

Strengthening Student Character Through Islamic Traditions at Smk al-Falah Winong, Pati, Indonesia

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Abstract

This study aims to analyze the strengthening of student character through Islamic tradition at SMK Al-Falah Winong, Pati. The approach in this research is qualitative with case study type. Data collection used observation, interview, and documentation. Data analysis techniques in this study are those proposed by Miles and Huberman including data reduction, data display and conclusion drawing. The results of the study show: First, strengthening religious, disciplinary, and responsible characters for students at school; Second, strengthening social care, and tolerant characters for students at school; Third, strengthening friendly/communicative characters for students at school; Fourth, strengthening honesty at school; Fifth, strengthening social care characters for students at school; and sixth, strengthening social care characters for students also at school.

Keywords: Students, Character Strengthening, Islamic Tradition

Introduction

The current era of globalization has changed the shift in ethical and cultural values in various circles, especially students in educational institutions, as evidenced by the many promiscuities, drugs, violence, and riots that lead to anarchist acts, to the existence of thuggery from a group. The shift in ethical and cultural values has made the current generation lose their identity. The era of globalization has shaped humans to be instantaneous and think practically to achieve goals. The inability to keep up with the times will make humans easily frustrated and take actions that justify all means to achieve their goals, including in education. To overcome the above problems, one of the efforts that must

be taken is through strengthening character education which emphasizes the inner and outer dimensions in the process of forming a person with morals *al-karimah* (Husen et al., 2014).

Schools have a role in shaping the personality and behavior of students by instilling religious values to create human beings who have morals *al-karimah*. Student character education must begin at school to form a nation's successor who has *akhlakul karimah*. Therefore, the educational process seeks to integrate school, family, and environmental education into a complete diversity in the formation of student character. This is expected to encourage the strengthening of student character education, increase family concern for children's education, and build synergy between schools, families, and communities (Laela & Arimbi, 2021).

Strengthening student character needs to be developed through various Islamic traditions, such as: *istighosah*, praying, shaking hands, *wirid* after prayer in congregation, gametan and giving alms. This is to foster student behavior and personality in accordance with Islamic teachings based on the Qur'an and Hadith. Given that nowadays many students act and behave not in accordance with Islamic values at school and in social life (Laela & Arimbi, 2021).

Law No. 20/2003 on the National Education System. Article 3 of the Law states that, National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Husna, 2017).

In religious education, it should be endeavored so that religious teachings are not only known, but so that they are understood, lived out and practiced, giving rise to a great desire to live in accordance with the will of God Almighty. During their education, students go through learning activities, which are process activities and are a very fundamental element in every type and level of education. This means that the success or failure of achieving educational goals depends largely on the learning process experienced by students, both when they are at school, outside school, family, and society (Isnaini et al., 2021).

Islam in Indonesia also cannot be separated from the culture and traditions that are closely related to Indonesian society. Just like Islam in the Arab region, Arabism, and Islamism struggle so much in the Middle East that sometimes people find it difficult to distinguish between Islamic values and Arab cultural symbols. The Prophet Muhammad, of course with the guidance of Allah (*wama yanthiqu 'anil hawa, in hua illa wahyun yuha*), quite cleverly (*fathanah*) knew the sociology of Arab society at that time. So that he used Arab traditions to develop Islam. As one example, when the Prophet moved to Medina, the people of Medina there welcomed him with the accompaniment of drums and harbors while singing *thala'al-badru alaina* and so on (Buhori, 2017).

One example of a very prominent Javanese Islamic tradition is: **First**, the tradition of *istighosah*. *Istighosah* in Arabic can be interpreted as "asking for help". This ritual practice has long been part of the religious tradition of the Nahdliyin (NU) community, especially those who are members of *thariqat* groups. However, unfortunately this ritual has not been studied much by observers who study NU or traditional Islam in general. The symbol that is always used to see and study traditional Islam refers to the ritual of *celametan*. The ritual of *istighosah* has direct roots and common threads with the great traditions of Islam (high Islam) from the Middle East, Arabia. The ritual of *istighosah* does not imitate or syncretize the Hindu tradition (*slametan*). This is because, in Arab countries, the word *istighotsah* is used as a

terminology that means only special prayers said by a figure. This is like the genuine meaning of the *istighosah* ritual for the tarekat in Indonesia (Rubaidi, 2009).

