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Madrasah Religious Activities As A Strategy For Internalizing Islamic Values In Facing The Current Of Globalization Among Students Of MTS Nahdlatul Arifin Sumberjo Ambulu Jember

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Abstract

Globalization and technological developments pose challenges to the formation of religious character in Islamic schools. This study aims to analyze the implementation of Islamic religious programs in Islamic schools as a strategy for internalizing Islamic values and their impact on protecting students from the currents of globalization at MTs Nahdlatul Arifin Sumberejo Ambulu Jember. The study used a qualitative approach with a case study type. The research subjects were determined through purposive sampling involving the headmaster, the deputy head of curriculum, the Akidah Akhlak teacher, and two students. Data were collected through observation, interviews, and documentation, then analyzed using data condensation, data presentation, and conclusion drawing. Data validity was obtained through technical triangulation, source triangulation, and confirmability testing. The results showed that the Duha prayer program, morning assembly, recitation of Asmaul Husana, and recitation of Surah Al Waqiah were implemented routinely and were able to improve discipline, religious responsibility, worship habits, and positive behavior of students. The conclusion of the study confirms that religious programs are an effective strategy for internalizing Islamic values while strengthening students' religious character in facing the currents of globalization.

Keywords:Character Education, Globalization, Islamic Values Internalization, Madrasah, Religious Program

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INTRODUCTION

Islamic education plays a strategic role in shaping a generation that excels not only intellectually but also possesses sound character and morals. This role is realized through the provision of education in madrasas that integrate Islamic values with modern scientific developments. Amidst globalization, digitalization of learning, and changes to the national curriculum, madrasas are required to adapt to ensure that educational policies remain relevant to current developments without neglecting the primary goal of Islamic education, namely to develop students who are devout, have noble morals, and possess strong personalities (Fitria et al., 2025).

The increasingly rapid development of information technology has also brought changes to the mindset, lifestyle, and value systems of society, including among students. This situation makes the formation of religious character through the habituation of religious activities increasingly important to create individuals who not only possess academic ability, but also good morals and integrity. Habituating religious activities regularly in the school environment is believed to be able to build students' religious character because it provides real-life experiences in practicing religious values in everyday life, thus creating an educational environment that supports the formation of Islamic character (Abidin et al., 2025).

The formation of religious character is one of the main objectives of education, as emphasized in Law Number 20 of 2003 concerning the National Education System, which states that education functions to develop the abilities and shape the character of students so that they become individuals who are faithful, have noble morals, are intelligent, creative, and responsible. Therefore, the educational process is not only oriented towards academic achievement, but must also be implemented systematically through synergy between schools, families, and communities in instilling positive habits and values in students from an early age (Alfariji et al., 2024). The results of Hairun Nisa's research show that religious activities play a significant role in shaping children's religious character through the habituation of worship such as prayer, reciting the Quran, and praying. These habits encourage students to understand their religion, get used to worship, understand commendable behavior, distinguish between good and bad deeds, and become familiar with various religious rituals (Nisa, 2022).

However, the reality on the ground shows that the challenges of globalization still influence the religious behavior of students. Based on the results of observations at MTs

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Nahdlatul Arifin Sumberejo Ambulu Jember, various behaviors were still found that indicate a decline in the habit of Islamic values, such as undisciplined dress, haircuts that do not reflect the identity of madrasa students, a reduced habit of performing the Duha prayer, and a low interest in reading the Qur'an (Observations at MTs Nahdlatul Arifin, 2026). This condition shows that the influence of globalization not only affects students' mindsets and lifestyles, but also has an impact on the implementation of religious values in everyday life. Therefore, the implementation of a planned, routine, and sustainable madrasa religious program is needed as a strategy for internalizing Islamic values to strengthen the religious character of students in facing the various challenges of modern development.

Based on these conditions, this study aims to analyze the implementation of religious activities in the form of Duha prayer, morning assembly, recitation of Asmaul Husna, and recitation of Surah Al Waqiah before learning in forming students' religious responsibilities and analyzing their impact in fortifying students from the influence of globalization at MTs Nahdlatul Arifin Sumberejo Ambulu Jember. This study is important because it provides an overview of the strategy of internalizing Islamic values through religious programs that are routinely implemented in the madrasa environment as a response to the challenges of globalization. The novelty of this study lies in the focus of the study which integrates the implementation of several madrasa religious programs, namely Duha prayer, morning assembly, recitation of Asmaul Husna, and recitation of Surah Al Waqiah before learning, as a strategy for internalizing Islamic values as well as an effort to form religious responsibilities and fortify students from the negative influence of globalization in the context of MTs Nahdlatul Arifin Sumberejo Ambulu Jember.

