

Strategy for Building Student's Religious Character Through School at Baiturrohman Griya Mangli Indah Jember Elementary School

Ummu Ahyah¹⁾, Maulia Humaini Ilma²⁾

UIN Kiai Haji Achmad Siddiq Jember¹⁾, UIN Kiai Haji Achmad Siddiq Jember²⁾
ummuahya1234@gmail.com, Mauliaailma003@gmail.com

Abstract:

Building Religious Character in implementing school culture at Baiturrohman Griya Mangli Indah Jember Elementary School is an important aspect in forming student's personalities. The school integrates religious values into school culture as part of efforts to create good character in students. The formation of religious character does not only focus on religious teaching, but also on the application of moral values that reflect noble character in everyday life. This research uses a qualitative research method with a phenomenology design. Data collection techniques use observation and documentation. The data analysis technique uses Miles and Huberman analysis. Test the validity of the data by triangulation and adequacy of references. The results of this research show that the process of building religious character at SD Baiturrohman Griya Mangli Indah Jember is through Duha prayer activities, reading Juz Amma, congregational prayers, good manners, through religious activities such as Friday charity, reading Asmaul-Husnah together on Sundays. Friday, reading juz amma, memorizing daily prayers, learning Arabic and English and so on. This can raise the issue of synchronizing the school's vision and mission with what parents expect. Regarding this, teachers are supposed to be more careful in guiding students and setting a good example for them, as some kids still arrive late.

Keywords: *Building, Strategy, Religious Character*

Introduction

Character education in school culture greatly influences students in making habits in everyday life. It has been proven to date that the decline in student's character is the number of immoral acts carried out by students such as cheating, play truant, and other actions which indicate that formal education has failed to shape the character of students. Therefore, we want character education to be successful. So implementation must start from childhood and elementary school age.¹

Sjarkawi stated that moral behavior and actions are caused by low morality. Low morality is caused among other things, by the lack of effective moral education in schools. Tilaar said, the phenomenon of declining morals in students is one of the aspects of the condition of society which is in a phase of social transformation facing the era of globalization. Here the role of character

¹ Melani Septi Arista Anggraini and Heri Maria Zulfiati, 'Implementasi Pendidikan Karakter Melalui Budaya Sekolah Di Sdn Kotagede 3 Yogyakarta Tahun Ajaran 2016/2017', *Trihayu : Jurnal Pendidikan Ke-SD-An* 3, no. 3 (2017): 151-58.



Strategy for Building Student's Religious Character Through School at Baiturrohman Griya Mangli Indah Jember Elementary School

formation strategies is very important in developing student's moral character which is also very difficult because they are faced with various challenges.²

Instilling character values can be formed through character education in the family, social and school environments.³ Education in the schools environment is adjusted to the objectives of education itself which are stated in Law number 23 of 2003 concerning the National Education System which is contained in article 3 which explains that National Education has a function in terms of developing abilities and forming the character and civilization of the nation who have dignity in order to educate the lives of the nation's children, and to develop the potential of students to become someone who has faith and is devoted to God Almighty, have noble character, knowledge, competence, health, independence, creativity and being a citizen who has a democratic and responsible nature. Therefore, character education is very much focused in the school environment which is include in learning by educators, in order to produce the nation's children who have good morals and character within themselves.⁴

Uliana started, character education is an effort to develop good behavior in everyday life so that students can reflect a good character in themselves. So, character education needs to be implemented more optimally to stem the various moral crises that occur. Especially what happens in schools, the integration of character education cannot fail.⁵ Teachers must be able and capable of integrating character education into learning and school culture so that it can become the basis for soft skills which in the future will become the forerunner of Indonesia's golden generation.⁶

Melani explained, that character education through a school culture that students have based on values will essentially shape children into better traits and in a positive direction. The school's cultural atmosphere is created to have a good impact on student character. School culture is the activities of students interacting with teachers, counselors with each other, administrative employees with each other, and between members of school community groups.⁷ Internal group and inter-

² Gustav Gisela Nuwa, 'Kemosotan Moral Siswa Pada Masa Pandemic Covid-19: Meneropong Eksistensi Guru Pendidikan Agama Islam', *Atta'dib Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 1–17, <https://doi.org/10.30863/attadib.v1i2.945>.

³ Samani and Hariyanto, *Konsep Dan Model Pendidikan Karakter* (Bandung: PT Remaja Rosdakarya, 2018).

⁴ Rabi Yati, 'Permasalahan Krisis Pendidikan Karakter Pada Siswa Dalam Perspektif Psikologi Pendidikan', n.d.

⁵ E Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2012).

