International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Implementation of Character Education through Religious Activities for Students at MTs Al-Hidayah Dukupuntang

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Abstract

Character education at the Madrasah Tsanawiyah level serves as a foundational pillar for shaping ethical and spiritually grounded youth. This study examines the implementation of character education through structured religious activities at MTs Al-Hidayah Dukupuntang, Cirebon Regency. Employing a qualitative field research approach, data were collected through interviews, direct observations, and documentation involving school administrators, teachers, students, and parents. The findings reveal that religious practices are systematically integrated into daily, weekly, and annual routines via a deliberate habituation strategy. Core activities such as the 5S etiquette, morning supplications, Quranic recitation, and congregational prayers effectively foster essential character traits, including discipline, honesty, responsibility, politeness, sincerity, and tolerance. The process successfully aligns with the triadic framework of moral knowing, moral feeling, and moral action, transforming abstract theological values into consistent behavioral patterns. While strong familial religious traditions and dedicated teacher mentorship significantly support this initiative, challenges related to digital technology exposure and unmonitored online content persist. Ultimately, this research demonstrates that continuous religious habituation within an integrative madrasah ecosystem provides a robust mechanism for holistic character development, equipping students with enduring moral competence.

Keywords: Character Education; Religious Activities; Habituation Strategy

INTRODUCTION

Education serves as a foundational pillar for national advancement and human development, transcending mere intellectual cultivation to encompass holistic personality formation. In the Indonesian context, national education is legally mandated to foster individuals

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who are not only academically competent but also morally upright, spiritually grounded, and socially responsible, as stipulated in the National Education System Law (Undang-Undang No. 20 Tahun 2003). From an Islamic pedagogical perspective, education is fundamentally oriented toward nurturing *akhlak* (noble character) and aligning human behavior with divine principles, ultimately aspiring to develop the *Insan Kamil* (perfect human) (Sholihah & Maulida, 2020; Zalsabella P et al., 2023). Consequently, modern educational paradigms increasingly recognize that sustainable national progress depends on cultivating citizens who possess both cognitive excellence and strong ethical foundations, positioning education as a critical agent of societal transformation (Priarni et al., 2024).

Character education has emerged as an urgent priority in response to escalating socio-moral challenges, including juvenile delinquency, ethical degradation, and the erosion of interpersonal empathy. Defined as a systematic cultivation of values encompassing moral knowledge, emotional engagement, and behavioral action, character education aims to internalize ethical principles that guide individuals in their relationships with God, themselves, others, and the environment (Asih, 2022). In Indonesia, the growing prevalence of youth misconduct highlights a critical gap between formal schooling and moral socialization, underscoring the necessity of integrating religious and ethical frameworks into everyday educational practices (Marhamah & Damanik, 2025). Without deliberate character formation during formative years, students risk developing fragmented moral identities that hinder their capacity to navigate complex social and ethical dilemmas in adulthood.

Islamic educational institutions, particularly *madrasahs*, have increasingly adopted structured religious activities as a primary vehicle for character development. Through daily and periodic practices such as communal prayers, Quranic recitation, *Istighotsah*, and the cultivation of *5S* values (smile, greeting, acknowledgment, politeness, and courtesy), schools attempt to operationalize moral habituation into routine student life. These activities are designed not merely as ritual observances but as pedagogical tools that foster spiritual awareness, self-discipline, and social cohesion (Alfiyanto et al., 2022; Mas'ah et al., 2025; Riza, 2024)). Contemporary scholarship reinforces that consistent religious engagement can effectively bridge the gap between moral cognition and moral action, thereby transforming abstract values into lived behavioral competencies (Annisa et al., 2024).

