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ORIGINAL RESEARCH ARTICLE

Implementation of Religious Education in Shaping Students' Religious Character: A Case Study at MTs-SA Miftahul Huda 606 Kalianda

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ABSTRACT

This study aims to analyze the implementation of religious education in shaping students' religious character and preventing juvenile delinquency at MTs-SA Miftahul Huda 606 Kalianda. A qualitative case study approach was employed. Data were collected through in-depth interviews, participant observation, documentation, and questionnaires. The findings reveal that the objectives of religious education align with Islamic education goals: nurturing faithful, pious, and morally upright individuals. The implementation process includes daily activities (Dhuha prayer, Qur'anic recitation, tahfidz, congregational Dhuhr/Asr prayers), weekly (Friday charity), monthly (moral guidance), and annual (Islamic holiday commemorations). Supporting factors include the principal's commitment, adequate worship facilities, and student awareness. Inhibiting factors include a lack of Qur'anic experts, external environmental influences, and weak rule enforcement. Outcomes include improved worship discipline, strengthened Qur'anic literacy, positive behavioral changes, and school-parent synergy. This study contributes to developing character education through religious activities in madrasahs.

Keywords: religious education, religious character, juvenile delinquency, madrasah



ABSTRAK

Penelitian ini bertujuan menganalisis implementasi pendidikan keagamaan dalam membentuk karakter religius peserta didik serta mengantisipasi kenakalan remaja di MTs-SA Miftahul Huda 606 Kalianda. Metode yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dokumentasi, dan kuesioner. Hasil penelitian menunjukkan bahwa tujuan implementasi pendidikan keagamaan selaras dengan tujuan pendidikan Islam, yaitu membentuk insan beriman, bertakwa, dan berakhlak mulia. Proses pelaksanaan mencakup kegiatan harian (shalat dhuha, tadarus, tahfidz, shalat dzuhur/ashar berjamaah), mingguan (sedekah Jumat), bulanan (pembinaan akhlak), dan tahunan (Peringatan Hari Besar Islam). Faktor pendukung meliputi komitmen kepala madrasah, ketersediaan sarana ibadah, serta kesadaran peserta didik. Faktor penghambat antara lain keterbatasan tenaga ahli Al-Qur'an, pengaruh lingkungan luar, dan kurangnya ketegasan aturan. Hasil implementasi menunjukkan peningkatan kedisiplinan beribadah, penguatan literasi Al-Qur'an, perubahan akhlak positif, serta sinergi sekolah-orang tua. Penelitian ini memberikan kontribusi bagi pengembangan pendidikan karakter berbasis kegiatan keagamaan di madrasah.

Kata Kunci: pendidikan keagamaan, karakter religius, kenakalan remaja, madrasah

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1. INTRODUCTION

Indonesia's national education system currently faces serious challenges in the form of moral degradation and increasing juvenile delinquency across many regions. Data from the Indonesian Child Protection Commission indicate that cases of violence, bullying, and deviant behavior in educational settings continue to increase each year (Kartono, 2019; Muthohar, 2022). This phenomenon signals that education has not fully succeeded in developing resilient and religious character among students. Religious education, which should serve as a moral safeguard, is often implemented merely as a formality without the deep internalization of values (Muhaimin, 2019).

As Islamic educational institutions, madrasah tsanawiyah are expected not only to transmit religious knowledge but also to develop Islamic personality (Daulay, 2020). Field realities, however, show that many madrasahs still experience a gap between ideal targets and actual achievement. Persistent truancy, bullying, and student fights are among the indicators of this gap (Willis, 2020; Sudarsono, 2021). These problems suggest that existing religious activities have not functioned optimally as instruments for preventing juvenile delinquency.

In the era of globalization and digital disruption, the negative influence of social media and uncontrolled peer association has become increasingly difficult to contain. Adolescents now spend more time using digital devices than reciting the Qur'an or participating in worship activities (Kurniawan, 2022). Schools therefore require specific strategies for creating a religious culture that habituates students to intensive and sustainable religious practices (Sahlan, 2022). One approach considered effective is the implementation of religious education through daily routines such as congregational prayer, Qur'anic recitation, and Qur'an memorization.

Preliminary research at MTs-SA Miftahul Huda 606 Kalianda showed that the school operates under an Islamic boarding school foundation and has implemented a variety of religious activities. Initial observations in January 2025 documented congregational Dhuha prayer at 6:30 a.m., daily Qur'anic recitation, a Juz 30 memorization program, congregational Dhuhur and Asr prayers, Friday charity, and commemorations of Islamic holidays. Nevertheless, the observations also identified indiscipline, including late attendance at Dhuha prayer, playing during Qur'anic recitation, and reports of minor bullying among students. This indicates a gap between the implemented programs and the expected outcomes.