RESEARCH METHODS

This research uses a qualitative approach with a case study research type. The qualitative approach was chosen because the research focuses on an in-depth understanding of the implementation of the madrasah's religious program as a strategy for internalizing Islamic values in facing the currents of globalization among students of MTs Nahdlatul Arifin Sumberejo Ambulu Jember. Through this approach, the researcher seeks to uncover the implementation of the religious program, the strategies applied, and their impact on the formation of students' religious responsibilities in facing the challenges of globalization. The case study type was used because it allows researchers to examine a program and activity

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comprehensively by collecting data from various sources to obtain a complete picture of the phenomenon being studied (Creswell, 2014).

The main instrument in this research is researchers who are directly involved in the field to obtain research data. Data collection was carried out through observation, interviews and documentation. Observation is used to directly observe the implementation of religious activities which include Duha prayers, morning assembly, recitation of Asmaul Husna, and recitation of Surah Al Waqiah before learning. Interviews were conducted with informants to obtain information regarding the objectives, implementation and benefits of religious programs implemented in madrasas. Documentation is used as supporting data in the form of photos of activities and attendance lists for religious program implementation. Data analysis is carried out interactively through the stages of data condensation, data presentation, and drawing conclusions. The validity of the data is obtained through technical triangulation, source triangulation, and confirmability tests by comparing the results of observations, interviews, and documentation so that the data obtained has a good level of credibility (Muhith et al., 2020).

The research subjects were determined using purposive sampling, selecting informants based on their knowledge and direct involvement in the implementation of the madrasah's religious program. The informants consisted of the madrasah principal, the deputy head of curriculum, the Akidah Akhlak teacher, and two students from MTs Nahdlatul Arifin Sumberejo Ambulu Jember. The madrasah principal was selected because he has authority over the policy and implementation of religious programs at the madrasah. The deputy head of curriculum was selected because he understands the implementation of programs in the learning process, while the Akidah Akhlak teacher was chosen because he plays a role in planning and implementing religious activities. Meanwhile, students were selected because they are directly involved in the implementation of religious programs within the madrasah.

The research was conducted at MTs Nahdlatul Arifin, located on Jalan Watu Ulo, Sumberejo, Ambulu District, Jember Regency. The research began with a pre-fieldwork phase, which included developing a research proposal, obtaining permits, and preparing research requirements. The next phase was fieldwork, where the researcher was present in person to conduct observations, interviews, and collect documentation regarding the implementation of the madrasah's religious programs. After all data was collected, data analysis was carried out through data condensation, data presentation, and conclusion drawing. All analysis results

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were then verified through triangulation to ensure the data obtained was valid, reliable, and aligned with the research objectives (Creswell, 2014; Muhith et al., 2020).

RESULTS AND DISCUSSION

Data Exposure and Data Analysis

This chapter presents data containing analysis based on theoretical studies of madrasah religious programs, the internalization of spiritual intelligence, and habituation activities to protect students from the currents of globalization. As stated in Chapter II by Muhaimin,Religious programs are an effort to form a religious culture in schools through religious activities, learning, and the habituation of religious values in daily life so as to create an environment that supports the spiritual and moral development of students.

After the religious activities and internalization of Islamic values are implemented, the final outcome is to assess the extent to which children have developed in their daily behaviors, and whether they are still influenced by globalization, such as trendy clothing, inappropriate speech, identity crises, and a loss of manners. According to Anthony Giddens, globalization impacts various aspects of life, shifting from traditional to modern values. Its influence transcends national borders, allowing foreign cultures to easily infiltrate and lead to a decline in societal morals. Globalization has become an integral part of today's society.

Therefore, this chapter focuses on discussing religious programs in forming responsibility, internalizing Islamic values through religious activities, and the process of protecting students from the currents of globalization.

