

PLANNING AND IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION IN SHAPING ELEMENTARY STUDENTS' RELIGIOUS CHARACTER

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DOI: <http://doi.org/10.69552/mumtaz.v5i3.3483>

Received:
October 17, 2025

Revised:
November 30, 2025

Accepted:
December 18, 2025

Published:
December, 2025

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Abstract

This research aims to examine how the planning and implementation of Islamic Religious Education (PAI) contributes to shaping the religious character of students at SDN 161/V Adi Purwa. The study was conducted using a qualitative method with a descriptive approach. Research data were obtained from the school principal, PAI teachers, and students. Data analysis was carried out through the stages of collection, reduction, presentation, and verification. The results indicate that the combination of structured planning and consistent implementation is effective in forming students' religious character. The students demonstrated a good understanding of religious values and the ability to apply them in daily life. Structured planning and effective implementation have proven successful in producing students who are faithful, pious, of noble character, and disciplined, in accordance with the objectives of Islamic Religious Education at SDN 161/V Adi Purwa.

Keywords: *Islamic Religious Education; Religious Character; Students.*

Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana perencanaan serta pelaksanaan Pendidikan Agama Islam (PAI) berperan dalam membentuk karakter religius siswa di SDN 161/V Adi Purwa. Penelitian dilakukan dengan menggunakan metode kualitatif melalui pendekatan deskriptif. Data penelitian diperoleh dari kepala sekolah, guru PAI, serta para siswa. Analisis data dilakukan melalui tahapan pengumpulan, reduksi, penyajian, dan verifikasi. Hasil penelitian menunjukkan bahwa kombinasi antara perencanaan yang terstruktur dan pelaksanaan yang konsisten mampu membentuk



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karakter religius siswa secara efektif. Para siswa menunjukkan pemahaman yang baik terhadap nilai-nilai keagamaan dan mampu mengaplikasikannya dalam kehidupan sehari-hari. Perencanaan yang terstruktur dan implementasi yang efektif terbukti berhasil menghasilkan siswa yang beriman, bertakwa, berakhlak mulia, dan disiplin, sesuai dengan tujuan Pendidikan Agama Islam di SDN 161/V Adi Purwa.

Kata Kunci: Pendidikan Agama Islam; Karakter Religius; Siswa.

INTRODUCTION

Education is a fundamental need inseparable from human life, especially during the school years (Abebe & Biswas, 2021; Charles et al., 2024; Islamic et al., 2024; Tohri et al., 2022). It serves as the primary foundation for preparing students to face a challenging future. The expectations of Indonesian society towards education are significant: not only to cultivate intellectually smart individuals but also to develop students' potentials holistically, without pressure or influence from specific groups. The goal is to ensure that the natural and comprehensive development of individuals occurs seamlessly (Hidayat et al., 2025; Khoiruddin & Sholekah, 2019; Muniroh & Kholis, 2024; Yusuf et al., 2023). Therefore, education becomes a shared responsibility among families, schools, communities, and the government. The educational process is not solely aimed at developing academic abilities, but also serves as a means for personal development in interacting with both the social and spiritual environment (Karimah, 2018; Nurwahyuni & Hudaidah, 2021).

The main goal of education is to guide students toward achieving optimal development in all domains cognitive, affective, and psychomotor. Although this goal is ideal in nature, its implementation must be realized in concrete forms within the classroom through contextual and practical approaches. Education also serves to strengthen students' mastery of the material they have learned, making it deeper and more meaningful (Rahman et al., 2023; Nurkhin et al., 2024).

The National Education System Law No. 20 of 2003 defines education as a deliberate and systematic effort to establish a learning environment and process in which students actively cultivate their potential. This encompasses the development of spiritual strength, self-control, personality, intelligence, noble character, and essential skills required both for personal growth and for contributing to society.

