



Learning Patterns and Their Implications in the Development of Students' Religious Character

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Abstract: Indonesian education is experiencing an ethical crisis in all education lines. This study aims to identify learning patterns and the development of students' religious characters and determine the relationship between the two. This study uses a quantitative approach. The research sample was class VIII students of SMP Takhasus Al-Qur'an and SMP Al-Madina Wonosobo. Data collection used questionnaires, interviews, and observations. Data were analyzed using a correlation coefficient test to determine the relationship between the two variables. The study results showed that: 1) The learning patterns of both schools were the same, using differentiated learning, with individual, group, and guided learning patterns. 2) The religious character of SMP Takhasus Al-Qur'an students was 69%, in the low category. The religious character of SMP Al-Madina students was 82%, in the high category. 3) Both schools have a positive relationship between learning patterns and students' religious character. SMP Takhasus Al-Qur'an, by 0.159 or 15%. SMP Al-Madina, by 0.199 or 19%. This research has a good impact on creating learning patterns that can improve students' religious character.

Keywords: differentiation; learning patterns; religious character

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INTRODUCTION

Education refers to delivering knowledge and skills in formal education, such as schools and other educational institutions (Soyomukti, 2015; Irwanto et al., 2023). Law of the Republic of Indonesia Number 20 of 2003 explains that education is described as a deliberate and organized effort to create an environment and learning process that aims for students to actively develop their abilities to acquire religious and spiritual knowledge, resilience, self-discipline, self-development, intellectual capacity, noble character, and practical skills that are beneficial to themselves, society, nation, and state (Law of the Republic of Indonesia, 2003; Rahmah et al., 2022; Gie, 1979). This educational goal can be realized by instilling character values in school residents, including knowledge, awareness or willingness, and actions to implement character values (Setyowati et al., 2013; Pratama et al., 2023). The education process cannot be separated from the learning process in which learning patterns exist. The United States applies subjects that discuss how students learn, where the learning method is used to overcome and find out how to learn well and efficiently (Jumini, 2016; Rahmatika, 2022). Learning patterns can also make education a pillar of national development by producing students who have spiritual and religious strength, noble morals, self-control, personality, intelligence, and skills needed for change and development of the times (Syaifudin et al., 2024; Jumini & Wahyudi, 2015). Knowing students' learning patterns greatly helps teachers use and innovate models, methods, and learning media. Thus, learning follows students' needs, and students enjoy participating in teaching and learning activities.

The development of the era that is increasingly advanced with the changes in the flow of globalization and information makes humans good at sorting, receiving information, and taking action or decisions in life. This flow of globalization can have negative and positive impacts. Wonosobo Regency is one of the areas with many Islamic boarding schools and schools. In Islamic boarding schools, students study and learn, so for students who are not disciplined, study time and other times are disrupted. Lack of time management makes students' learning outcomes decline; they are not calm and not optimal in studying, so students' religious attitudes are not formed (Pratama & Ahmad, 2019). So, when a child is in a boarding school, it is not necessarily a solution to improve his character or to avoid the bad influences of the era of technological progress. Each student has a different learning pattern. Students with their learning styles prefer to learn individually, in groups, or guided, and various methods are used in the learning process, including time division, how to read books, school assignments, and others (Oktari & Kosasih, 2019; Jumini, 2013). The Islamic boarding school

environment currently provides low-cost internet cafes (cellphone rentals). This attracts attention, especially from male students, who stop by the internet cafe and play with their cellphones excessively, forget the time, become lazy, and act as they please. This requires cooperation from various parties in the care and education of children. Parents, Islamic boarding school caregivers, and schools need to do strict supervision. Learning patterns that can shape students' characters have not been widely implemented. Previous studies have shown that learning patterns and religious characters are discussed separately. Learning patterns are defined as forms of activities related to the learning process carried out when learning something (Jumini et al., 2024; Cindywieka et al., 2022; Sutejo et al., 2021). The learning process has several stages in acquiring knowledge. James S. Bruner put forward three stages in the learning process: information, transformation, and evaluation (Syah, 2012; Alfiyanto et al., 2024). The learning pattern proposed by Liang Gie has several indicators: Preparation for learning, how to follow lessons, how to read books, how to manage study time and do assignments/exams (Sari et al., 2022; Tullah et al., 2022; Farhan, 2023). Learning patterns are divided into individual, group, and guided (Restu, 2020; Ufairroh, 2022; Badry & Rahman, 2021).