Second, praying. Prayer is begging or asking for something good to Allah, also asking for the safety of life and firmness of faith, in this context is that the big family of SMK Al-Falah is given the welfare of life, safety of body and soul and firmness of faith, so that in doing service as well as *nasyrul ilmi* in the world of education is given inner and outer strength by Allah SWT. Praying is part of worship and at the same time the best character for a servant (Abdullah) to the Khaliq, namely Allah SWT.

Third, the tradition of shaking hands or shaking hands, the word shaking hands comes from the word *salam* which means congratulations, *sentosa*, prosperous. In Islamic teachings, the handshake is not just a tradition, but has a religious meaning that is worth worship, as the Prophet said: "Bara bin Azib reported that the Prophet said: "No two Muslims meet and shake hands, unless the sins of both are forgiven by Allah SWT. before they part" (Narrated by Ahmad, At-Tirmidzi, Abu Dawud and Ibn Majah). According to the hadith, handshakes have the value of worship if done sincerely and sincerely, Allah SWT. will erase the sins of those who shake hands. The Imam said that shaking hands is a kindness, and kindness has the value of worship. A firm handshake indicates great attention to the person being shaken, shows interest, pleasure at the presence of his fellow Muslim, expresses joy at the meeting. This method is the sunnah of the Prophet (SAW), because he modeled for his people to shake hands firmly and not let go before the person, he shook hands with first let go (Imron, 2017).

Fourth, the tradition of *wirid*. *Wirid* is a fixed and orderly practice done in the world that is done continuously. *Wirid* can be done individually or in groups. In general, people usually carry out *wirid* in groups which are carried out by chanting the words of Allah, dhikr, and prayer together. *Wirid* is an offering of a servant to God in the form of acts of worship. These offerings are carried out repeatedly and continuously, so that they become a sign of a servant's good relationship with his Lord (Abdul Gani, 2023). In this context, it is a *wirid* performed by students after praying in congregation through various readings offered only to Allah SWT. such as reading *subhanallah* 33 times, *Alhamdulillah* 33 times, and *Allahu Akbar* 33 times and an even number of one hundred plus reading *Lailaha Illallah Wahdahu La Syarikalah Lahul Mulku Walahul Hamdu Yuhyi Wayumitu Wahuwa 'Ala Kulli Syaain Qadir* once.

Fifth, the tradition of *kupatan* and almsgiving. *Kupatan* itself is a celebration related to an Islamic holiday. The *kupatan* tradition is a form of ancestral cultural heritage that is still preserved by rural communities. The tradition is a social activity that involves the whole community in a joint effort to obtain safety and peace together, which is usually carried out in the month of Shawwal (Amin, 2017). Almsgiving is a gift made voluntarily, sincerely, or selflessly, solely for the pleasure of Allah which has social value, helping, or helping difficulties that are being experienced by others. In the *kupatan* tradition, referring to the hadith teaching on almsgiving is realized in the form of open house practices. The community practices the hadith of the urgency of giving alms in the form of *ketupat* dishes that they give to anyone who visits and befriends their homes. Although many of the community members do not know that what they practice is in line with the Prophet's hadith, they believe that what they do is in accordance with the teachings of their ancestors (Amin, 2017).

Sixth, Sadaqah. Sadaqah in the Big Indonesian Dictionary means giving something to the poor or those entitled to receive it, outside the obligations of zakat and zakat fitrah according to the ability of the giver, charity. Almsgiving is highly recommended, apart from being a form of gratitude for all the blessings that Allah SWT has given, almsgiving can also keep away from being miserly and can also keep away from disaster (Sugono, 2008).

Islam in Java is not singular, not monolithic, and not simple. Javanese Islam struggles with the realities of the nation-state, modernity, globalization, local culture, and all the temporary discourses that approach the development of the times today. In this context, the response of Islamic groups or organizations in Indonesia and Java is very varied, ranging from conservative, moderate, liberal, radical, to fundamentalist (Muqoyyidin, 2013).

Based on the description above, researchers are interested in further research related to strengthening student character through Islamic traditions at Al-Falah vocational high school (SMK) in Winong Pati Village, Indonesia.