1. **Implementation of Religious Activities of Duha Prayer, Morning Roll Call, Recitation of Asmaul Husana and Recitation of Surah Al Waqiah Before Studying in Forming Religious Responsibility in the Era of Globalization in Students of MTs Nahdlatul Arifin Sumberjo Ambulu Jember**

From the results of the interview with the head of the madrasah, namely Mr. Muhammad Habibi, M.Pd, he said that:

"The goal of the religious program at this madrasah is to train students not only to excel in general subjects but also to develop good morals and a sense of responsibility. We want students to become accustomed to performing religious duties, respecting their teachers, appreciating their friends, and developing good habits in their daily lives."."

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In addition, the researcher also conducted an interview with the curriculum vice principal, namely Mrs. Umi Alfiatun Ini'mah, S.Pd. She said:

"Religious programs are held regularly and are scheduled. All teachers support these activities so that students become accustomed to participating in religious activities together."



Figure 1. Documentation of the Duha Prayer

Thus, the research results indicate that religious programs have become a routine and focused program at MTs Nahdlatul Arifin Sumberejo Ambulu. These activities are held every Tuesday through Saturday. During the program, students are directly supervised by the aqidah and akhlak teacher and a mentor teacher. Students then review the memorization orally, and the teacher provides correction and direct guidance throughout the activity.

The Duha prayer activity is not only a religious program that trains students to draw closer to Allah SWT, but also helps foster discipline in daily life. This was gleaned from an interview with Rafael Ozora Ridavista, a seventh-grade student, who stated:

"I've become more accustomed to praying and more disciplined about coming to school. Plus, I feel calmer before class starts."

Furthermore, documentation showed that performing the Duha prayer improved student discipline. This was supported by the signature proof of attendance provided by the accompanying teacher.

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Figure 2. Documentation of the Duha prayer attendance list

By having a signature as proof of the Duha prayer, students develop a sense of responsibility and discipline. According to an interview with Ms. Umi Alfiatun Ni'mah, the vice principal for curriculum, she stated:

"The values we frequently emphasize to students aren't just about worship, but also about how they behave in their daily lives. For example, being disciplined in performing prayers, arriving on time for religious activities, and following school rules properly. Furthermore, students are also accustomed to having a sense of responsibility, both towards schoolwork and their responsibilities as Muslims. We also always remind them of the importance of good manners, such as speaking kindly to teachers, respecting friends, not teasing each other, and maintaining good behavior while in the madrasa environment. We believe that such values are important because they are not only learned in the classroom, but must be truly practiced in everyday life so that they can eventually become ingrained in students' character."

In addition to the Duha prayer, there was also a morning assembly and a recitation of Surah Al-Waqiah before the learning activities began. An interview with Ms. Hana Sa'diyah, the faith and morals teacher who also served as the activity facilitator, stated:

"In addition to the Duha prayer, every morning students also participate in an assembly with the recitation of the Asmaul Husana (Asmaul Husana) and the recitation of Surah Al-Waqiah before classes begin. This activity is carried out to get students used to starting the day with positive and worshipful activities. Alhamdulillah, after making this a daily habit, students have become more disciplined in coming to school, calmer during class, and are starting to get used to reading the Quran with their friends."

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Figure 3. Documentation of morning assembly and reading of Asmaul Husana



Figure 4. Documentation of reading Surah Al-Waqiah before studying

Based on the data obtained, the religious programs implemented by MTs Nahdlatul Arifin are interconnected. This can be seen from the Duha prayer activity which trains student discipline, then continued with reciting Asmaul Husana during the morning assembly as a form of self-reflection and students are trained to remember Allah SWT as the Lord of the universe, then with the recitation of Surah Al-Waqiah as an activity before studying as a reminder for Muslims to always read the Quran.

These habits are crucial for students to cultivate a religious environment amidst the tide of globalization. This is necessary because cultivating a religious culture requires a disciplined, consistent, and sustainable approach.

