# Implementation of Religious Activities in Developing the Religious Character of Islamic Boarding School Students

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## Abstract

Character is a crucial and fundamental thing that must be embedded in students. Therefore, an effort is needed to build character in students. One of them is by implementing religious activities at school, with the hope of forming a religious character. This study aims to determine the forms of religious activities, implementation, supporting factors, and inhibiting factors for students in Madrasah Tsanawiyah Negeri 7 Agam. This research uses a qualitative method with a qualitative descriptive approach. Data sources were taken from twenty informants through interviews using a purposive sampling technique. Then analyzed using "NVivo 12 qualitative analysis" software. The results of the analysis are: 1) There are various religious activities at school. 2) The implementation of activities is carried out routine manner, supervised by teachers. 3) The supporting factors are: the existence of an official policy from the school, the availability of resources, the cooperation of the school with parents, the commitment of teachers, students who are enthusiastic about carrying out religious activities. While the inhibiting factors are: lack of awareness of some students to carry out religious activities, the environment, or the association of students. The results of this study can be used as initial data for subsequent researchers in studying this problem in different contexts and issues.

**INTRODUCTION**

Character education is currently a very interesting topic of attention and discussion, especially among academics and education practitioners pendidikan (Setiawan, 2023; Dorisno et al., 2024; Sholicha & El-Yunusi, 2024). This is because character education is one of the keys or solutions to various negative behavioral phenomena that often occur in society, especially related to the worsening moral crisis (Mulyati, 2023; Abidin, 2023; Anjelita & Utama, 2024). Character education in schools is one of the programs launched by the Indonesian government through the Ministry of Education since 2010. This program is intended to instill, shape and redevelop the nation's character values (Naily, 2023; Cholilulloh, 2023; Nurussalami, 2023). Because education not only educates students to become intelligent humans with high intellectual abilities, but also develops individuals with noble morals (Mubin & Furqon, 2023; Nur azizah & Anwar, 2024; Musfirah et al., 2024).

People who have good and noble characters individually and socially are those who have good morals, morals and manners (Mulyeni & Fadriati, 2023; Hasanah et al., 2023; Al-Farabi, 2024). Character education is a system that applies moral values to students through knowledge, awareness, and application of these values in everyday life towards themselves, others, the environment, the nation and state, and God to produce students who are not only intellectually intelligent but also have integrity and good personality (Dole, 2021; Khoirroni, 2023; Tasya et al., 2024). Education is not only required to teach scientific fields, but also religious fields. Because intellectual and religious intelligence must be balanced so that they can produce quality students. The expected quality is in accordance with national educational goals (Ichsan et al., 2020; Ansori, 2023; Al Fikri & Hafidz, 2024).

However, related to current school education, it cannot fully meet the demands of society considering the various phenomena that are occurring in today's era which are very concerning, such as the occurrence of a moral crisis, loss of respect for teachers, parents and other figures who should be respected, loss of manners, the existence of a culture of cheating during exams, skipping school during class hours, rampant brawls between students, involvement in promiscuity, even falling into drinking alcohol and sex (Putri et al., 2023; Suryadi, 2023; Tsani & Sauri., 2024). This is what is called character degradation in the era of globalization that is currently taking place in the current generation in Indonesia (Utami, 2023; Purnomo, 2023; Anwar et al., 2024). The many crises that occur are rooted in the weak character of students (Yanuardianto, 2021; Nurfitria & Mustofa, 2023; Judrah, 2024).

Therefore, an effort is needed to overcome the various phenomena that occur above, one of which is by instilling a strong character in students, especially religious character (Hidayat & Haryati, 2020; Rahmadani & Al Hamdany, 2023; Achoita, 2024). The existence of a religious character is one of the most important characters to be instilled in students' personalities in order to produce behavior that is in accordance with the values of Islamic teachings (Mashuri & Fanani, 2021; Fitriani, 2022; Cahyani et al., 2024). One way to instill religious character in students is through religious activities implemented in schools (Rifki et al., 2023; Mujamil & Suryadi, 2023; Tasya et al., 2024). Religious activities are expected to be an alternative to develop character education values, shape and improve and enhance personal piety and become good role models (Abidin, 2021; Azizah & Nuha, 2023; Dhomiri &

Nursikin, 2024).