Methods

The approach in this research is qualitative with a case study type. Case study model research is research where a researcher collects data within a certain time by digging up information related to the problem under study in full and in detail (Wahyuningsih, 2013). In this context, it is information from schools regarding various religious activities or Islamic traditions that run at SMK AL-Falah Winong to strengthen student character. Data collection uses observation, interviews, and documentation. Interview is a data collection technique used by researchers when they want to conduct a preliminary study to find problems that must be researched, but also want to know more in-depth information (Sugiyono, 2020). This document can be in the form of writings, notes and pictures related to religious activities or Islamic traditions carried out at SMK Al-Falah Winong. Data analysis techniques in this study are those proposed by Miles and Huberman including: data reduction, data display and conclusion drawing/verification.

Results and Discussion

Al-Falah Winong Pati Vocational High School (SMK) is one of many vocational schools in Indonesia. With many students, the school prioritizes learning in the classroom as well as shaping students' character through various religious activities based on Islamic traditions, such as: *istighosah*, praying, shaking hands, and *wirid* after prayer in congregation.

As initial observations and interviews with the principal said things related to religious traditions or Islamic traditions that take place at SMK Al-Falah Winong as follows:

1. *Istighosah*

The meaning of the word *istighosah* in the Arabic dictionary *Munjid Fil Lughotil wal A'lam*, derived from the word "*Ghootsah*" means to help, while the meaning of *istighosah* is the hope of help and victory (Papa Luis El- Yasui, n.d.). *Istighosah* is asking for help to the one who has it, which in essence is Allah SWT alone. However, Allah SWT. allows also asking for help (*istighosah*) to the prophets and their guardians. The purpose of *istighosah* is as a means of getting closer (*taqarrub*) and leaning on Allah. People who dhikr (remember Allah) always feel close to Him. This togetherness is special, not togetherness because of being together, but togetherness because of His closeness, love, help and *taufiq* (Ehwanudin, 2021). *Istighosah* is a joint prayer that aims to ask for help from Allah SWT. The essence of this activity is *dhikrullah* in the context of *taqarrub ilallah* (Sahlan, 2017).

Related to the habituation or tradition of *istighosah*, SMK Al-Falah Winong, provides provision for students in habituating themselves to *taqarrub* to Allah SWT. This is carried out once a month. Besides the students being invited to *istighosah*, they also familiarize themselves every month through the activities of *khataman* al-Qur'an bin Nadlar. As stated

by the principal (Muchlisin, 50 years old) that SMK Al-Falah tries to form students as "Generation Qur'ani" (Muchlisin, 2023).

That is, through the activity of carrying out the *istighosah* tradition, embedded in the students at the school is an attitude of submission and obedience to the Majesty and Omnipotence of Allah SWT. When students believe in the existence of Allah, along with eschatological provisions, in the form of the afterlife, the Prophet and his apostolic mission, then surely, they will always seek the pleasure of Allah by being tough and unyielding in realizing it. Students become resilient in doing good deeds because their faith and piety make them feel close to God who encompasses (controls) everything (QS. 2: 255); God who is closer than human veins (QS. 50: 16); God who certainly answers their prayers (QS. 2: 167) (Yusran, 2015).

It can be understood that *istighosah* is the practice of praying and asking for help from Allah SWT. in facing various life problems. This habit and tradition need to be carried out diligently and sincerely so that it has many benefits, including strengthening the religious and disciplinary character of students, especially in the environment of SMK Al-Falah Winong, Pati. The habit or tradition of *istighosah* can help students in: 1) religious awareness. *Istighosah* is an act of worship that shows awareness and dependence on Allah. By doing *istighosah* regularly, students can be more aware of God's existence in their lives. This can help strengthen their religious character and remind them to always behave in accordance with religious values; 2) discipline character. *Istighosah* requires discipline and perseverance in asking Allah SWT for help. When students train themselves to regularly perform *istighosah*, they also train their diligence and discipline in worship. This can affect their attitude towards discipline in daily life, including in carrying out tasks in their respective schools; 3) responsibility character. *Istighosah* teaches students to be responsible for their own actions and recognize that they cannot overcome all problems without help from Allah. This can help them to be more responsible in living their lives and taking their school assignments seriously.

