

THE EFFECT OF BUILDING THE ISLAMIC CHARACTER OF STUDENTS AT WISMA PADANG STATE UNIVERSITY

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Abstract

This study aims to describe the process of forming the Islamic character of students at Wisma Padang State University. This study uses a qualitative method with a case study design approach, the research data is taken using a set of interview protocols that the author made and has been validated by one methodology expert to ten informants (students), the informants were selected using a purposive sampling technique. All interview results were then analyzed thematically using. Overall, the research findings found that there were five character changes in students after living at Wisma Padang State University. The five findings are; i) dress according to syar'i, ii) higher learning motivation, iii) polite and courteous to fellow friends, iv) more efficient in managing finances, v) make good use of time. The results of this study can be used as initial data for future researchers in examining this problem in different contexts and issues.

Keywords: character, student, thematic analysis

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan proses pembentukan karakter islami mahasiswa di Wisma Universitas Negeri Padang. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus (*case study* design), data penelitian diambil menggunakan satu set protokol wawancara yang penulis buat dan telah divalidasi oleh satu orang pakar metodologi kepada sepuluh orang informan (mahasiswa), informan tersebut dipilih menggunakan teknik *purposive sampling*. Seluruh hasil wawancara kemudian analisis data dilakukan dengan menggunakan pola yang dikemukakan oleh Milles dan Huberman. Secara keseluruhan temuan penelitian mendapati bahwa terdapat lima perubahan karakter pada mahasiswa setelah tinggal di Wisma Universitas Negeri Padang. Lima temuan tersebut yaitu; i) berpakaian sesuai syar'i, ii) motivasi belajar lebih tinggi, iii) sopan dan santun kepada sesama teman, iv) lebih hemat mengatur keuangan, v) memanfaatkan waktu dengan baik. Hasil penelitian ini dapat dijadikan sebagai data awal untuk peneliti berikutnya dalam mengkaji permasalahan ini dalam konteks dan isu yang berbeda.

Kata Kunci: karakter, mahasiswa, tematik analisis

INTRODUCTION

One of the most urgent teachings of Islam is moral development/ character building. The cultivation of morals/character is the purpose of sending the Messenger of Allah SAW to the surface of this earth, to improve human morals and behavior (Salsabila & Firdaus, 2018; Sukatin, 2018).

As stated in the following hadith of Prophet Muhammad Saw:

عن أبي هريرة رضي الله عنه قال: قال رسول
الله صلى الله عليه وسلم: إنما بعثت ألتمم
مكارم الخلق (رواه البخاري)

It means: "From Abi Hurairah ra Said: The Messenger of Allah Saw said: That I was sent by Allah Swt to perfect the noble Morals." (HR. Bukhari).

From the description of the hadith above, it can be concluded that Allah Almighty sent the Prophet Muhammad Saw the surface of this earth to improve the

behavior, character, and morals and in particular, to improve the character of man, from jahiliyyah to Islamiyah, from the age of stupidity to an era full of science, he became a Uswah for all mankind both from the words and from the character of the Prophet Muhammad Saw (Mustofa, 2019; Muslimin and Nurwadjah, 2021). Talking about character issues is very important and fundamental. Because character is a living mustika that distinguishes humans from animals (Ginanjari, 2017; Hijfin, 2018; Muhsin, 2020).

A human being without character is a human being who has "awakened" (Engkizar et al., 2021). People who have strong character and both individually and socially are those who have good morals, morals, and ethics, and people who have good and strong character will lead to success both in the world and in the hereafter (Syafri & Yaumas, 2017). Given the urgency of character, educational institutions have the responsibility to instill this through the character-building process that exists in their respective institutions (Ritongga et al., 2020).

The character of an individual is formed since he was a child due to genetic influences and the surrounding environment (Zen & Anwar, 2022). The process of character building, whether realized or not, will affect the way the individual perceives himself and his environment and will be reflected in his daily behavior (Sarina et al., 2021). The university as a higher education institution is one of the important resources for the character-building process (Sari et al., 2021; Engkizar et al., 2018). Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and the nation that are manifested in thoughts, attitudes feelings, words, and deeds, based on religious norms, laws of manners, culture, and customs (Rohendi, 2018; Febriyanti & Montessori, 2020).

The notion of character menurut istilah is understood in two camps of

understanding. The first sense is deterministic. Character is understood as a set of spiritual conditions in us that have been graced or existed from birth (given) (Murniyetti et al., 2016). Thus, it is a condition that we take for granted, we cannot change (Amnda et al., 2020). It is the character of a person who is permanent. Being a special sign that distinguishes one person from another (Alawiyah, 2012; Budiarto, 2020).