From an Islamic perspective, character education is a crucial aspect that must not be overlooked. Its aim is to shape individuals who are responsible, caring, and accustomed to fulfilling God's commands. Character is not merely something to be taught; it must be instilled through consistent practice and exemplary behavior. This concept is known in Islam as *tarbiyah*, which refers to the process of nurturing,

purifying the soul, and deeply instilling moral values (Pebriyanti & Badillah, 2023; Dwi et al., 2020).

Islamic Religious Education (PAI) is a required subject in schools that helps students learn the teachings of the Qur'an and Hadith. PAI aims not only to make students more religious but also to teach important values like honesty, responsibility, and caring for others, which are very useful in today's world (Masnu'ah et al., 2022).

Islamic Religious Education (PAI) is important in developing students' religious character. Government Regulation Number 55 of 2007 emphasizes that the aim of religious education is to help students grow in personality so they can follow the teachings of their religion. Thus, PAI is not only about teaching knowledge but also about instilling values that help students become faithful, devoted, and good-mannered individuals (Rozak, 2023; Wafi, 2017). The goal of Islamic education is also directed toward shaping individuals with high moral character, noble aspirations, the ability to distinguish between right and wrong, and respect for the rights of others (Nurbaiti et al., 2020).

Based on Government Regulation Number 55 of 2007, religious education is education that not only imparts knowledge but also shapes students' personalities, attitudes, and abilities in practicing the teachings of their respective religions. The educational objectives outlined in this regulation are implemented at all levels of education, including basic education, with the ultimate focus on developing students' character (Astriana et al., 2023). Unfortunately, the current situation presents significant challenges in preserving religious character, such as the rise of violence, pornography, and juvenile delinquency. Therefore, it is essential to integrate character education at all levels of education to achieve the nation's ideals (Jannah, 2019).

Religious character is marked by the awareness that everything that happens is by God's will. The traits of this character are reflected in positive attitudes such as tolerance, respect for others, and behavior filled with compassion. These values do not emerge instantly but are formed through a continuous process of habituation and practice, supported by a conducive social environment. According to (Ahsanulhaq, 2019), Religious character is the nature, disposition, morals, or personality of an individual formed through the internalization of various principles based on religious teachings.

In the process of forming religious character, teachers play a very important role. Teachers not only function as conveyors of material but also as role models who reflect moral values in daily life. The example set by teachers has a significant impact, as the values conveyed are more easily understood and internalized by

students when accompanied by real-life examples in behavior. Therefore, teachers are required to possess high moral integrity and consistency in every action they take (Nur et al., 2022).

Therefore, the role of teachers in education is to develop students' personalities through learning in school (classroom). Teachers are the spearheads of this success in achieving the goal of character development. As educators, teachers are viewed as role models by students and serve as the benchmark for students' attitudes.

Previous research conducted by (Handoko et al., 2025), primarily focused on the planning of the Islamic Religious Education (IRE) curriculum, which involved the preparation of lesson plans (RPP) and the integration of religious values into all learning activities and school programs, as well as fostering synergy among school principals, teachers, and parents to support students' character development. In contrast, the study by Nazilah et al. (2024), emphasized the importance of integrating character values into IRE teaching at the school level, where teachers not only deliver cognitive content but also instill moral values such as honesty, responsibility, and discipline through contextual and participatory teaching strategies. Furthermore, research conducted by Zahirah et al. (2025) demonstrated that the implementation of Islamic Religious Education at the elementary school level needs to be carried out comprehensively through a combination of formal classroom learning strategies and religious habituation, such as congregational prayers or other religious activities that support the continuous development of students' religious character.

This study looks at how Islamic Religious Education (PAI) is planned and carried out to shape students' religious character at SDN 161/V Adi Purwa. It focuses on both regular classroom activities and extracurricular programs, as well as the role of teachers in guiding students. The goal is to provide practical insights into effective ways to teach character in Islamic schools.