2. Pray

To shape the character of students in schools, various efforts are needed, namely through habituation which has been part of the Islamic tradition in the archipelago. Praying is part of the Islamic customs and traditions program at Al-Falah Winong Vocational High School, Pati. One way to strengthen the religious character for students is through the tradition of prayer. As stated by the principal as follows

Yes sir, our school students always make a tradition of praying before learning and at the end of learning, and this tradition of praying has been running since the school was founded in 1995. The prayer that is carried out is a special diploma or message by the old Kyai Romo with the hope that students in this school environment will get: 1. The blessings and benefits of the knowledge they get from school, 2. Also pray for the parents of students so that their efforts in seeking the economy are given smoothness and blessings by Allah SWT. 3. Given excellent health, both school leaders, education personnel, teachers, parents, and students themselves (Muhlisin, 2023).

This means that the principal has a strong belief that prayer is asking or asking for something good to Allah, as well as asking for the safety of life and firmness of faith, in this context is that the extended family of SMK Al-Falah is given the welfare of life, safety of body and soul and firmness of faith, so that in *khidmah* as well as *nasyrul ilmi* in the world of education is given inner and outer strength by Allah SWT. Praying is part of worship and at the same time the best character for a servant (Abdullah) to the Khaliq, namely Allah SWT. As

Allah's word in QS. Al-Mukmin, 60: Meaning: And your Lord said: "Pray to Me, and I will make it possible for you (<https://tafsirweb.com/8872-surat-al-mumin-ayat-60.html>).

Therefore, students in the environment of SMK Al-Falah Winong, Pati always pray every time they start the learning process in the classroom, as well as the brewery so that everything they do will receive blessings from Allah SWT.

The same thing was conveyed by Wasidi, one of the Islamic Religious Education teachers and also the Deputy Principal at SMK Al-Falah, who stated; to strengthen the religious character of students at school through habituation or tradition of memorizing prayers, short letters in the Qur'an, and Yalal Wathon songs/mars in order to strengthen a sense of love for the homeland as the Unitary State of the Republic of Indonesia (NKRI). (Wasidi, 2023).

The habituation program and the tradition of praying in this school to strengthen the religious character of students, namely students have attitudes and behaviors that are obedient in carrying out the teachings of the religion they profess, tolerant of the implementation of other religious worship and live in harmony. This program starts at 07.00 until 07.15 which is carried out in each classroom guided by picket students through the school office spiker. Each teacher who teaches at the first hour is always watching and guiding students in the class. This is in line with the thoughts of (Ahsanulhaq, 2019; Sukatin & Faruq, 2020). According to the opinion of Sukatin & Faruq, religious character is an attitude and behavior that is obedient in carrying out the instructions of the beliefs that are believed, has a tolerant attitude with the implementation of other religious worship, and coexists peacefully with other religious worshipers. Meanwhile, according to the opinion of Sukatin & Faruq, religious character is an attitude and behavior that is obedient in carrying out the instructions of beliefs that are believed, has a tolerant attitude towards the implementation of other religious worship, and coexists peacefully with adherents of other religions (Hikmah, 2022).

Habits and traditions that strengthen the religious character of students at school are praying before learning begins and after the learning process is complete. By reading prayers every day, students will get used to reading them when going to do a job or after finishing it. Efforts to habituate reading prayers that take place before and after learning are repeated efforts. Repeated things will make an impression on each student, so that they can form a religious character (Laela & Arimbi, 2021).

The implementation of the above activities, in addition to strengthening the religious character, also strengthens the discipline character of the students in the school environment. That is, their actions show orderly and obedient behavior to the various provisions and regulations proclaimed by the vocational high school (SMK) Al-Falah Winong, Pati. It can be understood that praying before and after learning trains students to be disciplined in respecting time, discipline in attendance, and at the same time obeying school regulations.

The tradition of praying at school has various positive benefits for student character. It can be understood that there are several benefits that can be obtained through this tradition, among others: 1) Spiritual awareness: Praying regularly in school can help students develop their spiritual awareness. It can help them reflect on moral and ethical values in their daily lives; 2) Empathy and caring: Praying can also teach students about empathy and concern for others. As they pray for people who need help or for difficult situations, they can develop stronger feelings of empathy towards them; 3) A more balanced life: Praying can also help students cope with stress and pressure in their lives. It can help them maintain a balance between the spiritual, mental, and emotional aspects of their lives; 4) Values development: The tradition of prayer in schools often involves an emphasis on values such as honesty

(*shidiq*), humility (*tawadhu'*), compassion (*rahmah*) and tolerance (*tasamuh*). This can help students develop strong characters and become better individuals; 5) Social connection: Praying together at school can also strengthen social connections among students. It can create a sense of unity and solidarity among them, which can strengthen the character and leadership qualities at SMK Al-Falah Winong, Pati.