Despite the institutionalization of religious programs, empirical observations reveal persistent behavioral inconsistencies among students, both within and beyond school environments. Issues such as declining interpersonal respect, weakened disciplinary habits,

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inadequate responsibility, inappropriate attire, reluctance toward congregational worship, and increasingly unregulated peer interactions indicate that current character education initiatives remain insufficiently internalized. These challenges are further exacerbated by the pervasive influence of digital media and the rapid dissemination of unfiltered content, which often contradict the moral values promoted in educational settings (Nurhabibah et al., 2025; Nurhabibi et al., 2025). Consequently, the mere presence of religious activities does not automatically guarantee character transformation, highlighting a critical implementation gap that demands more structured, contextually responsive, and consistently monitored pedagogical strategies.

Addressing this discrepancy necessitates a systematic examination of how religious activities can be optimized as an effective medium for character education in contemporary Islamic schooling. This study investigates the implementation of character-building programs through structured religious practices at MTs Al-Hidayah Dukupuntang, Cirebon, with a focus on habituation strategies, value internalization, and contextual challenges. By analyzing the alignment between institutional religious initiatives and students' actual behavioral outcomes, the research aims to identify effective pedagogical approaches that can bridge moral theory with daily practice. Ultimately, the findings seek to contribute to the broader discourse on character education by offering evidence-based recommendations for strengthening religiously grounded moral development in an increasingly complex socio-digital era.

This study employed a qualitative field research approach to examine the implementation of character education through religious activities at MTs Al-Hidayah Dukupuntang, Cirebon Regency. Data were collected through interviews, direct observation, and documentation, involving key informants such as the principal, administrative staff, teachers, students, and parents. The gathered information was analyzed using an inductive qualitative framework consisting of data reduction, data presentation, and conclusion drawing, while research validity was ensured through systematic triangulation of sources and methods. Conducted between January and March 2023, this design enabled a comprehensive exploration of how structured religious habituation translates into sustained character development within the school environment.

RESULTS

1. Structured Implementation of Daily Religious Activities

The implementation of character education at the institution is anchored in a systematic habituation model. Rather than relying on sporadic lectures or theoretical instruction, the school

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integrates religious practices into the daily operational rhythm, ensuring that spiritual values become an automatic component of student life. Observational data confirms that activities such as morning greetings, communal supplications, and Quranic recitations are conducted consistently before formal academic lessons begin. This structured scheduling transforms abstract moral concepts into tangible daily actions. Direct observation reveals that the transition from classroom preparation to spiritual readiness occurs seamlessly, with students gathering for collective prayers without requiring extensive external supervision.

Interviews with the school principal and administrative staff reveal that this consistency is highly intentional. The leadership team deliberately designed a comprehensive timetable that balances academic rigor with spiritual development. Documentation records, including daily activity logs, attendance sheets for prayer sessions, and official school schedules, corroborate the claim that participation rates remain consistently high throughout the academic year. The table below outlines the core religious activities and their implementation frequency.

Table 1. Routine and Periodic Religious Activities at the Institution

Activity	Frequency	Implementation Period	Description
Religious Subject Instruction	Daily	Every school day	Core curriculum lessons on faith and ethics
5S Etiquette Practice	Daily	Every school day	Smile, greeting, acknowledgment, politeness, courtesy
Opening Supplication	Daily	Every morning	Collective prayer to begin learning sessions
Asma'ul Husna Recitation	Daily	Every morning	Spiritual invocation for mental preparation
Selected Quran Recitation	Daily	Every morning	Juz 30, Yasin, Al-Waqiah, Al-Mulk, Ar-Rahman
Congregational Dhuha Prayer	Daily	Every morning	Mid-morning group worship
Congregational Dhuhr Prayer	Daily	Midday	Noon group worship
Saturday Spiritual Gathering	Weekly	Every Saturday	Yasin reading, Istighotsah, or Al-Barzanjie

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National Santri Day Commemoration	Annual	Once a year	Celebration of student identity and heritage
Islamic New Year Celebration	Annual	Once a year	Reflection and spiritual renewal
Prophet's Birthday Commemoration	Annual	Once a year	Spiritual gathering and cultural expression
Ramadan Intensive Program	Annual	Once a year	Fasting guidance and spiritual retreat
End-of-Year Examination Ceremony	Annual	Once a year	Academic and spiritual milestone celebration

The documentation clearly demonstrates a strong institutional commitment to embedding spirituality into the school's daily operations. Weekly and annual events further reinforce this foundation, providing students with periodic milestones for reflection, communal bonding, and cultural celebration.