State Elementary School 161/V Adi Purwa is a school that was established in 1993 in Adi Purwa village, Merlung district, which emphasizes the importance of religious character education for its students. Through Islamic Religious Education, it aims to shape the religious character of students. Islamic education teaches the importance of having noble character and displaying politeness towards others, especially the elders. Although Islamic religious education has played a significant role in shaping students' religious character, some challenges still exist, such as students lacking discipline, not being serious in religious lessons, and displaying impolite behavior. Therefore, it is important for researchers to explore how the planning and implementation of Islamic religious education can be more effective in

shaping students' religious character. The researcher is interested in discussing this issue due to the importance of planning and implementing Islamic religious education in shaping the religious character of students at State Elementary School 161/V Adi Purwa.

RESEARCH METHODS

In this study, the researcher adopted a qualitative methodology. This approach aims to capture and interpret the experiences of research subjects—such as their behaviors, perceptions, motivations, and actions—through descriptive narratives expressed in words and language within a natural context. The method also draws upon various scientific techniques (Lexy J. Moleong, 2014). A case study design was employed to examine and analyze a specific instance in depth. Accordingly, this research focuses on exploring the planning and implementation of Islamic Religious Education in shaping students' religious character at a public elementary school.

The participants in this study consisted of Islamic Religious Education teachers responsible for delivering the subject. Data collection was conducted over a period of one month in 2025 using multiple techniques, including classroom observation, semi-structured interviews, and document analysis. These approaches were used to gather detailed information and to examine how Islamic Religious Education is planned and carried out to cultivate students' religious character at the elementary school level.

Data analysis in this qualitative research was conducted after the completion of data collection within a specific period (Creswell, 2015). In this study, data were analyzed through several steps, including reducing, organizing, interpreting, and verifying the information. To ensure the findings were accurate and trustworthy, source triangulation was conducted by comparing data from the principal, teachers, and students. Data from the principal focused on school policies and planning related to Islamic Religious Education, while teacher data highlighted teaching methods and how religious character education was applied in classroom activities. Students' data reflected their experiences and daily religious practices. The convergence of information from these different sources was used to validate the findings, whereas any discrepancies were further analyzed to achieve a more accurate and comprehensive interpretation.

RESULTS AND DISCUSSION

Results

Planning of Islamic Religious Education in Shaping the Religious Character of Students

This section presents the research findings obtained through in-depth interviews with the school principal, the vice principal for curriculum affairs, and Islamic Religious Education teachers, supported by direct observations. The main focus of these findings includes instructional planning, curriculum development, and student development planning. The data illustrate how the school systematically designs and implements Islamic Religious Education programs as a strategic effort to foster students' religiosity, faith, piety, and moral conduct, both within the school environment and beyond.

The researcher interviewed Mrs. Erdawati, S.Pd., as the school principal, who stated that:

"In the planning process, we carried out collaborative efforts involving the school leadership and classroom teachers.. This planning is manifested in the preparation of instructional documents, such as syllabi and lesson plans, which serve as guidelines for the implementation of the learning process. In addition, the planning also encompasses the development of religious activities integrated with activities conducted outside regular instructional hours, including the habituation of prayer recitation, the memorization of short Qur'anic chapters, and other religious practices." (Interview with Mrs. Erdawati, S.Pd., 25 December, 2025).

Curriculum development is carried out through a more planned and systematic approach by holding meetings at the beginning of the semester. In this process, the school emphasizes the importance of learning that does not focus solely on cognitive aspects, but also on the formation of students' religious attitudes, faith, piety, and moral character.

The Vice Principal for Curriculum Affairs, Mrs. Devi Sulpiah, S.Pd., also added that:

"The curriculum is designed based on an analysis of students' needs and aligned with existing policies and regulations, so that it can be effectively implemented in the learning process. This is carried out through collaboration within a team responsible for curriculum development." (Interview with Mrs. Devi Sulpiah, S.Pd., 25 December, 2025).