Character is the quality of a person's behavior influenced by reason, habits, and actions (Hambali, 2018; Syaroh et al., 2020; Kartika et al., 2023). Religious character is a form of relationship between humans and God through the teachings of Islam that exists in oneself to provide a picture of a person's attitudes and behavior in everyday life (Nurgiansah, 2022; Resmi, 2020; Amin et al., 2022). A religious character can be found in culture, behavior, values, legal morals and so on. No other cultural aspect of religion has a broader influence and implications in everyday life (Siswanto et al., 2021; Oktari & Kosasih, 2019). A person's religious attitude can be manifested by carrying out activities related to worship and *muammalah*. Religious character education can be formed in Islamic boarding schools by carrying out habits that can form character by carrying out worship, such as obligatory congregational prayers, reading the Qur'an, fasting, studying yellow books, carrying out other sunnah worship, and also Islamic boarding school entrepreneurial activities (Septiani et al., 2023; Widiandari, 2023). The religious character teaches someone to be better; a good religious attitude will result in someone becoming devout and avoiding deviant behavior. This religious attitude is related to self-control, where someone with good self-control finds it easier to determine which direction to take or leave. Indicators of behavioral activities a religious person carries are as follows: Honesty, justice, humility, working efficiently, having a vision for the future, high discipline, balance, and value (Nurul & Maemunah, 2023; Sugiyono, 2010). The novelty of this research is to see the relationship between learning patterns and students' religious character. This relationship can be seen from the learning pattern (how to learn, time management, etc.) that will affect human worship. Previous research on learning patterns and religious character was not seen in terms of their relationship overall, but only one was discussed.

Based on this phenomenon, the lack of time management and proper utilization of science and technology can affect students' learning outcomes and morals (Jumini, 2013; Almazroui, 2023). Students' learning patterns and religiosity are interrelated, with the learning patterns used by each student being able to impact religious character. However, from the literature review conducted on publications on religious character learning patterns, each is discussed separately. No research has sought a relationship between learning patterns and students' religious characteristics. This study aims to 1) determine students' learning patterns, 2) determine the development of students' religious character, and 3) determine the relationship between learning patterns and students' religious character. This study is important because, from the learning analysis, there is still a problem related to less-than-optimal time management. The analysis will be strengthened by seeking a relationship between learning patterns and students' religiosity because, after analyzing previous studies, no one has discussed the relationship between the two. The results of this study can contribute to improving character education in Indonesia by looking at existing learning patterns so that the ethical crisis that occurs at almost all levels of education can be resolved little by little.

METHODS

The research method uses a descriptive quantitative research method (Sidik & Sunarsi, 2023; Sugiyono, 2019) to determine whether there is a relationship between learning patterns and religious character. The population in this study were junior high school students in Wonosobo with different clusters: SMP Takhasus Al-Qur'an Wonosobo and SMP Al Madina Wonosobo. The sample in this study was taken using the simple random sampling technique without considering the strata in the population (Sanjaya, 2013; Zulfikar et al., 2024), namely 1 class 8 in each school. The variables of this study consist of independent variables, namely learning patterns, and dependent variables, namely religious character. Data collection techniques in this study are as follows: 1) Interviews, because they are needed to create several questions related to student learning patterns. 2) Documentation is used to view learning policy documents at school. Researchers make observations through real events at school, behavior, and so on. 3) The questionnaire is used to measure students' learning patterns and religious character in schools by making statement items related to students' learning patterns and religious