MTsN 7 Agam is a formal school that pays great attention to character education in students through the learning process from both academic and non-academic aspects. One of the school's focuses in shaping the character of students at MTsN 7 Agam is in the form of habituation of religious activities implemented in the madrasah. MTsN 7 Agam implements many religious activities in order to shape the religious character of its students, such as Dhuha prayer, praying before and after studying, donation, reading the Qur'an, morning dhikr, Dzuhur prayer in congregation, Dzuhur sunnah prayer and dhikr & prayer after prayer. These activities are routinely carried out every day so that with these religious activities it will become a habit for students which will later form a good character. Therefore, the purpose of this study is to conduct research on how to implement religious activities in fostering the religious character of MTsN 7 Agam students. Where MTsN 7 Agam is a formal school that is very popular with the community, one of the reasons is because of the religious activity program that is carried out routinely and also many other schools that conduct Comparative Studies to MTsN 7 Agam. In addition, the facilities and infrastructure at MTsN 7 Agam are very adequate to support the implementation of these religious activities. MTsN 7 Agam also always involves the participation of parents of students in madrasah activities, as a result, good communication and relationships are established between the school and parents of students.

Previous research conducted by Nur Azizah (2021) entitled "Implementation of Religious Programs to Form Religious Character of Students at Nurul Masyithah Lumajang Islamic Junior High School". The results of her research showed that the forms of religious activities implemented at Ma'had Raudhatul Ulum Madrasah Tsanawiyah Negeri 2 Kediri are Congregational Prayer, Caring for Corpses, Religious Laboratory (LA), Mushofahah, Washing Hands, *Istighosah*, Friday Charity and Arranging Shoes. Obstacles when implementing religious programs include students who are not good at memorizing, students who are less disciplined and inadequate facilities and infrastructure. Its relevance to the research conducted by the researcher is the same as researching religious activities in forming the religious character of students, while the difference lies in the limitations of the problem, which in this study are only two, namely the implementation and obstacles to the implementation of religious activities. While in the researcher's research there are three points, namely: forms of religious activities, their implementation, supporting factors and the inhibitor.

In line with the research conducted by Mukrim Nurgroho (2019) entitled "Implementation of Religious Programs as an Effort to Form Religious Character of Students of Ma'had Raudhatul Ulum Madrasah Tsanawiyah Negeri 2 Kediri". The results of his research showed that there were significant results between religious programs in forming the religious character of its students. Its relevance to the research conducted by the researcher is the same as researching the implementation of religious activities in forming the religious character of students, while the difference in Mukrim Nugroho's research is that religious activities are discussed more than the research that the researcher will conduct, and also the difference lies in the limitations of the problem in Mukrim Nugroho's research discussing the impact of the implementation of religious activities while in the researcher's research discussing the supporting and inhibiting factors of religious activities.

Furthermore, a study conducted by Fifin Alfianita (2023) entitled "Habituation of Religious Activities to Foster Religious Character of Students at State Junior High School 2 Krembung, Sidoarjo Regency". The results of her study showed that: 1) The habit of performing Dhuha prayers is carried out every day at 06.30-07.15 in congregation at the mosque, 2) The habit of sermons is carried out after the Dhuha prayer takes place, precisely every Tuesday and Thursday, 3) The habit of reading the Qur'an is carried out every Wednesday and Saturday after the Dhuha prayer is performed. The relevance to the research conducted by the researcher is that in the focus of this research, it is more on the implementation of religious activities, while the focus of the research that the researcher wrote is on the forms, implementation, supporting factors and obstacles to religious activities, and also in this study only discusses congregational Dhuha prayers, reading the Qur'an and sermons, while the research object in the researcher's research has a wider scope. Based on previous research that the author found in Scopus data, to answer the most frequently used keywords in research related to Implementation Religious Activities in Developing the Religious Character of Islamic Boarding School Students can be seen in Figure 1.