The Islamic Religious Education teacher, Mrs. Yaniarti Kencana Jasmin, S.Pd.I., further added that:

“The preparation of lesson plans, syllabi, and instructional materials greatly assists teachers in planning and implementing Islamic Religious Education instruction in a systematic and well-directed manner. These instructional tools enable me to deliver learning materials that are oriented toward the formation of students’ religious character.” (Interview with Mrs. Yaniarti Kencana Jasmin, S.Pd.I., 28 December, 2025).

Student development planning aims to enhance students’ potential, skills, and personal qualities. Student development programs are implemented not only through classroom-based learning but also through religious extracurricular activities and collaboration with parents. Student development is aimed at enhancing students’ understanding of Islamic teachings, fostering habitual religious attitudes, and improving their ability to apply Islamic teachings in their daily lives.

The Implementation of Islamic Religious Education in Shaping the Religious Character of Students

The implementation is carried out through two types of activities: intracurricular and extracurricular. Both activities are planned and executed in a structured and systematic manner, involving teachers, students, and the school administration.

The implementation of Islamic Religious Education through intracurricular activities is conducted through classroom-based instruction scheduled for four instructional hours per week. Islamic Religious Education learning is carried out by integrating religious character values into each instructional topic. The learning materials include *aqidah* (creed), *akhlak* (morality), the Qur’an and Hadith, *fiqh* (Islamic jurisprudence), and Islamic history, which are adjusted to the students’ grade levels.

Teacher, Mrs. Yaniarti Kencana Jasmin, S.Pd.I., revealed that:

“Intracurricular activities serve as the main means of instilling religious values in students. We use various teaching methods, including lectures, storytelling, discussions, question-and-answer sessions, demonstrations, and task-based assignments. All of these methods are applied according to the lesson materials and classroom conditions to ensure that students can understand the content effectively.” (Interview with Mrs. Yaniarti Kencana Jasmin, S.Pd.I., 28 December, 2025).

During the learning process, students actively participate in Islamic Religious Education lessons. Their engagement is reflected in activities such as reciting the Qur'an, comprehending the instructional materials, and completing the assignments provided by the teacher. In addition to classroom instruction, intracurricular activities also include the implementation of congregational prayers and Qur'anic recitation (*tadarus*). Congregational prayers are conducted regularly according to the school schedule, with students taking turns serving as the imam. Qur'anic recitation activities are carried out collectively in the classroom under the guidance of the teacher.

The implementation of Islamic Religious Education through extracurricular activities is conducted outside formal instructional hours. These activities aim to support the development of students' religious character through practical and participatory religious practices. The religious extracurricular activities implemented at the school include *shalawat* recitation groups, Qur'an *tahsin* (recitation improvement) groups, and speech or *da'wah* groups.

Based on the interview with the Islamic Religious Education teacher, Mrs. Yaniarti Kencana Jasmin, S.Pd.I., she stated that:

"The shalawat recitation group is conducted regularly and is attended by students who have an interest in religious arts. In this activity, students recite shalawat together under the guidance of a teacher. Meanwhile, the Qur'anic tahsin group focuses on improving students' Qur'an reading skills. The speech or da'wah activity is conducted to train students in delivering Islamic messages. Students are asked to prepare speech texts on topics related to Islamic teachings and present them in front of their peers." (Interview with Mrs. Yaniarti Kencana Jasmin, S.Pd.I., 28 December, 2025).

Based on the interview results, it can be concluded that the implementation of Islamic Religious Education in shaping students' religious character is carried out in a systematic manner through both intracurricular and extracurricular activities. Intracurricular activities are conducted through classroom-based Islamic Religious Education lessons with varied materials and methods, reinforced by the habituation of congregational prayers and Qur'anic recitation (*tadarus*). Meanwhile, religious extracurricular activities, such as *shalawat* recitation groups, Qur'anic *tahsin* groups, and speech or *da'wah* activities, play a significant role in developing students' religious competence, skills, and self-confidence in practicing and conveying Islamic values.