2. Internalization of Character Values Through Moral Habituation

The transformation of religious routines into enduring character traits follows a deliberate psychological progression. Initially, students acquire moral knowledge through formal religious instruction, where educators explain the underlying rationale behind ethical behaviors. Classroom observations indicate that instructors consistently emphasize the connection between theological principles and everyday conduct, helping students understand why certain actions are encouraged or discouraged. This cognitive foundation serves as an intellectual compass, enabling students to navigate moral dilemmas with clarity. Interviews with religious studies teachers confirm that lessons are carefully structured to move beyond memorization, focusing instead on critical moral reasoning.

Subsequently, moral feeling is cultivated through ritualistic and communal practices. Activities such as group supplications, spiritual gatherings, and commemorative ceremonies foster emotional engagement and empathy. Student interviews reveal that these events create a profound sense of belonging and spiritual connection, effectively moving character education beyond theoretical understanding. Teachers noted that when students participate in collective prayers or reflective readings, they experience heightened emotional awareness, which naturally strengthens their commitment to ethical behavior. Documentation of event participation logs

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shows consistently high attendance and active involvement, indicating genuine student interest.

Finally, moral action represents the practical outcome of this educational process. Daily practices, particularly congregational prayers and strict adherence to school etiquette, train students to act consistently with their internalized values. Observational records show that students gradually adopt these behaviors, requiring less external prompting as the academic year progresses. Key character traits such as discipline, honesty, and responsibility emerge as direct results of this continuous practice. Discipline becomes evident in punctuality and consistent participation, honesty manifests in academic integrity and truthful communication, and responsibility develops through accountability for personal actions and communal duties. The following diagram illustrates this progressive internalization framework.

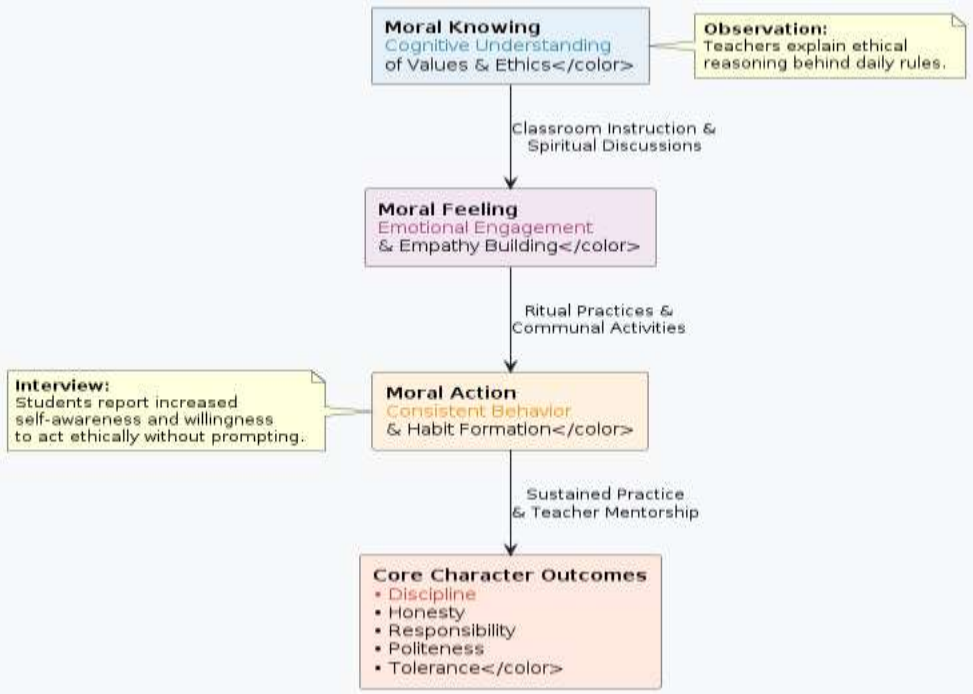


Figure 1. Progressive Internalization Framework

3. Supporting and Inhibiting Factors in Character Formation

The success of character education depends heavily on contextual factors that either facilitate or hinder its implementation. A primary supporting element is the strong religious foundation within students' families. Interviews with parents indicate that most households