character. The data collection instruments are interview guidelines, documentation, and questionnaires to determine whether there is a relationship between learning patterns and religious character. Data collection instruments, such as interview guidelines, documentation, and questionnaires, are used to determine whether there is a relationship between learning patterns and religious character. The research instrument test goes through the validity stage (internal and external). The internal validators of this study are learning experts, evaluation experts, and practitioners, who are then analyzed using the Aiken value. To strengthen the results of internal validity, an external validator was used to test the instrument on a limited class. The results were analyzed using the product moment formula in questionnaire testing to determine the relationship between the two. Invalid instruments were corrected by seeing what caused the invalidity and then used for research. Data analysis was conducted in two ways: 1) qualitatively to analyze the results of interviews and documentation to see students' religious character's learning patterns and development. Technical data analysis was carried out by following the steps conveyed by Miles and Huberman, namely data reduction, data presentation, and conclusions; 2) quantitatively to see students' learning patterns and religious character. The relationship between learning patterns and students' religious character is sought using the correlation coefficient and the determination coefficient (r^2) to measure how far the percentage of the contribution of the influence of independent variables simultaneously to the dependent variable.

RESULT AND DISCUSSION

This study was conducted in two schools with almost the same learning programs, namely at SMP Takhasus Al-Qur'an Kaliberber Wonosobo and SMP Al Madina Wonosobo. Both are Islamic-based schools with excellent programs at SMP Takhasus Al-Qur'an Kaliberber Wonosobo: the Al-Qur'an memorization and Science and Technology programs. The excellent programs at SMP Al Madina Wonosobo include the *tahfidzul qur'an* program, yellow books, and academics. The data taken from both schools are related to learning patterns and their influence on forming students' religious character. Learning patterns are activities related to the learning process carried out when studying something and how to obtain knowledge and information by changing learning behavior (Pratama & Ahmad, 2019). The learning method here is intended to be a problem that occurs in students and must be resolved as well as possible so that it does not hinder the success of their learning outcomes. The United States has a separate subject where the learning method is applied to overcome problems and determine how students learn well and efficiently. Learning patterns include individual and group learning patterns. The learning environment and the environment around students also influence learning patterns. Learning patterns include 1) preparation, namely mental, psychological (psychological), and material readiness being studied; how to follow lessons (Djamah, 2002; Handaka et al., 2022); 2) how to follow lessons, how to follow lessons well as follows: a) Students make good habits, by following lessons orderly, paying attention and not coming late. b) Students take notes on the lesson material, when the teacher delivers the material, write down the material that is considered important and write only as much as necessary. A good notebook should be lined, use colored pencils/pens, and be neat. c) Perfect the lesson material notes. This can be done after school, and the missing material notes must be patched and reread so that the newly delivered material is not lost and sticks in the head (Gie, 1979).

SMP Takhasus Al-Qur'an uses the policy of the independent learning curriculum. The implementation of this independent curriculum aims to hone students' interests and talents, character education, and learning that is more tailored to the potential and abilities of each student by conducting diagnostic tests at the beginning of learning (beginning of the semester) by knowing the basic and background of students can make it easier for teachers to group study groups. Implementing learning based on the independent learning curriculum is carried out every Monday through Thursday, especially on Fridays and Saturdays, focusing on implementing P5. The implementation of learning in schools is carried out with a differentiated learning method where learning is adjusted to each student's background, with a group learning pattern, independent or even peer tutoring. The provision of teaching materials remains the same, but the understanding obtained by students is undoubtedly different. Teachers as educators must also study and master all the various learning methods, as conveyed by Mr. Mufid, S.Pdi. "Teachers must be able to do everything, adjust to the curriculum in force in schools, and understand every difference in students. For example, there are 6 study groups. Yes, the 6 study groups must be truly mastered". This differentiated learning model has not been fully implemented perfectly because teachers are still trying and learning to understand the curriculum. Therefore, the policy implemented by the school is to try to follow the direction and orders from the center, but in its implementation, it is still "half independent and not." This is also reinforced by the use of technology, which is still minimal. The school has indeed provided facilities in the form of computers and WIFI, but these facilities are not adequate and are also constrained by cell phones. The use of cellphone technology is only carried out during the implementation of P5. From the overall questionnaire calculation results, the average percentage of student learning patterns is 71%.