Discussion

Planning of Islamic Religious Education in Shaping the Religious Character of Students

Learning planning, in this context, refers to the initial efforts to shape and change behavior. Therefore, the learning plan must include elements that aim to transform the individual's behavior. Learning planning in Islamic Religious Education should emphasize the development of students' religious character, rather than merely delivering religious knowledge as part of a formal academic subject. The planning of Islamic Religious Education is aimed at achieving the goals of Islamic education, which include instilling moral values and ethical principles, as well as shaping students into disciplined individuals with noble character who practice religious teachings in their daily lives. (Bararah, 2017).

State Elementary School 161/V Adi Purwa is a public school that strives to provide education with an Islamic atmosphere. One of the manifestations of this effort is through Islamic Religious Education, which focuses on shaping the religious character of students. The school is committed to fostering faith, piety, and noble character in students, ensuring that they grow into individuals who are faithful, pious, and behave well.

Islamic Religious Education is implemented through various efforts, such as teaching good morals, imparting the fundamentals of faith, teaching the Qur'an and Hadith as life guidelines, and habituating the recitation of short surahs, as well as prayers before and after studying. Additionally, students are also accustomed to being disciplined in following school rules and participating in extracurricular activities with an Islamic nuance, such as performing dhuha prayers together, memorizing short surahs, and cultivating the habit of charity.

The development of students' religious character is carried out through careful planning. The school principal collaborates with Islamic Religious Education teachers as well as teachers of other subjects to design plans and strategies that support the cultivation of religious character. This planning is realized through the preparation of syllabi and Lesson Plans (RPP), which serve as the main guide to ensure that teaching and learning activities are conducted effectively and in an organized manner.

The stages of planning carried out involve several systematic and structured strategic steps. Each stage is designed to ensure that the process of developing students' religious character runs effectively, purposefully, and in accordance with the needs of the students as follows:

a. Developing the Islamic Religious Education Curriculum

Developing an Islamic Religious Education curriculum that meets the needs of students and educational standards, along with the creation of a clear and structured syllabus and lesson plans, is an essential step to ensure the curriculum is truly relevant to the students' needs. The curriculum plays a crucial role in helping students become individuals who are faithful, morally upright, disciplined, and orderly, in line with character education principles. It also plays a key role in instilling values such as politeness, obedience to parents and teachers, and concern for the environment. Therefore, it is essential that the values of religious education and religious character are carefully designed to shape the students' personalities comprehensively.

The development of the Islamic Religious Education curriculum is primarily aimed at strengthening students' religious character, deepening their understanding of Islamic teachings, and fostering critical thinking skills in interpreting and applying Islamic values. This curriculum serves as a fundamental framework for the instructional process in schools, including curriculum planning. Throughout the development process, Islamic Religious Education teachers play a pivotal role in ensuring that the curriculum effectively facilitates students' comprehension, internalization, and practice of Islamic teachings in everyday life. The Islamic Religious Education curriculum is designed comprehensively to develop students who are faithful, pious, and possess strong moral responsibility. The curriculum development refers to the Regulation of the Minister of Religious Affairs (PMA) concerning the PAI curriculum as well as the 2013 Curriculum issued by the Ministry of Education and Culture (Kemendikbud), ensuring that the educational process not only emphasizes cognitive aspects but also nurtures the character and noble behavior of students in a well-rounded manner.

The planning of the Islamic Religious Education curriculum takes into account government-established principles while also being tailored to the needs of the students. The curriculum is designed in a systematic and structured manner to optimally support the improvement of students' academic competence. According to (Nuzli et al., 2021), The primary responsibility of Islamic Religious Education teachers is to assist students in developing their religious character. Therefore, teachers are expected to demonstrate greater professionalism in both the teaching process and in guiding students toward the formation of their religious character. The level of students' knowledge and awareness of religious principles, as well as their ability to apply religious teachings in their daily lives, are among the

indicators used to evaluate the effectiveness of the Islamic Religious Education program at this school. This is reinforced by (Wafi, 2017) who states that the integration of Islamic Religious Education in the curriculum provides students with the opportunity to gain knowledge, understanding, and practical experience related to Islamic teachings. Students can grow into individuals with noble character, good manners, and a strong commitment to applying Islamic teachings in their daily lives.

