarang".

## **B. Research Methods**

This research is field research carried out by the author, using the Qualitative Descriptive Research method, namely describing clearly what happens in the field, which produces data in the form of written and verbal data from the behavior of people who can be observed. A qualitative approach with analytical techniques, namely content analysis, data reduction and data verification. The focus of this study includes the Formation of Religious Spiritual Character from the Perspective of Islamic Education Philosophy at SDIT Semarang.

## **C. Result and Discussion**

Character is a person's character, morals, or personality which is formed from the internalization of various virtues that are believed to and underlie the person's perspective, thoughts, attitudes, and way of acting (Hadayani et al., 2021; Karimullah et al., 2022; Mappaenre et al., 2023). These virtues consist of a number of values, morals and norms such as honesty, courage to act, trustworthiness, respect for others. According to Warsono, character is a person's attitudes and habits that enable something to happen and facilitate a person's actions. It was further explained that character is a person's quality. If a person has good morals then good character will be manifested in his attitudes and behavior in everyday life, which is why character education is important and strategic in building the nation (Kurniawan, 2015).

### ***Implementation of Religious Spiritual Character Formation from the Perspective of Islamic Education Philosophy at SDIT Semarang***

This is manifested in the daily habituation of students and the entire school community from morning until after school and there are also additional hours for extracurricular activities related to character values held in an integrative manner by all levels of the school. If the implementation of the daily program is correct, character cultivation will automatically be attached to school rules, starting from students' punctual attendance, vows, tadarus, implementation of teaching and learning activities, good manners, smiling, greetings, responsibility in carrying out tasks at home, prayer. dhuha, noon prayers and habits that can instill spiritual character values. For example, spirituality marks the character of politeness, which can be seen

every time we meet students and teachers, we always emphasize and make it mandatory to smile and say hello. Spirituality of religious character such as the habit of speaking well and there are many other activities that can be carried out to instill the habit of spiritual character so that it produces students who have good morals (principal of SDIT Semarang).

The results of the interviews showed that with daily habituation SDIT Semarang students felt more helped in realizing religious spiritual character in SDIT Semarang students. In accordance with the National Education System Law Number 20 of 2003 in Chapter II article 3, it is explained that, national education functions to develop abilities and shape the character and civilization of a dignified nation within the framework of making the nation's life intelligent (Qurnia et al., 2022).

***Evaluation of the Implementation of Religious Spiritual Character Formation in the Perspective of Islamic Education Philosophy at SDIT Semarang***

Results of the evaluation of the implementation of the formation of religious spiritual character from the perspective of Islamic educational philosophy at SDIT Semarang.

**Table 1.** Implementation of Religious Spiritual Character Formation in the Perspective of Islamic Education at SDIT Semarang

The formation of religious spiritual character from the perspective of Islamic educational philosophy at SDIT Semarang.	Evaluation Results of the Formation of Religious Spiritual Character in the Perspective of Islamic Education Philosophy at SDIT Semarang.
The Art of Reading and Writing the Koran	- Love the Koran - Istiqamah
Takhfidzul Quran	- Muraqabah - Honesty - Spirit of the Koran - Istiqamah
Dhuha and midday prayers Gather	- Piety - Muraqabah - Honesty - Honesty - Istiqamah
Commemoration of Islamic Holidays	- Istiqamah - Competitive - Ta'awun
Spiritual Tourism	- Politeness - Ta'awun - Cleanliness
Basic Student Leadership Training (Islamic Spirit)	- Responsibility - Can be trusted - Honesty - Tawasuth - Competitive

Based on the Evaluation Results of the Implementation of Religious Spiritual Character Formation in the Perspective of Islamic Education Philosophy at Sdit Semarang. has a strong implication that there will be good Islamic values that mark divinity and reflect humanity. Religious spiritual character values are formed from the activeness and high enthusiasm for learning of educational participants in participating in the implementation of religious extracurricular activities at school diligently and responsibly.

#### D. Conclusion

The formation of religious spiritual character from the perspective of Islamic educational philosophy at SDIT Semarang has been carried out. The formation of religious spiritual character is realized through the daily habituation of students and the entire school community from morning until after school and there are also additional hours for extracurricular activities related to character values held in an integrative manner by all levels of the school

#### E. Acknowledgments

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