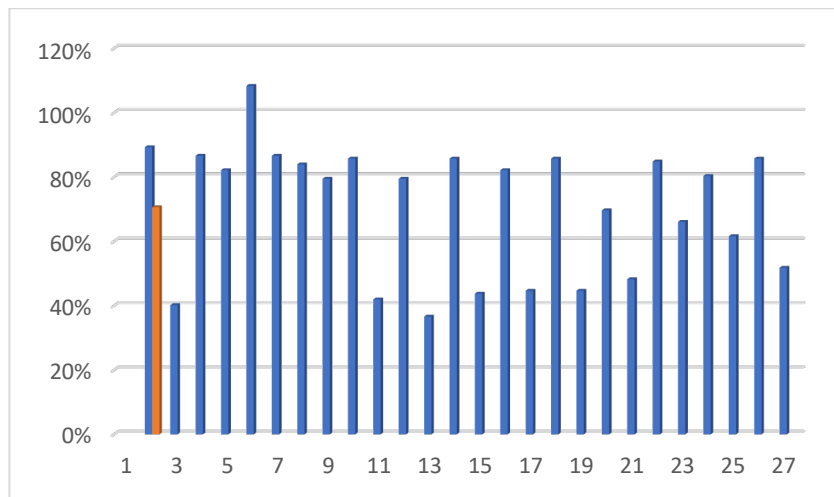


Figure 1. Student Learning Pattern

Figure 1 provides an overview of the results of the learning pattern questionnaire percentage with several indicators of the learning pattern itself. As in the first indicator, namely learning preparation, an average of 89% was obtained. With this, it can be said that the first indicator is that all students are enthusiastic and ready to learn. However, the level of enthusiasm and curiosity of these students can only last until the *dzuhur* time. The response felt by students is when the learning process is enthusiastic and follows the lesson well. However, the level of enthusiasm and curiosity of these students can only last until the *dzuhur* time. This is confirmed by the results of an interview with Laksita: "If studying in the morning hours is still good, still fresh and the mood is still good, but when it enters the afternoon hours, I often feel sleepy and bored, not to mention if the material is difficult and the teacher is not fun."

The learning process is ongoing. Until now, some students still fall asleep in class, so the lesson material is not fulfilled. The time division between the boarding school and school also makes students feel a little overwhelmed, especially for students taking the Al-Qur'an memorization program. They still have to make memorization deposits and do assignments from school. "In fact, before the independence curriculum, students who took this *tahfidz* program were separated into classes, so they were not burdened with school assignments. However, currently, the class division has been done randomly, both students who take the *tahfidz* program or not". Students' solution to deal with the lack of material is to create study groups again, which are carried out in their respective boarding schools. This can help students who feel that the material is incomplete, do not understand the material, and so on. Iklima said, "If the material is not understood, usually we study together with those in the same boarding school, even though we are in different classes." However, it all comes back to each individual in overcoming this. In reality, not all do this because some are lazy, and no students in the boarding school go to the same school. The curriculum policy used at Al-Madina Middle School is to use independent learning and Islamic boarding schools. So, the official curriculum and the Islamic boarding school curriculum are integrated because all Al-Madina Middle School students are required to live in the dormitory. The implementation of learning at Al-Madina Middle School is divided into several groups, namely the Islamic boarding school curriculum - independent curriculum - and the Islamic boarding school curriculum. The independent learning curriculum at Al-Madina Middle School has been implemented following existing policy directions, such as implementing a differentiated learning model. This learning model is carried out by conducting an initial diagnostic test to determine the student's background, level of understanding, and so on. This aims to make it easier for teachers to apply differentiated learning patterns. The learning patterns used at Al-Madina Middle School are diverse, using group learning patterns, peer tutors, and individuals, such as the presentation from Ustadzah Ana as a teacher/assistant.

"I conducted a diagnostic test to determine students' initial abilities, their tendencies or learning styles, and so on. After knowing the results of this diagnostic test, I grouped students into three groups: 1) a group of children who excel in understanding, 2) a group of moderate children, and 3) children who still need more attention. Children in group 1 will be given material according to the learning theme and other materials (outside of book materials) under the learning theme. Children in group 2 are given material according to the theme, but the teacher delivers additional materials through technology, such as laptops. While children in group 3 are given material and the explanation is delivered directly by the teacher, the teacher is more focused and monitors the children in group 3, but that does not mean the teacher forgets the children in groups 1 and 2."