b. Planning for Student Development

Developing student development programs to enhance their abilities and competencies in studying Islam, as well as designing a student development plan that includes religious elements such as extracurricular activities, competitions, and awarding recognition. According to (Khoirul Abdillah & Muspawi, 2023), religious-based extracurricular activities can play a role in shaping students' religious character, even though there are still some students who have not fully demonstrated positive behavior. With proper student development planning, schools can help students achieve educational goals and become individuals who are faithful, pious, and morally upright.

Student development planning is crucial because it can enhance students' potential. This planning helps ensure that students can achieve the desired educational goals. Additionally, student development planning strengthens the collaboration between the school and parents, ensuring that students have the opportunity to develop to their fullest potential.

Planning is vital for the school, as it can help improve the students' potential, skills, and quality of education. Therefore, student development planning must be carried out systematically and structured to ensure that educational goals are achieved effectively. According to (Amaliyah & Rahmat, 2021), The development of students' potential can be achieved by providing intensive guidance, offering support and motivation to those who are lacking, setting a good example, encouraging students to be mindful of the cleanliness of the school environment, conducting congregational Dhuha prayers every Friday morning, organizing extracurricular activities, and giving sanctions and rewards to students.

Student development has several objectives, including: improving students' understanding and knowledge of Islamic teachings, developing students' religious character, and enhancing students' ability to apply Islamic values in their daily lives. At Sekolah Dasar Negeri 161/V Adi Purwa, student development is not limited to Islamic education materials alone but also

includes skill development through participation in extracurricular activities based on Islamic education. This is also an effort to support the overall development of students. Student development does not only take place within the school environment but also involves collaboration between teachers and parents in supporting the child's development outside of school. According to (Rahman et al., 2023), Teachers and parents have a vital role in facilitating the development of students. Accordingly, the planning to cultivate students' religious character at the school has been implemented effectively. Teachers have a clear focus on developing students' religious character and collaborate with parents to achieve these goals.

The Implementation of Islamic Religious Education in Shaping the Religious Character of Students

The implementation of Islamic Religious Education is carried out through two approaches, namely intramural and extracurricular. Intramural activities are reflected in the Islamic Religious Education lessons, where character values are integrated into each subject. The teaching process takes place through interactions between the teacher and students in the classroom, held four times per lesson. The materials taught vary, but in the process of shaping religious character, the teacher incorporates religious character values into the lessons. The teaching methods used are also varied, depending on the material being taught, such as lectures, analogies, storytelling, discussions, question-and-answer sessions, demonstrations, task-based learning, and others.

Meanwhile, its implementation in shaping students' religious character is carried out through extracurricular activities, which are realized in various programs, such as: the "smile, greet, say salam, practice courtesy" (5S) program, performing prayers before and after learning, memorizing short Surahs from Juz 30 of the Qur'an, performing Dhuha prayers, congregational Dhuhr prayers, giving zakat and charity, visiting sick friends, and reciting Asmaul Husna every morning.

The implementation of shaping students' religious character is carried out through the following activities:

a. Implementation through Intracurricular Activities

Participation in intracurricular activities is mandatory for all students, as these are structured and systematically planned learning programs conducted by the school. The programs consist of various activities designed to support students in mastering the Basic Competencies necessary to enhance their Graduation Competency Standards. These activities are carried out consistently on a daily basis according to the academic calendar (Ahmadi et al., 2020). The

implementation of intracurricular activities can help students develop a strong religious character and apply Islamic values in their daily lives. Therefore, students are required to participate in activities that have been determined by the school.