Several relevant studies have been conducted. Ramadhan (2022) found that religious activities at SMP Negeri 16 Medan positively influenced student behavior. Miranda (2021) reported that school culture significantly affected students' religious values at SMAN 1 Seunagan. Faisal (2019) demonstrated the effectiveness of tiered learning in character development. Yulianti (2017) concluded that religious activities influenced character formation at SMP Islam Brawijaya. Wijaya (2013) examined the implementation of a moral program to improve students' religious behavior. These studies generally focused on public or ordinary junior high schools rather than madrasahs embedded in Islamic boarding school environments with distinctive characteristics.

The novelty of this study lies in four aspects. First, the research setting is an integrated one-roof madrasah tsanawiyah directly connected to an Islamic boarding school and therefore characterized by a strong religious culture. Second, the study examines not only religious character outcomes but also the implementation mechanism from planning and implementation to evaluation, although the evaluation remains informal. Third, it directly connects religious education implementation with efforts to mitigate juvenile delinquency, which is a national concern. Fourth, the study uses an in-depth qualitative approach with source triangulation involving the principal, vice principals for curriculum and student affairs, Islamic Religious Education teachers, and students.

Based on this background, the study addresses four questions: (1) What are the objectives of implementing religious education to develop students' religious character at MTs-SA Miftahul Huda 606? (2) How is the program implemented? (3) What factors support and inhibit its implementation? and (4) What are its outcomes for religious character development and juvenile delinquency prevention? The study is expected to contribute theoretically to Islamic Religious Education, particularly models of character development based on religious activities, and practically to other madrasahs designing similar programs.

2. RESEARCH METHODS

This study employed a qualitative case study approach. The qualitative approach was selected to understand meanings, phenomena, and social realities deeply from the participants' perspectives (Moelong, 2018; Emzir, 2019). The case study design allowed the researcher to explore comprehensively the implementation of religious education at MTs-SA Miftahul Huda 606 as an integrated system within its natural context (Pidarta, 2016; Muhadjir, 2022).

The research was conducted at MTs-SA Miftahul Huda 606, located on Way Arong Street, Agom Village, Kalianda District, South Lampung Regency. The school was established in 2008 under the Miftahul Huda 606 Islamic Boarding School Foundation and has received A accreditation. The site was selected because of its intensive religious activities and the continued occurrence of juvenile behavioral problems despite the availability of religious programs.

The study used primary and secondary data. Primary data were obtained through in-depth interviews with key informants: Principal Ade Amar, S.Pd.I; Vice Principal for Curriculum M. Ilyas, M.Pd.; Vice Principal for Student Affairs M. Misbahul Munir, S.Pd.; and two ninth-grade students, Adi Saputra and Aldi Kurniawan. Informants were selected through purposive and snowball sampling until information saturation was reached (Thalib, 2020). Secondary data included the school profile, vision and mission, organizational structure, facilities, and photographic documentation of activities.

Data were collected using three methods: (1) participant observation guided by a structured observation instrument covering Dhuha prayer, Qur'anic recitation, congregational prayer, and students' daily behavior; (2) semi-structured interviews based on indicators of objectives, implementation processes, supporting and inhibiting factors, and program outcomes; and (3) documentation, including photographs of activities, lesson plans, and school archives. The research instruments were validated through source and method triangulation (Sugiyono, 2019).

Data were analyzed using the interactive model of Miles and Huberman, including data reduction through summarizing, coding, and grouping; data display through narrative text and tables; and conclusion drawing and verification (Miles, Huberman, & Saldaña, 2020). Data credibility was assessed through prolonged engagement, persistent observation, and triangulation (Moelong, 2018).

3. RESULTS AND FINDINGS

The study found that religious education at MTs-SA Miftahul Huda 606 has been implemented through a structured pattern, although weaknesses remain in the evaluation process. The complete findings are presented below.

Implementation Objectives. Based on an interview with the principal, Ade Amar, on January 25, 2025, the main objective of religious education is to develop a generation that is faithful, pious, and morally upright as preparation for community life. The Islamic Religious Education teacher, M. Misbahul Munir, added that the specific objective is to habituate students to Islamic religious obligations without coercion. The vice principal for curriculum, M. Ilyas, emphasized that the fundamental goal is to develop good human beings because knowledge without faith and morality can produce destruction, as illustrated by highly educated individuals who engage in corruption.

Planning Process. At the beginning of each academic year, the foundation, principal, teachers, and staff conduct a work meeting to formulate religious activities for the coming year. Planning includes preparing worship facilities, developing activity schedules, assigning duty teachers, and establishing memorization of Juz 30 as a graduation requirement for ninth-grade students. This process was described by the principal during an interview on January 23, 2025.