⁶ Meida Prihatiningrum, Agus Efendi, and Wiji Khurniawati, 'Analysis of the Teacher's Role in Efforts to Emphasize Pancasila Profile Values in Classroom Culture SMK', *IJIE (Indonesian Journal of Informatics Education)* 7, no. 2 (2024): 103, <https://doi.org/10.20961/ijie.v7i2.81709>.

⁷ Rose Fitria Lutfiana, 'Budaya Sekolah: Sebuah Strategi Baru Dalam Pembentukan Karakter Siswa', *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 8, no. 1 (2023): 12, <https://doi.org/10.17977/um019v8i1p12-19>.

group interactions are bound by various shared rules, norms. Morals and ethics that apply in a school.⁸

therefore, based on this background, the author is interested to conduct research with the title “Strategy for Building Student’s Religious Character Through School Culture at Baiturrohman Griya Mangli Indah Jember Elementary School”.

Methods

This study employs a qualitative research method, specifically utilizing a phenomenological approach. This approach focuses on exploring and understanding the lived experiences of individuals in their everyday lives. By examining participants' intersubjective worlds, phenomenological research aims to uncover the essence and meaning behind concepts or phenomena as they are experienced. This method prioritizes understanding subjective awareness and perceptions, allowing researchers to delve deeply into the experiences shared by individuals.

Phenomenology is conducted in natural settings, ensuring that the context remains authentic and unaltered. There are no rigid constraints in interpreting or understanding the phenomena being studied, which allows for flexibility in the research process. Researchers are afforded the freedom to analyze and interpret data in ways that best capture the essence of participants' experiences.⁹ This openness ensures a rich and nuanced understanding of the studied phenomena, grounded in the reality of participants' lived experiences.

Results and Discussion

From the result of observations and data analysis, it shows that there are several cultures that are used as the focus of the research in strategies for forming religious character through school culture, namely:

- 1) Dhuha prayer program and Duhur prayer in congregation, for lower classes
- 2) Charity is held every Friday

Religious character can be said to be a character or character that different people have not innate but can be formed. The character education process is based on psychological totality which includes all human potential in the cognitive, affective and psychomotor domains as well as sociocultural totality. Character education is related to Moral Knowing/learning to know, at the first step in character formation whose orientation is on mastering knowledge about values. It is hoped

⁸ Saiful Bahri, ‘Implementasi Pendidikan Karakter Dalam Mengatasi Krisis Moral Di Sekolah’, *Ta'allum: Jurnal Pendidikan Islam* 3, no. 1 (2015): 57–76, <https://doi.org/10.21274/taalum.2015.3.1.57-76>.

⁹ Abdul Nasir et al., ‘Pendekatan Fenomenologi Dalam Penelitian Kualitatif 1’, *INNOVATIVE: Journal Of Social Science Research* 3, no. 5 (2023): 4445–51.

Strategy for Building Student's Religious Character Through School at Baiturrohman Griya Mangli Indah Jember Elementary School

that at this stage students will be able to differentiate between noble and despicable moral values as well as universal values, understand logically and rationally the importance of noble morals and the dangers of disgraceful morals in life.¹⁰

The formation of religious character is carried out at this school through regular religious activities everyday using the habituation method. The habituation method itself is a form of education in which the process is carried out in stages in getting used to good qualities as a routine, so that one can carry it out easily and lightly, without losing much energy and easily and without experiencing difficulties. Thus, there are several programs that serve as strategies for forming religious character.¹¹

1. Program Dhuha prayer program and Dhuhur prayer in congregation, for lower classes

Every educational institution certainly has goals and targets that must be met in order to improve the quality of the institution. In order to improve the quality of the institution, this can be achieved in several aspects or activities. As is done at Baiturrohman Elementary School, in order to improve the quality of the institution, using religious activities is the habit of praying in congregation with the aim of making these activities become good habits in the school environment. So that it can be the basis for strengthening religious character in students. Efforts are made to introduce religious activities in this school to the maximum extent possible so that it becomes a benchmark in achieving a school with superior religious character. Carrying out congregational prayers at school is not only mandatory and a routine for students, but also becomes a habit and obligation for educational staff at school. Habituation carried out on students can train religious character and build independence and discipline for students, while for teachers this will provide a good example for their students. Because the function of the teacher, apart from transferring knowledge, is also as an example for his students.

At Baiturrohman Elementary School, religious character education really gets special attention because the principal as the leader of this school and also the teachers as teaching staff are very aware of the importance of character education, especially in the religious field because in essence character education is one of the aspects in order to create a young generation who is intellectual.