Based on the author's observations, it was found that students are active in engaging in the teaching and learning activities at school, they perform congregational prayers together at school, and they are also actively involved in reading and interpreting the contents of the Qur'an. Therefore, intracurricular activities enhance students' understanding and knowledge, and enable them to think critically in comprehending Islamic teachings. According to (Mushfi et al., 2019), intracurricular activities are a form of character-based learning planning aimed at shaping positive behavior and serving as a learning model that prioritizes the development of specific good character traits in students. In designing the model and methods to be applied, a teacher must clearly understand the objectives of the planned learning outcomes.

Islamic education is a learning process aimed at developing students' knowledge, understanding, and experience of Islamic teachings. Islamic education encompasses religious values related to Aqidah (faith), Akhlak (morality), Islamic history, Tafsir (Qur'anic exegesis), Hadith, and Fiqh (Islamic jurisprudence). Like any other subject, Islamic education also has its own material and levels of complexity. Islamic Education teachers always strive to deliver the teaching material effectively to students in each class. In the process of Islamic education, teachers impart Islamic values and develop students' understanding of these teachings. In this regard, teachers integrate Islamic values into the teaching and learning process, ensuring that the material taught in Islamic Religious Education reflects the core principles of Islam.

The research findings indicate that the importance of Islamic Education in the learning process for students at this school is highly significant. Through Islamic education, students are able to improve their quality of life and strengthen their self-confidence in the importance of Islamic values. This education not only provides knowledge about religious teachings but also shapes students' character and personality, fostering better behavior in their daily lives. According to (Somad, 2021), The importance of Islamic Education in the character development of a child is immense, as it has a significant impact on the child's future life. Islamic education not only provides an understanding of religious teachings but also plays a crucial role in shaping good character and personality, especially in the era of globalization. In this context, Islamic

education helps children instill moral values and ethics that will guide them in facing the challenges of life in the future.

Here is the development of religious character through intramural activities:

First, the congregational prayer activity aims to increase students' awareness of the importance of performing prayers in congregation and to develop their ability to lead as an imam. Congregational prayer can also enhance the quality of worship, as it is performed together and led by someone. As the Islamic Education teacher, he appoints a student to serve as the imam for each prayer session in turns, with the goal of providing students the opportunity to learn and practice. This congregational prayer activity is conducted in the classroom according to the predetermined schedule of intracurricular activities. During this activity, the Islamic Education teacher is accompanied by a supervisor to ensure its smooth implementation.

Based on the research findings, it was revealed that during the congregational prayer activities at this school, the teacher had delegated specific responsibilities to the students. The teacher provided them with the opportunity to take turns serving as the imam leading the prayer. According to (Fatinia et al., 2022), The significance of performing congregational prayer is highlighted in the Qur'an, specifically in Surah An-Nisa, verse 102, which instructs that when leading a group in prayer, some members should stand with the leader while holding their weapons, then move to the back after prostration so that another group who has not yet prayed can step forward to join the prayer, remaining vigilant and armed (Qur'an, Surah An-Nisa 4:102). This verse explains that congregational prayer is obligatory, as there is no concession for Muslims to abandon prayer under any circumstances. Even in situations of danger or conflict, the command to perform prayer in congregation remains in force.

Second, the Tadarus Al-Qur'an activity is a practice of reading and understanding the contents of the Qur'an together. It is generally carried out in groups, whether in mosques or at home, and can also be done individually or collectively. Typically, Tadarus Al-Qur'an is conducted twice a week, following the regular recitation of Surah Yasin every Friday. Teachers play a role in this activity as classroom supervisors, ensuring that students remain orderly during the session. The goal of Tadarus is for students to learn the meanings of Qur'anic verses and apply them in their daily lives.