Implementation of Daily Activities. Figure 1 illustrates the congregational Dhuha prayer conducted every day at 6:30 a.m.



Figure 1. Students and teachers perform the Dhuha prayer in the madrasah courtyard.

Following Dhuha prayer, students participate in Qur'anic recitation using the sorogan method under the guidance of homeroom teachers. Students take turns reciting the Qur'an while the teacher corrects their reading. At the same time, students submit at least one memorized verse each day through the one-day-one-verse program. For ninth-grade students, memorization of Juz 30 is a graduation requirement; certificates are withheld until the target is achieved. Table 1 presents the daily religious activities and their schedules.

Table 1. Daily Religious Activity Schedule at MTs-SA Miftahul Huda 606

No.	Activity	Time	Person in Charge	Description
1	Congregational Dhuha Prayer	06:30-06:45	Duty Teacher	Compulsory for all students
2	Qur'anic Recitation	06:45-07:15	Homeroom Teacher	Sorogan method
3	Memorization Submission (Tahfidz)	06:45-07:15 (integrated)	Homeroom Teacher	At least one verse per day
4	Congregational Dhuhur Prayer	12:00-12:30	Islamic Religious Education Teacher	Second break
5	Memorization Review	14:45-15:00	Homeroom Teacher	Before dismissal
6	Congregational Asr Prayer	15:00-15:20	Duty Teacher	Before dismissal

Weekly, Monthly, and Annual Activities. Every Friday, in addition to Friday prayer for boys and religious activities for girls, the school conducts Friday charity, with each student contributing at

least IDR 2,000. The collected funds are used to assist students who have difficulty paying monthly fees. Monthly activities include moral guidance through mauidzah hasanah delivered by the foundation chairperson on the first Friday of each month. Annual activities include the Prophet's Birthday celebration through MASHMUDA, an inter-madrasah sholawat competition; Isra' Mi'raj through a large public religious gathering; and the Islamic New Year celebration.

Supporting and Inhibiting Factors. Table 2 summarizes the factors influencing program implementation.

Table 2. Supporting and Inhibiting Factors in Program Implementation

Aspect	Supporting Factors	Inhibiting Factors
Facilities	Mosque, prayer mats for Dhuha prayer, loudspeakers	Limited mosque capacity and inadequate toilets/ablution facilities
Educators	Teachers arrive on time and lead prayers	Shortage of tahfidz and Qur'anic guidance specialists
Management	Annual planning meeting and integrated schedule	Weak rule enforcement and informal evaluation
Parents	Support and supervision at home	External peer influence and motorcycle gangs
Students	Most students are aware and consistent	Low memorization interest; some students play during Qur'anic recitation

A notable finding is that influences outside the school, including peer association, motorcycle gangs, and social media, constitute the most complex barriers. Many students are exposed to negative content outside the madrasah, making it difficult for them to maintain consistent religious behavior.

Implementation Outcomes. The study identified five primary outcomes: (1) improved worship discipline, as students perform ablution on time without being instructed; (2) stronger Qur'anic literacy, with some students memorizing three juz and the Juz 30 target motivating ninth-grade students; (3) improved behavior and ethics, including greater respect for teachers and reduced truancy and bullying; (4) stronger mental resilience against external influences, as students increasingly filter negative social media content; and (5) stronger school-parent synergy through more intensive communication about children's worship practices at home. Overall, religious education at MTs-SA Miftahul Huda 606 functions effectively as a preventive instrument for minimizing juvenile delinquency and developing strong religious character, although weaknesses remain in informal and non-standardized daily evaluation.

4. DISCUSSION

The findings indicate that the objectives of religious education at MTs-SA Miftahul Huda 606 are consistent with Government Regulation Number 55 of 2007 on Religious Education, which

emphasizes the development of faith, piety, and noble character. This is also supported by Nata's (2020) view that Islamic education aims to introduce human beings to the Creator and encourage worship. The madrasah has therefore successfully translated national objectives into daily micro-level programs.

The planning process involving all school components, including the foundation, principal, teachers, and staff, reflects the participatory planning model described by Pidarta (2016). Participation is important for developing collective ownership and commitment. The findings, however, show that daily activities have not been evaluated systematically. This differs from the program evaluation theory of Arikunto and Jabar (2017), which emphasizes measuring the effectiveness of every component. This weakness requires attention in future improvement efforts.

Although the Dhuha prayer is conducted at 6:30 a.m., when the sun may not yet have reached the time regarded by most jurists as the beginning of Dhuha, the school emphasizes habituation and discipline. This approach is consistent with Gunawan's (2023) explanation that the consistent repetition of activities can produce spontaneous character without coercion. The finding is also supported by Ramadhan (2022), who stated that religious practices can become common school routines that support learning.