The implementation of differentiated learning has obstacles that teachers feel, namely, the lack of focus and understanding of the material presented by the teacher. "Students now argue too much, especially boys. So, students sometimes ask things far outside the subject matter being presented. However, as a teacher/teacher, I take the positive side no matter what questions students ask. As long as the questions are good and useful for students, I will try to answer them". Implementing learning patterns that are adjusted to the independent learning curriculum in the classroom is still homework for each teacher/teacher. Some teachers still feel the lack of implementation of differentiated learning patterns, sometimes focusing on only one learning method. However, teachers will continue to learn and focus on how students must understand the delivery of the subject matter. Also, students feel happy when studying, so it does not interfere with their concentration and burden them because students are already very busy with study schedules in the dormitory and also studying at school. The results of the overall questionnaire calculation show that the average percentage of student learning patterns was 70%.

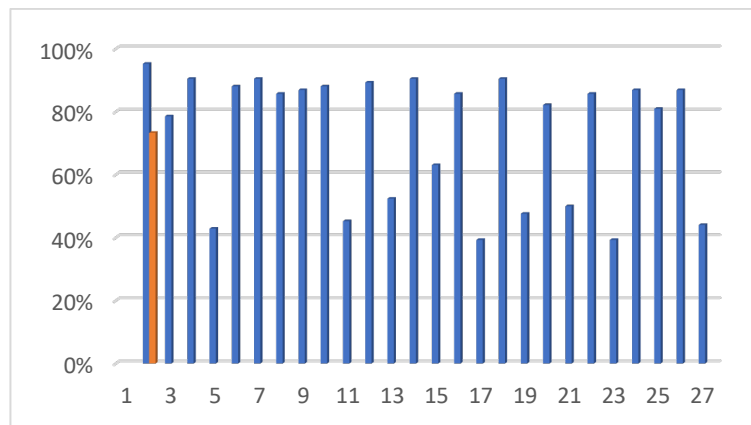


Figure 2. Student Learning Pattern

Figure 2 provides an overview of the results of the learning pattern questionnaire percentage with several indicators of the learning pattern itself. As in the first indicator, learning readiness, an average of 95% was obtained. With this, it can be said that in the first indicator, all students are physically and psychologically ready to prepare for learning. Implementing learning at SMP Takhasus and SMP Al Madina uses differentiated learning. Differentiated learning is an approach teachers use to deliver material tailored to each student's needs, abilities, interests, and learning styles (Fitriyah & Bisri, 2023). This understanding can be analogized to the fact that if the teacher wants to give arithmetic assignments, the teacher must first know the extent of the student's arithmetic ability so that the assignments given to students are under their abilities. This will provide comfort and stimulate students to study hard because they are given assignments that are adjusted to their abilities and not burdened with assignments that are above their abilities.

Differentiated learning is carried out at SMP Takhasus by creating study groups. The form or strategy of differentiated learning applied in SMP Takhasus Al-Qur'an uses three strategies in differentiated learning: 1) Content, the material taught by the teacher to students. The teacher provides lesson material to students, but the teacher is not required to explain the material. This is done to determine how well the students understand the material. This understanding and ability are categorized into low, standard/medium, and high groups. 2) Process is how students understand and interpret what they have learned. This strategy emphasizes the students' learning process more, with each student's learning style, such as visual, audio, and kinesthetic. Differentiated learning is carried out at SMP Al-Madina by creating several study groups. The form or strategy of differentiated learning applied at SMP AL-Madina uses two strategies in differentiated learning: content and process. Implementing this content strategy emphasizes students' understanding and ability to understand the subject matter. The teacher provides material to students, and then students are asked to understand it. The understanding and ability are again categorized into study groups adjusted to the low, standard/medium, and high categories. With this strategy, the teacher sees the student's learning process—students with visual, audio, or kinesthetic learning styles.