3. Shake Hands or Shake Hands

The results of observations show that students and students orderly carry out the habituation of shaking hands with *ustadz / ustadzah* when they enter the school gate, when passing teachers, school leaders, and education personnel at school while bowing their bodies. In addition, also when the students finish the *dhuhur* congregational prayer with each other with the *shaf* or row right and left, they do not forget to read *wirid* and pray. These activities are part of the many religious customs and traditions that are programmed in the environment of Al Falah Winong Vocational High School (SMK), Pati. These traditions and customs strengthen the religious character, honesty, and discipline of the students at SMK Al-Falah Winong (Interview: Wsidi, 2023).

This habit is in line with the thoughts of Amanatin, et al (2020) who explain that, the tradition and habituation of shaking hands or shaking hands has existed in the culture of various societies, even in Ancient Greece (Oxlund, 2020). Shaking hands is done to show personality and respect for someone. Shaking hands is not just a gesture of greeting and goodbye, but varies in function and meaning according to the existing social context and situation. The tradition of shaking hands for people in Indonesia is a very important behavior in social interaction because it contains various socio-cultural meanings (Amanatin et al., 2020).

In the Islamic perspective, shaking hands or shaking hands has a very great virtue and the reward for shaking hands is very great. Shaking hands is among the causes of expiation of sins. Therefore, schools through habituation and tradition must introduce students to the school environment to do shaking hands, so that they get used to shaking hands continuously and repeatedly. The habit of shaking hands should be introduced to students since they are in school so that they will get used to this tradition and culture (Liestari et al., 2014).

In other words, shaking hands in Islam, which is done by one Muslim to another, is a commendable behavior. As well as a handshake, to the heart among Muslims can create a sense of unity and mercy among them. Shaking hands is also clearly good because shaking hands is a sunnah and part of the life of the Prophet Muhammad (peace be upon him). *Mushafahah* is an activity attempted by two people using the method of attaching the palm of one hand to the hand of the other. This activity is generally tried until both end saying greetings and end dialogue (Ramdani et al., 2022).

Furthermore, Ramdani (2022) as quoted from Fauzul (2016) stated that shaking hands in religious teachings is not just a tradition. More than that, it has been legitimized by religious values which are loaded with sacred content (worship). For those who shake hands, not only do they achieve a sense of serenity or excitement filled with joy, but they want to get rewards as well as have their sins erased.

That said, shaking hands is a simple act that is often practiced in various cultures around the world. Although it seems simple, shaking hands has the potential to strengthen character and have a positive impact on students' social interactions. The characters or values that can be strengthened through the act of shaking hands of students at SMK Al-Falah Winong include: 1) Politeness: Shaking hands is a sign of respect and courtesy that is generally

expected in various social and professional situations. Doing it politely will strengthen students' politeness character; 2) Self-confidence: Shaking hands confidently shows that the student is comfortable in social situations and has self-confidence; 3) Openness: The act of shaking hands is a good way to open up students to others and shows that students are ready to interact and communicate; 4) Loyalty: Performing the act of shaking hands well in various situations shows that students are reliable and faithful in carrying out social norms; 5) Empathy: When shaking hands, students can feel the energy and emotions of others. This can help students develop empathy for their feelings and experiences; 6) Effective communication: Shaking hands is an early form of communication, and doing it well can help strengthen the character of effective communication; 7) Togetherness: Shaking hands is a sign of togetherness in various social events or group activities. It can strengthen the character traits of togetherness and teamwork.

4. **Wirid after Praying in Congregation**

The recitation of Qur'anic verses and prayers is spread from the main mosque in the city to the small *musholla* in the countryside. This recitation, which is referred to as *wirid* after prayer, seems to have become a collective tradition in the school environment, especially at SMK Al-Falah Winong, Pati. Reading *wirid* together after performing *jam'ah* prayers is closely related to the appeal of educational institutions so that students are diligent in congregation.