¹⁰ Miftahul Jannah, 'Metode Dan Strategi Pembentukan Karakter Religius Yang Diterapkan Di Sdtq-T an Najah Pondok Pesantren Cindai Alus Martapura.', *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 1 (2019): 77, <https://doi.org/10.35931/am.v4i1.178>.

¹¹ Rohimah, 'THE INFLUENCE OF ISLAMIC SPIRITUAL EXTRACURRICULAR COURSES ON STUDENTS ' SPIRITUAL ATTITUDES (Survey at SMK Negeri 46 Jakarta)', *Edukasi Islam: Jurnal Pendidikan Islam* 13, no. 3 (2014): 485–96, <https://doi.org/10.30868/ei.v13i03.6450>.

Thus, the implementation of the congregational Dhuha prayer culture in forming students religious character uses the method of getting used to congregational prayers and is supervised by the teacher so that prayer reading and movements can be orderly. The practice of congregational prayers for both Dhuha and Dhuhur prayers at this school is that this school continues to implement routine activities that are carried out when congregational prayers are finished. The routine that we still get used to is dzikir and prayer, which in fact these activities are starting to be rarely done in our environment. We can still find the culture of dzikir and prayer in Islamic boarding schools, prayer rooms or mousques in villages. Dzikir is something or activity that we rarely do due to the influence of our busy schedule. This school is trying to regenerate the habit of reciting dzikir and praying after prayer with the aim of developing student's religious character and being trained so that, this becomes a habit that can be continued when they are at home or in social environments.

The habits that have been carried out are Dhuhur prayers and Dhuha prayers in congregation, the essence of which is to train student's obedience, discipline and togetherness.¹² Practicing obedience can mean that by praying in congregation, students are accustomed to carrying out prayer as a mandatory guideline that must be fulfilled as Muslims. Practicing discipline means that with the habit of praying in congregation, students are accustomed to carrying out activities on time and not delaying work.

Meanwhile, togetherness means that through the habit of congregational prayer, students will get used to sharing with fellow friends, queuing for ablution, arranging rows neatly as a form of instilling religious values that we must do good to each other and respect each other's differences. This habit of praying in congregation can actually bring about significant changes in students. The proof is in the report from the student's parent who stated that initially his child had not yet performed the five daily prayers, but by getting used to praying in congregation at school, his child become accustomed to praying at home and became more obedient in performing the five daily prayers. The impact to be achieved in getting used to congregational prayers in this school is that students get used to praying five times a day and get used to carrying out other religious activities. Another thing that accompanies prayer is dzikir and prayer it is hoped that this activity will also become a habit that can bring goodness and personal benefits to each student.

From the school culture that is implemented, there is an impact of congregational prayer on the formation of religious character in schools with religious activities being recommended because apart from being able to increase faith, it also has the advantage of multiplying rewards. Another

¹² As-Sadlan, *Kajian Lengkap Sholat Jama'ah*, trans. Zuhdi Amin (Jakarta: Darul Haq, 2010).

Strategy for Building Student's Religious Character Through School at Baiturrohman Griya Mangli Indah Jember Elementary School

benefit when we diligently perform congregational prayers is that we find it easier to carry out our daily activities. It is stated that praying in congregation will make us love each other, cherish, respect, eliminate anger, be humble, and be orderly in carrying out activities so that we can keep time. The impact of this activity of getting used to congregational prayer can give rise to two main characters in the participants, namely character in particular and character in general. Character in particular can be identified, namely the character of discipline because the habit of praying in congregation makes students obedient in carrying out prayers at the beginning of the season so that this result in the implementation of other activities also on time. The general characters are such as togetherness, tolerance, patience, humility among students.¹³

2. Friday Charity Program as One of the School Cultures to Instill Religious Character

The implementation of character education is carried out by realizing the implementation of the school's vision and mission in student activities, behavior and facilities as physical support. Based on the result of observations, the school culture used to instill the value of responsibility and helping others is the blessed Friday. The Friday Blessing Program is held one a week, namely every Friday. This activity was chosen because each activity brings blessings and benefits to oneself and others. Not only students but also teachers are required to participate in the program. Without differences in the rules for implementing school culture, it is easier for students to understand the value of character because children imitate what the adults around them do.¹⁴ This school culture has been implemented for a long time at Baiturrohman Elementary School. because it has been implemented for a long time, the Blessing Friday program has become a culture within the school.