Figure.1 Keyword Analysis of religious character
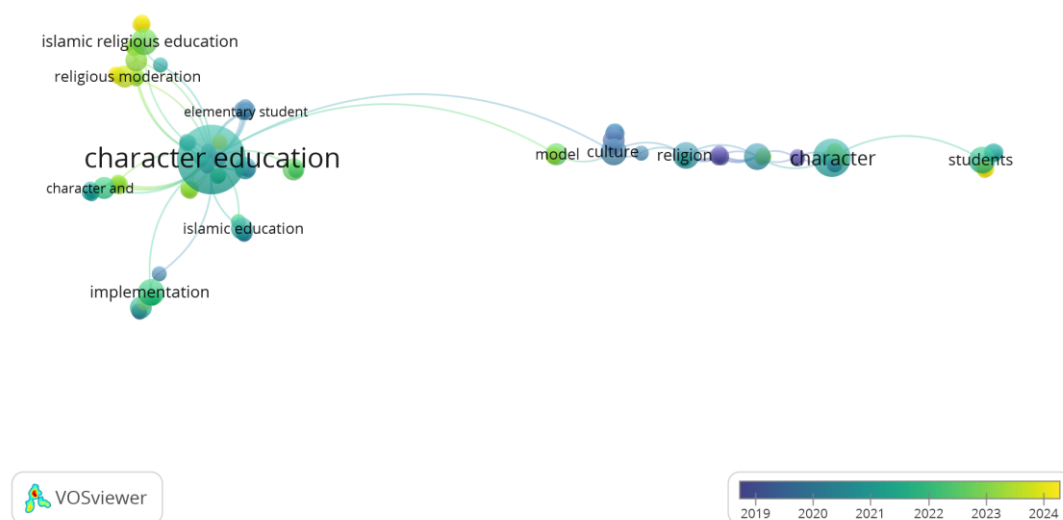


Based on the results of the analysis that has been carried out, it was found that research conducted by researchers from various countries that has been carried out related to religious character is still limited, for that reason this research is worth conducting to add to the treasury of scientific knowledge about the Implementation of Religious Activities in Developing the Religious Character of Students *Islamic Boarding School.*