The learning process for students with a visual learning style (seeing). This visual learning style emphasizes the sense of sight in understanding the material. The learning process in students with a kinesthetic style involves real activities and actions to understand the subject matter. Based on the explanation above, it can be concluded that the reality that occurs in schools is that they have not fully implemented differentiated learning because, so far, teachers still often use one model and method in learning. Hence, there is a lack of diversity in delivering material, and the strategies used by teachers are still very minimal, only using two

strategies, namely content and process. Character is a person's nature, formed from behavior carried out consistently and used as a basis for behaving and acting while still paying attention to values and norms (Badry & Rahman, 2021). The character is also explained in the Qur'an, Surah Al-Ahzab verse 21, where the Prophet Muhammad SAW is a role model in everyday life. According to Western Islamic experts Glock and Stark in Bambang Suryadi and Bahrul Hayat, religiosity is the level of a person's understanding of a religion that they adhere to as a whole (Ahmad, 2021). Religiosity refers to the appreciation of religious aspects that a person has experienced in their heart. This religious attitude teaches someone to be better, and a good religious attitude will result in someone becoming devout and avoiding deviant behavior. This religious attitude is related to self-control, where someone with good self-control finds it easier to determine which direction to take or leave.

The character of religiosity is characterized by: 1) honesty: honest in words, honest in intentions, honest in desires, honest in keeping promises, honest in actions; 2) justice; 3) Humble (*tawaddu*); 4) working efficiently; 5) having a forward-looking vision; 6) discipline; 7) balance; 8) useful (Muna, 2022). Measurement of religious character is based on this indicator. Internal and external factors influence religious character. Internal factors include heredity factors (genes), age level, and personality. External factors include the family environment, school, and society. Thus, the formation of students' religious character is not solely a hereditary factor but also a formation from the surrounding environment. The religious character of students of SMP Takhasus Al-Qur'an is carried out through several efforts, such as the existence of superior programs, such as *tahfidz* Al-Qur'an and Science and Technology, class divisions separated between male and female students. This is done to minimize the occurrence of juvenile delinquency. As for efforts to form a religious character, as explained by Mr. Mufid, S.Pdi, "Reading prayers, *asmaul khusna* and al-Idris, congregational *dzuhur* prayer, BTQ program, smiles, *tahlilan*, *yasinan* and also because the majority of students of SMP Takhasus Al-Qur'an live in boarding schools, we teachers believe that the character of children in boarding schools is good".

The religious character of students at SMP Takhasus Al-Qur'an can be considered sufficient. This is evidenced by the results of interviews with students regarding worship practices and prayer, as stated by one of the students. "He admitted that he sometimes missed his Dzuhur prayer because he was lazy and had little time at school. There used to be Dzuhur prayers in the congregation in the field, but after a while I got tired because of the heat. However, at the boarding school, I prayed because I was afraid of being criticized". Mr. Mufid also said that "the character of boys is lower than that of girls." However, these efforts can help to foster students' religious character. The results of the overall questionnaire calculation showed that the average percentage of students' religious character was 69%.

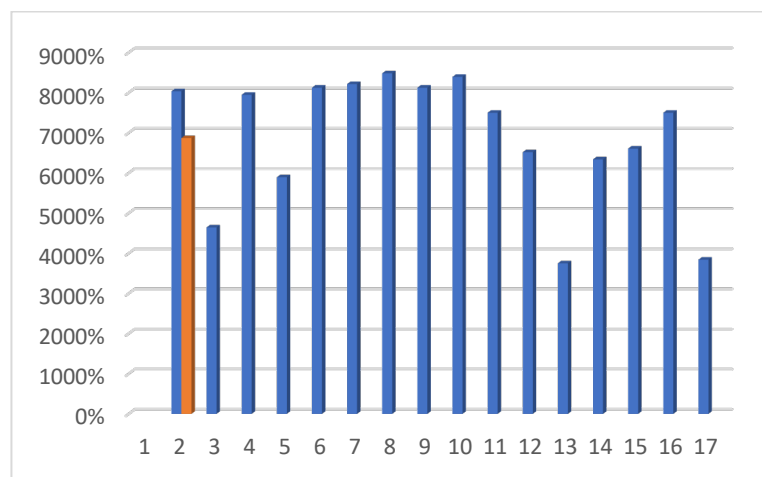


Figure 3. Student Religiosity Character

Figure 3 provides an overview of the results of the percentage of the religious character questionnaire with several indicators of the religious character itself. As in the first indicator, namely the dimension of belief, an average of 80% was obtained. With this, it can be said that in the first indicator, all students already believe that God exists and adhere to the religious faith they adhere to. The religious character of students at Al-Madina Middle School is more focused on Islamic boarding school activities. Activities carried out in the dormitory have a religious side. All learning at Al-Madina Middle School aims to bring students closer to Allah SWT. The efforts made by Al-Madina Middle School to foster the religious character of students are by providing dormitories. So, all Al-Madina Middle School students are required to stay in the dormitory. Other efforts include implementing congregational dhuha prayers, congregational *dzuhur* prayers, and reciting prayers conveyed by Ustadzah Ana as the dormitory supervisor and *asatid* at Al-Madina Middle School.