2. The Impact of the Implementation of Religious Activities of Duha Prayer, Morning Roll Call, Recitation of Asmaul Husana and Recitation of Surah Al Waqiah Before Studying in Fortifying the Flow of Globalization on Students of MTs Nahdlatul Arifin Sumberejo Ambulu Jember

These habits are crucial for students to foster a religious environment amidst the tide of globalization. This is necessary because cultivating a religious culture requires a disciplined, consistent, and sustainable approach. The process of shielding students from global influences

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includes providing lectures and guidance after religious activities. As Mr. Muhammad Habibi, M.Pd., explained:

"Religious programs are implemented to help students develop good habits and resist the influence of negative external influences. We want students to maintain good morals amidst today's changing times. Madrasas continue to promote religious activities and provide guidance to students so they can use technology wisely."

This was also emphasized by the curriculum deputy, namely Mrs. Umi Alfiatun Ni'mah, who said;

"Religious programs have become a routine activity before classes begin, so all students participate every day. The goal is for students to get used to starting the day with positive activities and be closer to Islamic values. Teachers always remind students not to use social media excessively and to prioritize studying and worship.

Based on the interview results, it can be concluded that the religious program at MTs Nahdlatul Arifin Sumberejo Ambulu is implemented as an effort to foster religious habits and good morals in students amidst the development of globalization. The religious program, which is conducted routinely before the start of classes, aims to familiarize students with starting activities with positive activities and closer to Islamic values. Furthermore, teachers and the madrasah also play an active role in guiding and reminding students to use technology wisely and not overuse social media. With these habits, students are expected to be able to fortify themselves against the negative influences of globalization and continue to prioritize learning, worship, and good behavior in their daily lives.

This religious program has also received a positive response from students, as they feel a change in themselves. As ninth-grade student Amelia Mifathunnur Handani said:

"Yes, because the activities are carried out every day, I am used to praying Duha, morning assembly, reading Asmaul Husan and reading Surah Al Waqiah with my friends. "In addition, the religious program makes me do more positive things and better manage my time."

Based on the interview results, it can be concluded that the daily religious program at MTs Nahdlatul Arifin has a positive impact on students. Congregational prayer and Quran reading have helped students become more accustomed to performing religious duties with their peers.

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Furthermore, the religious program has helped students engage in more positive activities, become more disciplined, and better manage their time in their daily lives.

Research Findings

After the researcher obtained data through interviews, observations, and documentation, the data was then presented and analyzed based on the research findings. This analysis was conducted to answer the problem formulation, discussion topics, research methods, and theoretical review explained previously. The findings obtained by the researcher during their fieldwork relate to the research onThe madrasah religious program as a strategy for internalizing Islamic values in facing the current of globalization among students of MTs Nahdlatul Arifin Sumberjo Ambulu Jember is as follows.:

1. **Implementation of Religious Activities of Duha Prayer, Morning Roll Call, Recitation of Asmaul Husana and Recitation of Surah Al Waqiah Before Studying in Forming Religious Responsibility in the Era of Globalization in Students of MTs Nahdlatul Arifin Sumberjo Ambulu Jember**

   Based on the research results, it was found that the internalization of Islamic values at MTs Nahdlatul Arifin is carried out through routine religious programs, such as the Duha prayer, morning assembly with the recitation of the Asmaul Husana (The Beautiful Names of Allah), and the recitation of Surah Al-Waqiah before the start of classes. The program aims to foster students' religious responsibility through habits of worship, discipline, good manners, and respect for teachers and peers.

   The activities were supported by all teachers and conducted in a focused manner with direct student guidance. Research also showed that religious activities had a positive impact on students, such as increased discipline, responsibility, calmness in learning, and the habit of reading the Quran and performing daily prayers. Furthermore, this religious habituation is an effort by the madrasah to foster a religious environment and protect students from the negative influences of globalization.

2. **The Impact of the Implementation of Religious Activities of Duha Prayer, Morning Roll Call, Recitation of Asmaul Husana and Recitation of Surah Al Waqiah Before Studying in Fortifying the Flow of Globalization on Students of MTs Nahdlatul Arifin Sumberejo Ambulu Jember**

   Based on the research results, it was found that the implementation of religious programs at MTs Nahdlatul Arifin is one of the madrasah's efforts to fortify students from the

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negative influences of globalization. Religious programs are carried out routinely through activities such as Duha prayer, morning assembly, recitation of Asmaul Husana, and recitation of Surah Al-Waqiah before the start of classes. In addition to habituating worship, teachers also provide guidance and advice to students on wise use of technology and social media. The results of the study indicate that these activities are able to form religious habits, increase discipline, build good morals, and help students better manage their time and engage in positive activities in their daily lives. The religious program also received a positive response from students because it makes them more accustomed to worship together, closer to Islamic values, and less easily influenced by the negative impacts of globalization.