METHOD

This research uses qualitative research methods with a case study approach (Case Study Design). To Elkhaira et al., 2020 mentioned; Engkizar et al., 2018; Kaputra et al., 2021 qualitative methods with a case study approach are appropriate to be used if researchers want to explore a phenomenon that occurs in a society, be it related to communities, places, and the environment, both on a large and small scale. The data source was taken from ten informants through in-depth interviews selected using purposive sampling techniques, while the selected informants had met four criteria, namely understanding well the problem under study, still being active in the field under study, having time to provide information to researchers, and providing information in accordance with the facts that occurred in the field (Engkizar et al., 2018; Son et al., 2020). The research data were taken through direct interviews with informants using a set of interview protocols. After the interview is completed, it is taken to all informants, the transcripts carried out, then the author analyzes the data from the interview results, field notes, and others then informs others then reduces the data, and then, makes conclusions that can be conveyed to others. Data analysis was carried out using patterns proposed by Milles and Huberman (Agusti et al., 2018; Damri et al., 2027; Zafirah et al., 2018).

To meet the criteria as an informant, all informants are active students who choose to live in Wisma Universitas Negeri

Padang in 2017, 2018 and 2019 (Damri et al., 2020; Jaafar et al., 2020). After the interview is completed, it is taken to all informants, a transcript process is carried out, then the author takes themes that are in accordance with research needs (Damri et al., 2020; Rahawarin et al., 2020).

RESULTS AND DISCUSSION

Based on the author's interview with ten informants (students) at Wisma Universitas Negeri Padang, the results of the research analysis found five findings (themes) of character changes in students after living at Wisma Padang State University. The five findings are; i) dress according to syar'i, ii) higher motivation to learn, iii) courtesy and courtesy to fellow friends, iv) more frugally manage finances, v) make good use of time. For easy understanding, the five findings in the author's study are described using analysis using the pattern proposed by Milles and Huberman as shown in figure 1 below:

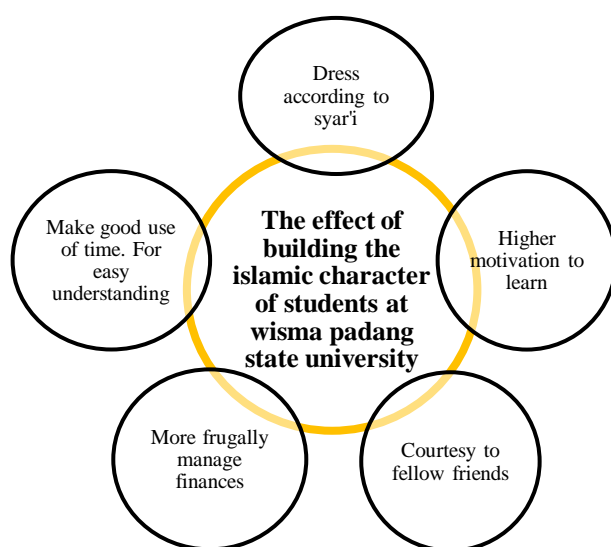


Figure 1. Description of Student Character Changes After Living in Wisma

Furthermore, so that the results of the research and discussion in this article are interesting to read and easy to understand, the author will display interview excerpts with informants based on the five themes that have been obtained.

In addition, each of these themes will be directly discussed based on theories, expert opinions, and the results of previous research that discusses these issues and problems in different contexts and issues (Engkizar et al., 2022; Hasanah et al., 2019).

The findings of the *first* theme of dressing according to syar'i, as it is known that the phenomenon of the hijab today has undergone various paradigm developments (Dwi Utari, 2016; Princess et al., 2020; Rahawarin et al., 2020). In the new order era, the hijab was widely used as a religious practice for Muslim women who wanted to live an Islamic life (Handayani, 2018; Engkizar et al., 2021; Yusnita et al., 2018). Hijab among Indonesian people at this time has become a trend in a dress. This can be proven by the large number of hijab models made by designers and ordinary people making clothes. This trend became known as jilbaber or hijaber (Setiawan, 2018). On the other hand, the hijab is seen by the younger generation of Indonesia as an identity that symbolizes a person's personality (Maaddah, 2017). As for female students, the hijab at that time was a separate lifestyle in a dress. The desire to always look fashionable and practical in dress becomes a symbol for women (Maputra et al., 2020).

Usually, users of the hijab that only reach the neck are only used by teenagers, female students and even mothers who really want to look fashionable and trendy, usually referred to as hijab slang (Hidayanti, 2017). In fact, the use of the hijab itself was immediately ordered by Allah Almighty. which is actually to cover the aurat, namely the use of clothes that are not tight and transparent in accordance with the guidance of Shari'a (Kasmar et al., 2019).

There are various reasons for wearing the hijab to logically influence their behavior patterns and the way they wear Muslim women's clothing (Andriani, 2013). Interaction and communication in the campus environment between female

students with various cultural backgrounds, customs, and social have an impact have the diverse behavior of female students (Lestari, 2016).

One of the things that appear, in this case, is the phenomenon of female students wearing headscarves against Islamic shari'a, especially Muslim women's clothing (Syafri et al., 2021). Those who live in guesthouses are instructed to wear clothes in accordance with Islamic shari'a such as wearing a wide hijab, wearing a child's hijab, wearing a gamis or skirt, and using socks when leaving the guesthouse and so on (Yulikhah, 2017). They began to understand that the hijab was a means of covering women's aurat commanded by Islamic sharia. They began to understand that the hijab is a means of covering women's aurat ordered by Islamic shari'a (Hayati, 2010). But they also have the perception that Islam is a broad and complete religion that governs various aspects of life.