Qur'anic recitation and memorization using the sorogan method represent an adaptation of Islamic boarding school pedagogy and correspond with the madrasah's pesantren affiliation. Students who initially had difficulty reading the Qur'an demonstrated significant progress. Faisal (2019) similarly reported the effectiveness of tiered learning in developing memorization. The principal challenge is the shortage of teachers with specialized competence in tahfidz because most homeroom teachers are not graduates of Qur'anic studies. This problem should be addressed through training or the recruitment of specialized teachers.

Congregational Dhuhur and Asr prayers strengthen worship discipline and social cohesion among students. The activities are supported by worship facilities, although the limited capacity of the mosque and ablution facilities remains a technical barrier that requires immediate attention.

Friday charity demonstrates that the madrasah addresses not only personal worship, or *hablum minallah*, but also social worship, or *hablum minannas*. This value is essential for comprehensive religious character development. Mustari (2023) identifies social concern as one of the eighteen national character values. Miranda (2021) also found that school cultures emphasizing discipline, cleanliness, and ethics can strengthen a school's public image. At MTs-SA Miftahul Huda 606, Friday charity also assists economically disadvantaged students.

The principal supporting factor is the strong commitment of the school principal and foundation. This is consistent with Daulay's (2020) educational leadership theory, which positions the madrasah principal as central to determining policy and religious culture. Facilities such as the mosque, prayer mats, and loudspeakers also provide important support. The greatest inhibiting factors, however, are external peer environments and social media. This finding confirms Muthohar's (2022) argument that moral degradation in the global era poses a serious threat to character education. School efforts alone are insufficient; close collaboration with parents and the community is essential.

Weak rule enforcement in daily activities is another important finding. Some students intentionally arrive late to avoid Dhuha prayer or play during Qur'anic recitation. This indicates that moral action has not been fully developed among some students; they comply because they fear sanctions rather

than because of internal awareness. Wibowo (2021) argues that religious character must include moral knowing, moral feeling, and moral action. The moral feeling stage, particularly an affection for worship, still needs to be strengthened through affective approaches.

Improved worship discipline and reduced deviant behavior, including truancy and bullying, demonstrate that the program is effective as a preventive instrument. Yulianti (2017) similarly reported a significant impact of religious activities on student character. A distinctive feature in this study is the requirement to memorize Juz 30 as a condition for graduation, which motivates both students and parents. This innovation may be replicated by other madrasahs, provided that intensive assistance is offered to students who experience difficulty memorizing.

The school-parent synergy developed through intensive communication about children's worship at home constitutes valuable social capital. Wijaya (2013) showed that parental involvement in religious programs improves the success of character formation. At MTs-SA Miftahul Huda 606, parents support the Juz 30 memorization policy and supervise their children's memorization at home. Nevertheless, the school faces difficulties when parents show limited concern or are heavily occupied with work.

Compared with previous research, which generally focused on public schools, this study offers novelty through its focus on a madrasah integrated with an Islamic boarding school. The pesantren culture provides an advantage through more intensive habituation of daily worship. External challenges such as motorcycle gangs and social media, however, remain common threats that cannot be resolved by the school alone. Community outreach and religious study programs involving local community leaders are therefore needed to create an environment that supports religious values.

Theoretically, this study strengthens the habit-formation model of character education proposed by Suyadi (2022) and Narwanti (2021). It also shows that habituation without systematic evaluation and without specific intervention for students facing internal barriers, such as low motivation or learning difficulties, reduces program effectiveness. Initial assessment of Qur'anic reading ability and student learning styles is therefore recommended, followed by specialized remedial classes for recitation and memorization.

The study has several limitations: (1) the two-month research period was too short to observe long-term effects; (2) the focus on a single madrasah limits generalization; and (3) the level of juvenile delinquency was not measured quantitatively before and after the program. Future research should use mixed methods with a longitudinal design and include comparison madrasahs.

5. CONCLUSION AND SUGGESTIONS

Religious education at MTs-SA Miftahul Huda 606 effectively develops students' religious character, as indicated by improved worship discipline, stronger Qur'anic literacy, positive moral changes, and increased synergy between the school and parents. The program also functions effectively as a preventive instrument for minimizing truancy, bullying, and other forms of indiscipline. Its success is supported by the strong commitment of the madrasah principal, the availability of worship facilities, and the awareness of most students. Nevertheless, daily evaluation remains informal and non-standardized, and the school lacks specialized personnel for Qur'an memorization guidance. The greatest barriers originate outside the school, particularly peer environments and social media influences that contradict religious values.

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