The tradition and habituation of *wirid* after congregational prayer that runs at SMK Al-Falah are: 1) reading *istighfar* 3x. In this school, the recitation of *istighfar* is packaged by following the diploma of the Romo Kyai Loka, namely: *astaghfirullahal 'adzim li waliwalidayya walijami'il muslimina wal muslimat wal mu'minina wal mu'minat al ahya' minhum wal amwat*, 2) reading *la ilaha illallahu wahdahu la syarikalah la hul mulku wal hul hamdu yuhyi wayumitu wahuwa 'ala kulli shai'in qadir*, 3) recite *Allahumma antassalam waminkassalam wailaika ya'udussalam fahayyina rabbana bissalam waadhilnal jannata darassalam tabarakta rabbana wata'alita ya dzal Jalali wal ikram*, 4) recite Surah Al-Fatihah, 5) recite tasbih: *subhanallah* –33x, 6) recite *hamdalah* : *alhamdulillah* 33x, 7) reading *takbir*: *Allahu akbar* 33x, 7) read *La ilaha illallahu wahdahu la syarikalah la hul mulku wal hul hamdu yuhyi wayumitu wahuwa 'ala kulli shai'in qadir* 1x. Then it is continued with a prayer by the prayer leader and agreed upon by all students who perform prayers in congregation (Suwadi, 2023).

The activity refers to the following saying of the Prophet, It is narrated that Tsauban said: When the Messenger of Allah left his prayer, he recited *istighfar* three times and prayed: *Allahumma antassalam waminkassalam tabarakta ya dzal Jalali wal ikram*, it was said to al-Auza'i he is one of the narrators of hadith, how is *istighfar* recited? he said, he said *astaghfirullah, astaghfirullah*. (HR. Muslim)

Through habituation and tradition, it can strengthen students' disciplinary character continuously and equip them to develop this character in their daily behavior. Discipline, according to the KBBI, means obedience to rules. Discipline is a mental attitude to be ready to obey rules and act in accordance with applicable regulations. It is a form of obedience and compliance with established regulations. It can also be interpreted as a mental attitude that will familiarize children with self-control and can familiarize themselves with the rules both at school and outside school. Discipline is the ability within a person to do something according to the rules, according to the time, place, and way of doing it. A person does not do something as he pleases, because it will harm himself and others (Abdul Muid, 2020). Student compliance in following various school programs, including *wirid* after *dhuhur* congregational prayer.

Related to *istighfar* has several advantages, because the essence of *istighfar* is repentance and returning to Allah from despicable things to good things stepping towards Allah, if previously you felt that you had committed many sins and crimes, then start by reading a lot of *istighfar* or asking forgiveness to Allah until the fruit appears. The *istighfar* taught in Islam in general is to read *astaghfirullahal adzim* one hundred times (Mustofa, 2018).

The routine of *wirid* after prayer in congregation is a participatory student activity by involving students and teachers who oversee accompanying alternately. Thus, students are indirectly accustomed to being educated to become responsible human beings and have a disciplined attitude that will carry over into adulthood. These routine activities, in addition to strengthening religious character, also contain disciplinary character values (Abdul Muid, 2020).

It can be stated that the tradition of *wirid* and *dhikr* after congregational prayer is a common religious practice practiced by Muslims in various parts of the world. This activity aims to increase one's faith, devotion, and inner peace. Through *wirid* and *dhikr*, students feel more connected to their religious values. This can help strengthen their religious character, such as integrity, honesty, and high morality.

Then the tradition of *wirid* and *dhikr* after prayer is a religious practice widely practiced by Muslims. These practices aim to draw closer to God, remember Him, and strengthen the spiritual bond between the individual and God. This tradition can have a positive impact on strengthening one's character, such as increasing spiritual awareness and honest devotion.

Honest character is important in Islam, and Islam teaches its followers to be honest in all aspects of life. However, strengthening honest character involves more than just the practice of *wirid* and *dhikr*; it involves an internal process that involves self-awareness, sincere intentions, and real efforts to avoid lying, cheating, or committing dishonest acts. *Dzikr* and *wirid* can be useful tools in helping people to maintain sincerity and honesty in their lives by reminding them of the spiritual and ethical values taught by religion.

5. ***Selamatan***

Selamatan is a ritual to pray for those who have passed away, on the 3rd, 7th, 40th, 100th and 1000th day after death. Interestingly, *selamatan* comes from the Islamic terms, *salam*, and *salamah*, which means to ask for safety. Through this tradition, most Muslims who live in villages, the tradition of *selamatan* seems to be the essence of Javanese religious rituals that continue to survive until now. In the *selamatan* ritual, there will also be a unique reality in the form of the fusion of community members from various backgrounds, both socio-culturally and ideologically (Muqoyyidin, 2016).