The findings of the *second* theme of learning motivation are higher, the factors that influence learning are distinguished into two categories, namely internal factors and external factors (Mamlu'ah, 2019). Internal factors are factors that exist in the individual, while external factors are factors that exist outside the individual (Ruswati, 2018). The two factors influence each other in the individual learning process so as to determine the quality of learning outcomes. First, the internal factor is the factor that exists in the human being himself. Internal factors that support the learning process include physical factors, psychological factors, and fatigue factors (Syafri et al., 2021). The second factor is that external factors that affect learning motivation can be grouped into 3 factors, namely: family factors, school factors, and factors of the living environment. The living environment is an external factor that also affects student learning motivation (Hasanah et al., 2019). In the guesthouse, students have a special schedule for studying, whether it is studying alone or

studying together. In addition, students will also be motivated to study because they see their friends in their environment learning. In the guesthouse, there is also internet access such as wifi which will encourage students to study in the guesthouse environment and will make it easier for students to find study materials.

The findings of the *third* theme are courtesy to fellow friends, and students as the next generations of the nation, are required to be able to build the nation and homeland in a better direction by having ethical values (Latifah, 2018). Wisma Universitas Negeri Padang serves as a means of residence that plays a role in building the basic character for every student of the students' understanding at the Padang State University guesthouse regarding Islamic ethics is quite good. That's because they understand the concept of ethics more practically but don't understand it theoretically. Regarding good ethical practices as a whole informants are able to explain the criteria-criteria of good criteria and the concept of ethics. However, scientifically, students are not able to provide an accurate and more detailed explanation of ethical concepts. In some of the questions and interviews that the author asks informants, informants explain more practically and do not argue much theoretically. According to the author's observations, Informant knowledge is practically applicable. However, the practical application has not been able to be implemented perfectly. For example, student understanding can practically only be practiced through roommates or room neighbors and is not applied in the guesthouse environment as a whole. This is due to a large number of student activities in the dormitory which makes a lot of interaction and communication between all residents (Eriyanti et al., 2020). For example, the ethics of helping, respecting each other, and the concept of brotherhood in Islam can be practiced to roommates or the maximum about the room only. This is because, because of the many relationships

that are established between other residents within the scope of the dormitory. Social interaction or communication between residents is very harmonious due to a large number of joint activities in the dormitory (Syafril et al., 2021). Although there are often differences in understanding between students, it will not last long. Usually, disputes can be changed with good habituation, so that they become a habit and then imprinted in their daily lives with good character as well. (Sutinah, 2016; Abdillah, 2019; Husna et al., 2021).

In accordance with the opinion of the character above that the character is the behavior of a person who appears in his daily life, he cannot be made up, the character will appear spontaneously, for example, if someone who has a good character when he sees someone who has an accident he will always be moved in his heart to help but if someone who has a bad character will let and pass without any pity (Ali, 2017).

The **fourth** theme finding is more efficient in managing finances, for most students, the college period is the first time they manage their own finances without any supervision from parents (Syafril et al., 2020). Students will face new problems and face a new environment without the supervision and support of parents. Students must be able to independently manage their finances properly and must also be able to take responsibility for the decisions they have made. The financial problem that often arises for students is for at they do not have income, some of the students still depend on their parents. In addition, the extravagant attitude of students is a problem that is often faced. Students who are in the guesthouse tend to be more economical in using money because students in the guesthouse prefer to cook together instead of buying food outside (Murniyetti et al., 2016). That's what makes student spending more economical. In addition, students who live in guest houses are no longer charged to pay for electricity or regional drinking

water companies every month because they have been borne by the guesthouse. The expenses of students in the guesthouse are usually only to buy bathing, washing, and cosmetics. Students in guest houses rarely spend money sitting in a café, just like students in general because they think it has no benefit.

The findings of the fifth theme make good use of time, Time management is the ability that individuals have to plan, organize, grind, and supervise time production by scheduling an activity so that it can be done effectively and efficiently (Suherman et al., 2021). In the guesthouse, students are taught to be able to manage time well, all activities in the guesthouse have been written and pasted on the wall of the guesthouse, starting from student activities from waking up, praying at dawn congregations, studying together, preparing to go to campus, eating together, student activities on campus, to picket schedules, have all been, posted on the wall of the guesthouse so that students are easier to manage time. if there are students who forget to answer them to do the picket, then the other students will remind. In the guest their house, the time of return hours is also set, students are not allowed to go home after ten o'clock in the evening, if the student has urgent needs that make him have to go home late at night, then he must first report to the homestead supervisor.

CONCLUSION

This research has succeeded in revealing five Islamic character-building students at the Padang State University guesthouse. The five findings are to dress according to syar'i, higher learning motivation, courtesy and courtesy to fellow friends, more efficiently manage finances, make good use and of time. With the findings of this study, the author suggests to the next researcher to increase the studies related to this issue so that the literature of academics on society will be richer and more diverse. At least this research can be used as a reference and

basis for subsequent researchers to examine this problem in different issues and contexts.

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