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maintain traditional spiritual practices, creating a cohesive value system between home and school. This alignment reinforces the lessons taught in the classroom and ensures that students receive consistent moral messaging across different environments. Documentation from parent-teacher meetings further highlights active parental involvement in monitoring students' behavioral development, spiritual routines, and digital habits.

Teachers also play a critical role as spiritual mentors and behavioral models. Observations confirm that educators consistently demonstrate ethical conduct, patience, and empathy, which students naturally emulate through social learning. Staff interviews emphasize that effective character education requires more than instructional expertise; it demands emotional intelligence, cultural sensitivity, and a genuine commitment to student well-being. The integration of flexible curriculum frameworks has additionally provided opportunities to design project-based activities that align national civic values with religious teachings, significantly enriching the character development process.

Despite these advantages, several inhibiting factors pose significant challenges. The rapid proliferation of digital technology and unrestricted internet access have introduced distractions and exposure to inappropriate content. Observational notes and student interviews reveal growing dependency on smartphones, which occasionally disrupts focus during spiritual activities and reduces face-to-face social interaction. Parents and teachers alike expressed concern that unmonitored digital consumption weakens students' moral resilience and introduces conflicting value systems that contradict school teachings. To address these issues, the institution has begun exploring adaptive strategies, including digital literacy integration and supervised online engagement, ensuring that students can navigate modern technological environments responsibly while maintaining their ethical and spiritual foundations.

DISCUSSION

The implementation of character education at MTs Al-Hidayah Dukupuntang demonstrates that structured religious habituation serves as the primary mechanism for embedding moral values into students' daily routines. Rather than relying on isolated theoretical instruction, the madrasah systematically integrates spiritual practices such as the 5S etiquette, morning supplications, Quranic recitation, and congregational prayers into the academic schedule. This continuous repetition transforms abstract ethical principles into automatic behavioral patterns, aligning with recent empirical findings that habitual religious engagement significantly strengthens moral consistency among adolescents (Hanum et al., 2025; Hilman et al.,

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2025). By embedding these activities into daily, weekly, and annual timetables, the institution creates an immersive moral ecosystem where spiritual values are actively practiced rather than merely discussed. Such an approach effectively bridges the gap between doctrinal knowledge and lived experience, ensuring that character development remains a visible and continuous process.

The character formation process at the madrasah closely aligns with Thomas Lickona's triadic model of moral development, which emphasizes the integration of moral knowing, moral feeling, and moral action. Formal Islamic studies provide students with the cognitive foundation to distinguish between ethical and unethical conduct, while ritualistic practices such as Istighotsah and commemorations of Islamic holy days cultivate emotional attachment to moral virtues. This affective engagement is critical, as contemporary research indicates that without emotional resonance, moral knowledge remains inert and fails to translate into consistent behavior (Albin, 2025; Bajovic & Rizzo, 2021; Bi, 2025; Suroso & Husin, 2024). The culmination of this progression is evident in students' voluntary participation in congregational prayers and adherence to interpersonal etiquette, demonstrating the successful transition from internalized values to observable moral action. By synchronizing cognitive, affective, and behavioral dimensions, the institution ensures that character education transcends academic memorization and becomes an integral component of identity formation.

Through sustained religious habituation, several core character traits have emerged as dominant outcomes, notably discipline, honesty, responsibility, and interpersonal politeness. Discipline is cultivated not through coercive enforcement but through the internalization of time-bound spiritual routines, which naturally foster self-regulation and punctuality. Honesty is reinforced by the Islamic concept of *muraqabah* (divine awareness), which encourages students to act ethically even without external supervision, a finding consistent with recent studies on internalized moral consciousness in Islamic educational contexts (Sudin & Zailani, 2025; Taufiq et al., 2026). Responsibility and tolerance are similarly nurtured through communal activities that require students to uphold shared obligations and navigate diverse peer interactions respectfully. These behavioral manifestations indicate that religious activities function as practical laboratories where theological values are continuously tested, refined, and embodied in everyday social conduct.