Some of the character values obtained by children are religious values, discipline, responsibility, honesty, caring for the environment, independence. Religious and discipline values are visible in the Alms Friday activity program, while the values of responsibility, honest, caring for the environment and independence are visible in the Clean Friday activities. Even though Madrasah Ibtidaiyah is included in the formal school category, the implementation of instilling character values has the same portion of time as general knowledge education.¹⁵

This is different from the result of a study stated by Shohel & Howes that character education is given more to children who attend non-formal schools. In this study, non-formal elementary schools are intended for children who are socio-economically disadvantaged so they can obtain

¹³ M. Solehuddin, Dasim Budimansyah, and Asep Dahliyana, 'Tracing Pancasila: Unveiling the Impact of the Pancasila Student Profile Strengthening Project on Student Well-Being in Indonesia', *Cakrawala Pendidikan* 43, no. 3 (2024): 773–87, <https://doi.org/10.21831/cp.v43i3.78328>.

¹⁴ Mardiah Baginda, 'Values of Character-Based Education in Primary and Secondary Education', *Iqra' Scientific Journal* 10, no. 2 (2018): 1–12.

¹⁵ Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Pers, 2002).

basic education. They reportedly paid more attention to explaining the importance of various good and bad behaviors. The curriculum they use is more oriented towards life values than the formal basic education curriculum. Meanwhile, our analysis shows that Madrasah Ibtidaiyah schools, which are formal elementary schools, strive to instill these positive values. This difference in result can be explained by the fact that the Madrasah Ibtidaiyah schools in our study have integrated character education in their curriculum.¹⁶

Therefore, character education is not only limited to theory but also practice, such as the Blessing Friday program. Apart from that, there are several types of school cultural activities that are commonly carried out as stated by White & Shin, namely the flag ceremony every Monday morning, Dhuha prayers and Dhuhur prayers. The result of implementing these character values are strengthened by previous studies which state that the environment should emphasize prevention and intervention efforts to prevent problem behavior by switching from a behavior management model to a mediated behavior development model. The behavior management model is carried out by providing students with an understanding of various moral values and character. They will be given rewards or awards such as stickers, praise and prizes if they carry out commendable behavior. Meanwhile, mediated behavior development is carried out by inviting children to carry out activity programs that indirectly have characters that they can learn in them. So, it's not just theory with the teacher telling what behavior is good and bad, but children can directly see the adults around them and participate in doing it. Thus, children will not do good actions just because they want to get something. Children will carry out behavior with positive values sincerely from the heart. This will be a challenge for every teacher and parent in character education. Perseverance and strong motivation to produce a great and characterful generation is needed consistently and continuously.

Conclusion

Baiturrohman Elementary School emphasizes the development of several key religious character values, including devotion, sincerity, honesty, politeness, and mutual help. These values are nurtured through a series of structured and consistent activities aimed at instilling strong moral and spiritual foundations in students. The school actively integrates these values into its educational framework to ensure that students grow not only in academic knowledge but also in their spiritual and moral development.

¹⁶ Abdillah Rosyid Robiultsani, Cucuk. Wawan Budiyanto, and Yuliyani Siyamtingtyas, 'Understanding the Essence of Class Culture in Building the Pancasila Learner Profile: An Approach to Quality Education', *IJIE (Indonesian Journal of Informatics Education)* 7, no. 2 (2024): 133, <https://doi.org/10.20961/ijie.v7i2.82740>.

Strategy for Building Student's Religious Character Through School at Baiturrohman Griya Mangli Indah Jember Elementary School

The formation of students' religious character is achieved through the habituation of various religious practices. Among these practices are praying together before and after lessons, performing Dhuha and Dhuhur prayers in congregation, and engaging in the recitation of Juz Amma and Istighosah. Additionally, students are encouraged to participate in acts of charity, such as giving Infaq, and to join religious extracurricular activities, including BTQ (Baca Tulis Al-Qur'an). The school also organizes events to commemorate significant Islamic holidays, such as Isra' Mi'raj, the Prophet Muhammad's birthday, and Eid al-Adha. These activities are designed to create an environment where students can consistently practice and internalize religious teachings.

Through these habitual practices, various aspects of religious character are cultivated in the students. These include a deep sense of devotion, politeness in interactions, a spirit of mutual help and tolerance, an appreciation for cleanliness, and a love for the Prophet Muhammad. By embedding these values into daily routines and special events, Baiturrohman Elementary School successfully fosters a holistic development of students, preparing them to embody these principles in their personal and social lives.

Acknowledgment

We sincerely thank all who contributed to the success of this research. Our gratitude extends to the editor and reviewers for their valuable insights, which greatly enhanced our study. We also acknowledge our institution for providing essential resources and financial support. Special thanks go to our supervisor for their guidance and to our colleagues for their constructive feedback, which improved the quality of this work. Lastly, we deeply appreciate our families for their unwavering support and encouragement throughout this journey. To everyone involved, directly or indirectly, we are truly grateful for your role in making this endeavor meaningful and successful.