DISCUSSION

Implementation of Religious Activities of Duha Prayer, Morning Roll Call, Recitation of Asmaul Husana and Recitation of Surah Al Waqiah Before Studying in Forming Religious Responsibility in the Era of Globalization in Students of MTs Nahdlatul Arifin Sumberjo Ambulu Jember

Based on research conducted by researchers at MTs Nahdlatul Arifin, religious programs are implemented routinely and in a focused manner through Duha prayer, morning assembly with the recitation of Asmaul Husana, and the recitation of Surah Al-Waqiah before classes begin. These activities are carried out from Tuesday to Saturday with direct guidance from teachers so that students do not only participate in activities as a formality, but also understand the religious values applied in everyday life. The consistent implementation of the program demonstrates the madrasah's commitment to creating a religious culture in the school environment.

Researchers found that religious programs positively influence the development of students' religious responsibility. Through the practice of daily worship, students become more disciplined in coming to school, more orderly in participating in activities, and begin to practice their religious duties without being told. Furthermore, religious activities help students develop good manners, respect teachers and peers, and maintain a calmer learning environment. The practice of reading the Quran and praying together also brings students closer to Islamic values in their daily lives.

On the other hand, this religious program is one of the madrasah's efforts to confront the growing tide of globalization. Researchers observe that religious habits implemented in a disciplined, consistent, and sustainable manner can create a religious madrasah environment and help students fortify themselves against the negative influences of globalization. Through these

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activities, students are not only shaped into devout individuals but also develop good character, self-control, and wisdom in navigating life amidst the changing times.

This data aligns with Muhaimin's opinion, stating that religious programs are an effort to foster a religious culture in schools or madrasas through the implementation of religious activities, learning processes, and the consistent instilling of religious values in daily life. A well-implemented religious culture can support students' spiritual development, foster noble morals, and strengthen social values in their lives. This religious culture is developed by creating an atmosphere conducive to the application of religious values and behavior through leadership committed to religious values, the development of religious programs, the provision of worship facilities, and the support of the entire school and community. Furthermore, internalization of values is achieved by instilling an understanding of religious values and human responsibility as caliphs (khalifah), enabling students to apply these values both in their relationships with God, with their fellow human beings, and with their environment (Muhaimin, 2021).

The process of internalizing religious values certainly requires a painstaking process and habits for the school environment to form a religious culture through religious activities. Based on the results of observations that have been conducted by the researcher, the habit of praying Duha, morning assembly, reciting Asamaul Husana, and reciting Surah Al Waqiah before learning are routine activities carried out by the MTs Nahdlatul Arifin madrasah community as a form of continuing to foster religious responsibility in students.

Fostering this religious responsibility requires support from the school to instill these values. According to data obtained from interviews, researchers found that relevant policymakers fully support these religious activities. This is because, in the current era of globalization, students tend to adopt Western lifestyles. This diminishes students' identity as a generation responsible for maintaining their identity through religious responsibility.

The formation of a sense of religious responsibility was successfully implemented by the environment of MTs Nahdlatul Arifin by looking at data obtained from activity documentation and student attendance lists. Thus, the implementation of religious activities such as Duha prayer, morning assembly, recitation of Asmaul Husana and recitation of Surah Al Waqiah before studying in forming religious responsibility in the era of globalization in students of MTs Nahdlatul Arifin Sumberjo Ambulu Jember has been carried out well. In the sense that this activity is not just a mere formality, but a consistent form of educational institutions in forming a character of responsibility for students.

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The Impact of the Implementation of Religious Activities of Duha Prayer, Morning Roll Call, Recitation of Asmaul Husana and Recitation of Surah Al Waqiah Before Studying in Fortifying the Flow of Globalization on Students of MTs Nahdlatul Arifin Sumberejo Ambulu Jember

Research findings at MTs Nahdlatul Arifin indicate that the implementation of religious programs is linked to the theory of internalization of spiritual intelligence and the concept of globalization. Activities such as the Duha prayer, the recitation of the Asmaul Husana (The Beautiful Names of Allah), and Surah Al-Waqiah, which are performed routinely every day, are forms of religious cultural habits that are applied in a disciplined and continuous manner. This aligns with Muhaimin's opinion that religious programs are not only worship activities but also a means of instilling religious values in daily life, thus creating a religious madrasah environment and supporting the moral development of students.