The effectiveness of this character education model is significantly reinforced by a synergistic ecosystem involving family background, teacher mentorship, and curricular adaptability. The majority of students originate from households with established Islamic traditions, which creates a consistent moral messaging environment between home and school.

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Educators further amplify this effect by serving as direct behavioral role models, demonstrating patience, empathy, and ethical conduct that students naturally emulate through observational learning (Ahn et al., 2020; Jumatullailah et al., 2025; Levi-Keren et al., 2024). Additionally, the integration of flexible curricular frameworks such as Kurikulum Merdeka has enabled teachers to design contextual character-building projects that harmonize national civic competencies with religious teachings. This institutional responsiveness ensures that moral education remains relevant to contemporary societal expectations while preserving its spiritual foundations, thereby enhancing long-term value internalization.

Despite these achievements, the character education process faces notable challenges stemming from the rapid proliferation of digital technology and shifting socio-cultural dynamics. Unrestricted smartphone usage and exposure to unfiltered online content frequently disrupt students' focus during spiritual activities and introduce conflicting value systems that undermine school-based moral instruction (Marhamah & Damanik, 2025; Nurhabibah et al., 2025). To mitigate these inhibiting factors, the madrasah must adopt adaptive strategies that embed digital literacy into character education, such as guiding students to curate positive online content and critically evaluate digital media narratives. Furthermore, strengthening parental involvement in monitoring digital consumption and fostering community-wide moral accountability can create a protective buffer against external ethical degradation. By proactively addressing digital-era vulnerabilities while maintaining structured religious habituation, Islamic educational institutions can sustain their role as resilient catalysts for holistic and enduring character development.

CONCLUSION

This study concludes that the implementation of character education at MTs Al-Hidayah Dukupuntang effectively transforms theological values into observable student behaviors through a structured habituation approach. By systematically integrating daily, weekly, and annual religious activities—such as the 5S etiquette, congregational prayers, Quranic recitation, and spiritual commemorations—the madrasah successfully cultivates core character traits including discipline, honesty, responsibility, politeness, sincerity, and tolerance. The process aligns with the triadic framework of moral knowing, moral feeling, and moral action, ensuring that ethical principles are cognitively understood, emotionally embraced, and behaviorally enacted. While supporting factors such as strong family religious backgrounds, teacher mentorship, and curricular flexibility enhance program effectiveness, challenges related to digital technology exposure and shifting socio-cultural dynamics necessitate adaptive strategies. Ultimately, this research demonstrates

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that consistent religious habituation within an integrative madrasah ecosystem serves as a resilient foundation for holistic character development, equipping students with both spiritual grounding and moral competence to navigate contemporary societal complexities.

FUTURE DIRECTIONS

Future research on character education in Islamic madrasahs should prioritize longitudinal and comparative studies to assess the long-term impact of religious habituation on students' moral development across diverse socio-cultural contexts. Given the growing influence of digital technology, subsequent investigations could explore the integration of digital literacy frameworks within religious curricula to help students critically navigate online content while reinforcing Islamic ethical values. Additionally, examining the synergistic role of parental engagement strategies—particularly in monitoring digital consumption and reinforcing school-based moral messaging at home—would provide valuable insights for strengthening the home-school character education ecosystem. Furthermore, experimental studies testing technology-enhanced habituation methods, such as gamified Quranic learning or AI-supported moral reflection tools, could offer innovative pathways to sustain student engagement in an increasingly digital era. Finally, policy-oriented research is needed to inform national frameworks that standardize best practices for character education in Islamic institutions, ensuring scalability, quality assurance, and alignment with both religious principles and contemporary educational demands.

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