**METHODS**

Figure. 2 Method Steps
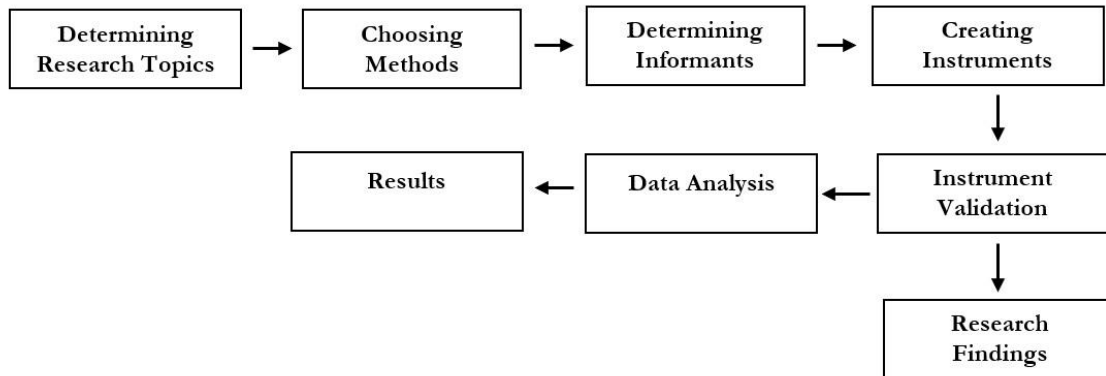


This study uses a qualitative method with a descriptive (Imanina, 2020; Manurung, 2022; Rustamana et al., 2024). Descriptive research is research that aims to determine the conditions and circumstances, the results of which are explained in the form of research reports (Mukminah et al., 2021; Tinambunan, 2022; Amelia & Yulia, 2023). The data sources were taken from twenty informants through in-depth interviews selected using the technique *purposive sampling*, the selected informants have met four criteria, namely understanding the problems being studied well, still active in the field being studied, having time to occur in the field (Suriani & Jailani, 2023; Nur & Utami, 2022). To meet the criteria as an informant, all informants consist of the Principal of MTsN 7 Agam, the deputy for student affairs, teachers and students of MTsN 7 Agam. After the interviews were completed, the transcription process was carried out with all informants, then the author took themes that were in accordance with the research needs.

The data analysis technique used is the Miles and Huberman model data analysis technique (Indrawan & Marvida, 2023; Alfath et al., 2023; Rahma et al., 2024). Data analysis techniques are a process of systematically searching and compiling data through various selected data collection techniques (Apriati et al., 2022; Udjir & Watini, 2022; Mulyadi et al., 2024). There are three flows that researchers will go through, namely data reduction, data presentation, and drawing conclusions (Sakti et al., 2023; Latifah, 2024; Haryanti & Huseno, 2024). Meanwhile, the validity of the data is obtained by using a test *credibility* with increased persistence and data triangulation (Sinaga, 2023; Haryono, 2023; Nizam & Usman, 2024). The triangulation that researchers carry out is source triangulation (by checking data that has been received through several sources, and then the researcher analyzes the data and produces conclusions from what is being researched), and technical triangulation (conducting interviews which are later also checked by conducting observations and documentation of the data that has been obtained from informants) (Susanto & Jailani, 2023; Annur et al., 2024; Muzhaqi, 2024).

**RESULT AND DISCUSSION**

**Forms of Religious Activities in Developing the Religious Character of Students at MTsN 7 Agam**

MTsN 7 Agam implements various religious activities, namely daily activities, weekly activities and also annual activities. However, the researcher's research discusses daily religious activities. The religious activities implemented at MTsN 7 Agam are Dhuha prayer, praying before and after studying, morning dhikr, reading the Qur'an, donations, Dzuhur prayer in congregation, Dzuhur sunnah prayer, dhikr and prayer after prayer. These activities are carried out routinely every day by all MTsN 7 Agam residents.

Implementation of Religious Activities in Building Religious Character of MTsN 7 Agam Students. The implementation of religious activities at MTsN 7 Agam is carried out every day by all students, educators and education staff. When students arrive at the madrasah at 06.30 WIB, they perform the Dhuha prayer in the madrasah prayer room for two *raka'at* and they also fill in the Dhuha attendance list that has been provided by the madrasah. This Dhuha prayer is carried out at 06.30-07.15 WIB which is supervised by several scheduled Dhuha duty teachers. After performing the Dhuha prayer, students enter the classroom at exactly 07.20 WIB. Then students pray to start learning. After praying, students read the Qur'an together followed by morning dhikr together. After that they collect donations to one of the class members. This donation money is collected by the teachers on duty which will later be summarized and reported to the treasurer of the *Mushalla*. The donation money collected is used for the construction costs and operational costs of the *Mushalla*. In addition to students, teachers also participate in collecting donations. There is a name called "Jum'at Berkah" which is an initiative of the teachers. The donation money from the teachers is given to underprivileged students.