"There are many activities that can foster the character of religious students, all activities carried out by students starting from waking up to going back to sleep, all of which are very supportive in fostering their religious character, including praying 5 times a day in the congregation, praying the sunnah dhuha in the congregation, reciting the Qur'an, implementing BTHQ, reading nadhoman, and program activities that are divided into yellow books, tahfidzul qur'an, and katanual, roan, diba'an, istighosah, mujahadah, and so on."

SMP Al-Madina also has routine activities for students, teachers/principals, and guardians. These routine activities are carried out to foster their religious character because SMP Al-Madina is a school under the auspices of a foundation and is characterized by Islam. This school emphasizes the religious part (religiosity) but does not leave out the formation of other characters. The process of forming a religious character is not only carried out in class or dormitories but also through activities carried out outside the classroom. In learning activities in the classroom, teachers/principals play an important role in shaping students' character. One habit that can be done is praying before starting the lesson. Simple habits carried out outside the classroom include students shaking hands with the principals when they pass by the principals. This is also supported by the data from the results of the overall questionnaire calculation, which showed that the average percentage of the students' religious character questionnaire was 82%.

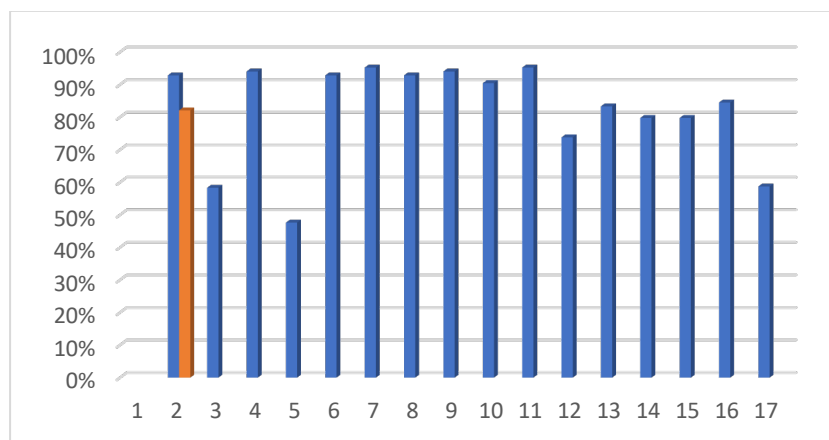


Figure 4. Student Religious Character

Figures 3 and 4 provide an overview of the results of the percentage of the religious character questionnaire with several indicators of the religious character itself. As in the first indicator, namely the dimension of belief, an average of 93% was obtained. With this, it can be said that in the first indicator, all students already believe that God exists and adhere to the religious faith they adhere to. The relationship between learning patterns and religious character is sought with the correlation coefficient and the determination coefficient (r^2) to measure how far the percentage of the independent variable's influence simultaneously contributes to the dependent variable. The results of the correlation coefficient test of the learning pattern questionnaire and the religious character of students at SMP Takhasus Al-Qur'an will be presented in Table 1.

Table 1. Analysis of the Correlation Coefficient Test for Al-Qur'an Special Middle Schools

Variable	Significance level 5 % (0,05)	R Test
Variable X	0,05	$r_{count} = 0,399$
Variable Y	0,05	$r_{table} = 0,374$

Based on Table 1, the hypothesis test to find out whether a relationship between learning patterns and students' religious character obtained a calculated r value of 0.399 and a table r value of 0.734, meaning the calculated F value $< F$ table. From this, it can be concluded that there is a positive and significant relationship of 0.399 between learning patterns and religious character. In correlation analysis, one number is called the Determination Coefficient (r^2). In the study at SMP Takhasus Al-Qur'an, r was found to be 0.399, so the determination coefficient was $r^2 = 0.399^2 = 0.15$. This means that the independent variable, namely learning patterns, can influence students' religious character by 15%, and 85% is influenced by other variables or factors, such as coaching, environment, and so on. The results of the correlation coefficient test of the learning pattern questionnaire and religious character at Al-Madina Middle School will be presented in Table 2.