Furthermore, research findings also demonstrate that religious activities can shape students' spiritual intelligence, as envisioned by Suprapno. Students are accustomed to working together, respecting teachers and peers, developing a sense of responsibility, and being more concerned with their surroundings. These habits reflect the development of a sense of duty, a sense of care, and a sense of brotherhood within spiritual intelligence. Through consistent religious activities, students become more disciplined, calmer during study, and begin to practice their religious duties without being told to do so. Thus, religious programs not only impact spiritual aspects but also shape students' character and behavior in their daily lives (Suprapno, 2019).

The findings of this study also relate to Antony Giddens' theory of globalization, which states that globalization brings significant changes to adolescent lifestyles and behavior. The flow of technology and social media can influence students' morals if not accompanied by strengthening religious values. Therefore, madrasas strive to strengthen students' morals by familiarizing them with religious activities and providing guidance on the wise use of technology. These efforts demonstrate that religious programs are one of the madrasah's strategies for nurturing students' character, preventing them from being easily influenced by negative external cultures and maintaining Islamic morals and values amidst the development of globalization.

To protect students from the currents of globalization, they are encouraged to maintain their Muslim identity and maintain their self-confidence. This is consistent with observations made by researchers, who found that students enthusiastically performed the Duha prayer, morning assembly, recited the Asmaul Husan (The Beautiful Names of Allah), and recited Surah

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Al-Waqiah before learning activities to protect themselves from a lifestyle that prioritizes worldly life without considering their spiritual needs in Allah SWT.

Researchers also obtained data through interviews with students at MTs Nahdlatul Arifin about the impact they felt after this religious activity. As a result, they felt calmer and more comfortable in their morning learning activities. This was because before studying, they had submitted themselves to Allah SWT and drawn closer to Him as a form of self-protection. This gave them the confidence to always maintain their religious identity from the influence of globalization, as unfiltered globalization can lead students to engage in negative behaviors and forget their identity as Muslims.

This data is in line with the results of the documentation obtained by researchers that they are always active in carrying out Duha prayers, morning assembly, reading Asmaul Husna and reading Surah Al-Waqiah with enthusiasm and are able to protect themselves from external cultural influences which tend to be free and forget their own identity.

Thus,The impact of implementing religious activities such as Duha prayer, morning assembly, reciting Asmaul Husana, and reciting Surah Al Waqiah before studying in fortifying the flow of globalization among students of MTs Nahdlatul Arifin Sumberejo Ambulu Jember has been ingrained in the students. And these religious activities become an effective and comprehensive form of character education strategy. This activity is not only part of the worship routine, but also becomes a symbol of the madrasah's living value system and is important in shaping the character of discipline and responsibility of students amidst the flow of globalization.

CONCLUSION

The results of the study indicate that the religious program at MTs Nahdlatul Arifin Sumberejo Ambulu Jember which includes Duha prayer, morning assembly, recitation of Asmaul Husana, and recitation of Surah Al Waqiah before learning has been implemented in a planned, routine, and sustainable manner as a strategy for internalizing Islamic values. The implementation of the program is supported by the principal, vice principal of curriculum, teachers, and all students so that it can form religious responsibilities through the habit of worship, discipline, politeness, respect for teachers, and the habit of reading the Qur'an. The program also has a positive impact in fortifying students from the negative influences of globalization through the formation of religious character, increasing discipline, strengthening worship habits, and guidance so that students are wiser in using technology and social media.

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This study still has limitations because it was only conducted at one madrasah with a limited number of informants, so the results cannot be generalized to other educational institutions. Furthermore, this study did not in-depth examine the influence of family environment, peers, or digital media on the success of internalizing Islamic values in students. Therefore, further research is recommended to expand the research location, involve more informants, and examine external factors that influence the effectiveness of religious programs. Practically, the results of this study can serve as evaluation material and a reference for madrasahs in developing more innovative, sustainable, and adaptive religious programs to the challenges of globalization, thereby strengthening the religious character of students.

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