The *selamatan* tradition is a tradition in Indonesian culture, especially in Javanese society, which is usually performed as a form of thanksgiving to Allah SWT. This tradition has several ritual elements that vary depending on the region, but generally include prayers, ceremonial meals, and various symbols. The *selamatan* tradition directly strengthens the character of students within SMK Al-Falah Winong. There are several ways in which this tradition can positively influence individual students such as: 1) Strengthening social relationships: *Selamatan* traditions often involve many people coming together to celebrate. This can strengthen social relationships and help a person feel more connected to their community. Good relationships with others can contribute to the strengthening of good character for students; 2) Gratitude: The tradition of *selamatan* is often practiced as a form of gratitude for success or happiness in life. Appreciating what one has achieved can help one

have a more positive and optimistic attitude towards life, which in turn can strengthen their character.

6. Give Alms

As stated by the school principal (Muchlisin, 50 years old), our school has always made it a tradition to do *infaq* and *shodaqoh* spontaneously every Saturday once a week. The proceeds of the *infaq* and *shodaqoh* are bought for the needs of the school's neighbors, especially the underprivileged. The distribution of groceries to the community in Winong and surrounding areas has been running since 2005. In addition to the distribution of necessities, there is also a distribution of sacrificial meat on the day of sacrifice (Muchlisin, 2023).

It should be noted that in Islam, charity has a very important meaning and is recommended as a form of noble worship. The meaning of charity in Islam includes several important aspects, such as the following: 1) Obedience to Allah: Charity is a sign of obedience to Allah SWT. Muslims are encouraged to share some of their wealth with the needy as a form of devotion to Allah and as a form of gratitude for His bounty; 2) Helping the needy: Charity aims to help people who are less fortunate or in need. This includes providing food, clothing, medical care, educational assistance, and other help to those in need; 3) Cleansing the Heart: Almsgiving is also considered a way to cleanse the heart and eliminate greed. By giving away a portion of one's wealth, a student is expected to free oneself from excessive love for material things and egoism; 4) Spreading Kindness: Charity is a way to spread kindness in society. By helping the needy, students can play an active role in improving the well-being of others and help overcome the difficulties of others as well; 5) Earning Rewards: In Islam, giving alms is considered a highly blessed act of virtue. Every good deed done will bring rewards from Allah, and charity is one of the charities that Allah SWT. has promised great rewards for.

Conclusions

From the description and explanation above, several conclusions can be drawn as follows: Through Islamic customs or traditions, such as *istighosah*, praying, shaking hands, or shaking hands, and *wirid* after prayer in congregation can strengthen the character values of students in the SMK Al-Falah Winong environment, among others: First, religious character, discipline, and responsibility. Through the habituation or tradition of *istighosah* at school, it encourages students' religious awareness, trains their diligence and discipline in worship, and can help them to be more responsible in living their lives and facing school assignments; Second, the characters of religion, discipline, social care, and tolerance. Through the habituation or tradition of praying at school, it encourages students' spiritual awareness to be close to Allah Swt., teaches students about empathy and concern for others, realizes a more balanced life, develops honesty, *tawadhu'*, compassion, and *tasamuh*; Third, friendly/communicative character. Through shaking hands after praying in congregation, students at SMK Al-Falah show a sense of pleasure in talking, associating, and cooperating with others. In this context are fellow friends from various classes in the school; Fourth, religious and honest character. Through the habituation or tradition of *wirid* after prayer in congregation, students feel more connected to their religious values. This can help strengthen their religious character, such as integrity, honesty, and high morality; Fifth, the character of social care. Through the tradition and habituation of *selametan* in the SMK Al-Falah environment, it encourages students to behave and have actions that always want to aid others and their communities in need. That is, strengthening social relations: The tradition of *selametan* often involves many people coming together to celebrate. This can strengthen social relationships and help a person feel

more connected to their community; Sixth, the character of social care, through habituation or the tradition of almsgiving encourages students to help people who are less fortunate or in need. This includes providing food, clothing, medical care, educational assistance, and other assistance to those in need.

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