References

- Anggraini, Melani Septi Arista, and Heri Maria Zulfiati. 'Implementasi Pendidikan Karakter Melalui Budaya Sekolah Di Sdn Kotagede 3 Yogyakarta Tahun Ajaran 2016/2017'. *Tribayu : Jurnal Pendidikan Ke-SD-An* 3, no. 3 (2017): 151–58.
- Arief, Armai. *Pengantar Ilmu Dan Metodologi Pendidikan Islam*. Jakarta: Ciputat Pers, 2002.
- As-Sadlan. *Kajian Lengkap Sholat Jama'ah*. Translated by Zuhdi Amin. Jakarta: Darul Haq, 2010.
- Baginda, Mardiah. 'Values of Character-Based Education in Primary and Secondary Education'. *Iqra' Scientific Journal* 10, no. 2 (2018): 1–12.
- Bahri, Saiful. 'Implementasi Pendidikan Karakter Dalam Mengatasi Krisis Moral Di Sekolah'. *Ta'allum: Jurnal Pendidikan Islam* 3, no. 1 (2015): 57–76.
- 8 | **International Journal of Islamic Education (IJIE)**, Vol. 3 No. 1 (January - June 2024)

- <https://doi.org/10.21274/taalum.2015.3.1.57-76>.
- Jannah, Miftahul. 'Metode Dan Strategi Pembentukan Karakter Religius Yang Diterapkan Di Sdtq-T an Najah Pondok Pesantren Cindai Alus Martapura.' *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 1 (2019): 77. <https://doi.org/10.35931/am.v4i1.178>.
- Lutfiana, Rose Fitria. 'Budaya Sekolah: Sebuah Strategi Baru Dalam Pembentukan Karakter Siswa'. *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 8, no. 1 (2023): 12. <https://doi.org/10.17977/um019v8i1p12-19>.
- Mulyasa, E. *Manajemen Pendidikan Karakter*. Jakarta: Bumi Aksara, 2012.
- Nasir, Abdul, Nurjana, Khaf Shah, Rusdy Abdullah Sirodj, and M Win Afgani. 'Pendekatan Fenomenologi Dalam Penelitian Kualitatif 1'. *INNOVATIVE: Journal Of Social Science Research* 3, no. 5 (2023): 4445–51.
- Nuwa, Gustav Gisela. 'Kemerostan Moral Siswa Pada Masa Pandemic Covid-19 : Meneropong Eksistensi Guru Pendidikan Agama Islam'. *Atta'dib Jurnal Pendidikan Agama Islam* 1, no. 2 (2020): 1–17. <https://doi.org/10.30863/attadib.v1i2.945>.
- Prihatiningrum, Meida, Agus Efendi, and Wiji Khurniawati. 'Analysis of the Teacher's Role in Efforts to Emphasize Pancasila Profile Values in Classroom Culture SMK'. *IJIE (Indonesian Journal of Informatics Education)* 7, no. 2 (2024): 103. <https://doi.org/10.20961/ijie.v7i2.81709>.
- Robiultsani, Abdillah Rosyid, Cucuk. Wawan Budiyanto, and Yuliyani Siyamtingtyas. 'Understanding the Essence of Class Culture in Building the Pancasila Learner Profile: An Approach to Quality Education'. *IJIE (Indonesian Journal of Informatics Education)* 7, no. 2 (2024): 133. <https://doi.org/10.20961/ijie.v7i2.82740>.
- Rohimah. 'The Influence Of Islamic Spiritual Extracurricular Courses On Students ' Spiritual Attitudes (Survey at SMK Negeri 46 Jakarta)'. *Edukasi Islam: Jurnal Pendidikan Islam* 13, no. 3 (2014): 485–96. <https://doi.org/10.30868/ei.v13i03.6450>.
- Samani, and Hariyanto. *Konsep Dan Model Pendidikan Karakter*. Bandung: PT Remaja Rosdakarya, 2018.
- Solehuddin, M., Dasim Budimansyah, and Asep Dahliyana. 'Tracing Pancasila: Unveiling the Impact of the Pancasila Student Profile Strengthening Project on Student Well-Being in Indonesia'. *Cakrawala Pendidikan* 43, no. 3 (2024): 773–87. <https://doi.org/10.21831/cp.v43i3.78328>.
- Yati, Rabi. 'Permasalahan Krisis Pendidikan Karakter Pada Siswa Dalam Perspektif Psikologi Pendidikan', n.d.

Strategy for Building Student's Religious Character Through School at Baiturrohman Griya
Mangli Indah Jember Elementary School