At exactly 12.30 WIB all students took a break to perform Dzuhur prayer in congregation at the madrasah prayer room and also did not forget to perform the sunnah prayer before and after Dzuhur as many as two rakaat. The teachers were the imams for Dzuhur prayer. Then the students recited dhikr together followed by a prayer led by one of the students who had been scheduled in advance. After finishing Dzuhur prayer, they returned to their respective classes to continue the learning process. So, the religious activities implemented at MTsN 7 Agam are very good and run smoothly. All activities carried out are well structured. This can be seen from the students who are enthusiastic about carrying out religious activities. There is supervision from teachers in the implementation of these religious activities, even a teacher's duty schedule is formed to supervise the implementation of these religious activities. In addition, MTsN 7 Agam also has adequate facilities and infrastructure to support the implementation of these religious activities. The most important thing is the example of a teacher. All religious activities are not only intended for students, but the teachers also carry them out.

**Supporting Factors and Inhibiting Factors of Religious Activities in Developing the Religious Character of Students of MTsN 7 Agam**

The supporting factors for religious activities in fostering the religious character of students at MTsN 7 Agam are: a) The existence of official policies from the school that support the implementation of religious activities including procedures for submitting and arranging religious activities, b) Availability of resources such as facilities and infrastructure that support the implementation of

these activities, for example: *Mushalla*, ablution place, and religious laboratory, c) Cooperation between the school and parents, for example holding meetings with parents of students when collecting report cards or when there are *muhasabah* activities, d) Commitment of teaching staff and employees in organizing and supervising religious activities, as well as providing guidance to students, e) Students who are enthusiastic in implementing religious activities, f) Commitment from the leadership of the madrasah who supports and encourages the implementation of religious activities is very important. They can provide adequate facilities and infrastructure as needed and arrange schedules so that activities run smoothly.

While the inhibiting factors are: a) Lack of awareness of some students in carrying out religious activities, for example, there are still some students who must always be reminded and reprimanded first to carry out religious activities and there are also those who carry out religious activities because they follow their friends or want to be praised by the teacher, b) The environment or social circle of students, if the existence of the surrounding environment is able to reflect positively on the process of forming the religious character of students, then it is able to provide a good contribution to the formation of religious character, and vice versa. This means that the environment greatly influences the process of forming the religious character of students.

**CONCLUSION**

The forms of religious activities implemented at MTsN 7 Agam, namely: Dhuha prayer which is carried out at 06.30-07.15 WIB. The implementation of this Dhuha prayer is carried out in a *munfarid* supervised by several teachers on duty for Dhuha. Next, at 07.20 WIB students enter the class, they pray together to start learning. So about 15 minutes before starting learning, students carry out religious activities that start from praying, followed by reading the Qur'an together. So that with their large number, they can complete the Qur'an from all over the class. Then continued with morning dhikr activities that are read together. The dhikr verses that are read are surah al-Fatihah, verse of the chair, surah al-Ikhlas, al-Falaq, and an-Naas. After that, students collect alms money to one of the representatives of their class members. All activities in this class are accompanied by teachers who enter during the first lesson. At 12.30 WIB, all students perform the Dzuhur prayer in congregation at the madrasah prayer room. They also perform the sunnah prayer before and after the Dzuhur prayer as many as two rakaat. Then continued with dhikr together. After that, pray led by one of the students who is already on the Dzuhur picket schedule. The implementation of the Dzuhur prayer is also supervised by several teachers on duty for Dzuhur. All of these religious activities have been running very well and smoothly. Of course, this cannot be separated from the supporting factors, namely the existence of official policies from the madrasah that support the implementation of these religious activities, the availability of resources to facilitate the implementation of religious activities, good cooperation between the school and teachers, commitment from teaching staff, students who are enthusiastic in carrying out these religious activities. The most important thing is the exemplary behavior of the head of the madrasah and his teachers. The head of the MTsN 7 Agam madrasah always invites and directs all MTsN 7 Agam residents to carry out religious activities. This means that all educators and education personnel also carry

out Dhuha prayers, donations, Dzuhur prayers in congregation, and others. So that
by getting used to these religious activities routinely every day, it will have an impact
on the character of students, especially religious character. The habituation of
religious activities at MTsN 7 Agam can be a forum for fostering the religious
character of its students.

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