Table 2. Analysis of Correlation Coefficient Test of Al-Madina Middle School

Variable	Significance level 5 % (0,05)	R Test
Variable X	0,05	$r_{count} = 0,446$
Variable Y	0,05	$r_{table} = 0,433$

Based on Table 2, the hypothesis test to determine whether a relationship between learning patterns and students' religious character obtained a calculated r value of 0.446 and a table r value of 0.433, meaning the calculated r -value > table r . From this, it can be concluded that there is a positive and significant relationship of 0.446 between learning patterns and religious character. This means that the level of relationship between learning patterns and religious character is included in the moderate category. In correlation analysis, one number is called the Determination Coefficient (r^2). In research at SMP Al-Madina, r was found to be 0.446, so the determination coefficient was $r^2 = 0.446^2 = 0.19$. This means that the independent variable, namely learning patterns, can influence students' religious character by 19%, and 81% is influenced by other variables or factors, such as coaching, environment, and so on.

The results of this study have a major impact on the quality of education in Indonesia. The learning patterns applied in these two schools are very good at forming students' religious character, thus contributing to improving students' morals. The learning patterns in these schools provide a real picture of how learning innovation is carried out to strengthen students' character. Learning that emphasizes strengthening this character is not easy. It requires commitment, patience, and synergy between all elements of education. The learning patterns described in this study provide a good example of how to communicate well and politely between students and between teachers and students, how to respect each other, be patient, willing to listen, and so on. The relationship between learning patterns and students' religious character significantly contributes to providing an accurate picture of learning in schools that can improve the ethical crisis in Indonesia.

CONCLUSION

Based on the research data and discussion results, it can be concluded that: 1) The learning pattern used in both schools is the same, using differentiated learning, and the types of learning patterns used are also the same, including individual, group, and guided learning patterns. The difference between the two lies only in the strategies used in differentiated learning. SMP Takhasus Al-Qur'an uses three strategies: content, process, and product, while SMP Al-Madina only uses two strategies: content and process and the use of a curriculum that is integrated with Islamic boarding schools. 2) The religious character of students at SMP Takhasus Al-Qur'an is shown by the results of the questionnaire of 69%. Based on this result, students' religious character is still low. Therefore, the efforts made by the school to foster the religious character of students are with daily activities in the form of holding congregational *dzuhur* prayers and reading the *asma'ul khusna* and *al-idris* prayers. Weekly activities include Friday morning filled with *tahlil*, *kathaman*, *takhasus*, and BTQ materials. The religiosity character of Al-Madina Middle School students is shown by the results of the questionnaire of 82%, so it can be said that the religiosity character of students there is already high. This is supported by various efforts, such as daily activities, including 5 daily prayers in congregation, dhuiha in congregation, BTHQ, and *nadhoman*. Weekly activities: *diba'an* and *mukhadaroh*, *khataman* and *ngaji bandongan*, *mujahadah* and entertainment, study the book ta'lim muta'alim. It also holds routine activities for teachers and guardians of students, namely, holding study sessions every 28 days and coaching new teachers. 3) There is a positive and significant relationship between learning patterns and the character of student religiosity in both schools. SMP Takhasus Al-Qur'an can be seen as a whole; the independent variable, namely learning patterns, has a positive and significant relationship to the character of student religiosity. The magnitude of the independent variable on the character of religiosity is 0.159 or 15%. SMP Al-Madina can be seen as a whole; the independent variable, namely learning patterns, has a positive and significant effect on the character of student religiosity. The magnitude of the relationship between the independent variable and the character of religiosity is 0.199 or 19%. The results of this study have a significant impact on the quality of education in Indonesia. The learning patterns applied in these two schools are very good at forming the character of student religiosity, thus contributing to improving student morals.

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