Based on research findings, Tadarus Al-Qur'an is carried out twice a week after the routine Yasinan activity on Fridays. This activity involves all students

in their respective classes and is supervised by the guiding teachers. Intracurricular activities such as congregational prayer and Tadarus Al-Qur'an have proven effective in shaping students' religious character. These activities are held regularly and according to schedule, and participation is mandatory for all students. Through these practices, students not only improve their knowledge and understanding of Islam but also learn to live by its values in their everyday lives. The Islamic Religious Education (IRE) teacher plays a vital role in guiding students both in the conduct of congregational prayers, by giving them the opportunity to take turns as the prayer leader (imam), and in Tadarus, by helping them understand the meanings of the verses. Thus, these intracurricular activities become an essential part of a learning process that focuses on building Islamic character amid the challenges of globalization.

b. Implementation through Extracurricular Activities

Extracurricular activities are character development programs conducted outside regular instructional hours (intracurricular time). These activities function as a means to channel and develop students' interests and talents, taking into consideration their individual characteristics and the available support systems. They offer students the opportunity to explore their personal potential in academic, social, artistic, and athletic fields, all of which support the development of their skills and personality (Ahmadi et al., 2020).

Extracurricular activities are usually held outside regular school hours with the purpose of enhancing students' skills. Moreover, the benefit of extracurricular activities is to provide students with opportunities to develop their talents and interests according to their preferences. These activities can include speech or *dakwah* (Islamic preaching), which help students improve their ability to convey Islamic teachings. Additionally, *sholawat* (praising the Prophet) activities play a role in enhancing students' public speaking abilities while also sharpening their sense of spirituality and deepening their love for the religion.

Based on the observation results, the research shows that students demonstrate strong awareness and faith in participating in *dakwah* (Islamic preaching) and *sholawat* (praise of the Prophet) activities. Students also exhibit high enthusiasm in their participation in the extracurricular activities conducted. Therefore, extracurricular activities can enhance students' abilities and skills in understanding the values of Islamic teachings, as well as help them apply these teachings in their daily lives. According to (Yanto, 2020), the development of religious character through extracurricular activities plays a significant role in shaping students' character. For this process to be effective,

extracurricular activities must be conducted in an engaging way. Especially for elementary school students, who tend to learn through play, it is essential to provide activities that are both interesting and encourage student participation. Extracurricular activities, such as *dakwah* (Islamic preaching), are among the activities that can help shape the religious character of students in school.

Here is the development of religious character through extracurricular activities:

First, the Sholawat group is an activity where participants gather to recite sholawat, which is a prayer to praise the Prophet Muhammad SAW. Engaging in sholawat is one of the good forms of character development. By participating in this activity, individuals can increase their piety towards Allah SWT and recognize the significance of Islamic teachings.

Based on the research observations, it was found that the students were very enthusiastic about taking part in the sholawat group. They recited the sholawat clearly and melodiously. As a result, this sholawat activity greatly helps students develop their talents and has a positive impact if practiced consistently.

According to (Azizah et al., 2022), Teachers who are involved in instilling good character in students must work optimally to ensure that religious character education and student discipline are effectively implemented. Sholawat is one of the acts of worship that is directly accepted by Allah SWT. Therefore, the habituation of Sholawat Bahriyah Kubrol becomes a primary platform for spreading the practice of sholawat.

Second, the Tahsin Al-Qur'an group is focused on learning to read the Qur'an correctly and properly. The main goal of this group is to improve students' ability to read the Qur'an in a better way. The activity is guided by the Islamic Religious Education (IRE) teacher and mosque administrators. The formation of the Tahsin group is based on the students' reading abilities. Each student is carefully assessed and observed by the teacher and mosque administrators who support them. Then, students take turns reading specific sections, while other students observe and correct their classmates' recitations. The Tahsin Al-Qur'an activity usually takes place on Friday nights after the Maghrib prayer.

Based on the research observations, it was found that the Tahsin Al-Qur'an group has a positive impact on developing students' religious character. The activity begins with a collective recitation of the Qur'an, with each student reading fluently and clearly in turn. They attentively listen to one another and correct any mistakes in their recitation.

According to (Isroani & Huda, 2022), The process of learning the Qur'an is a transformative process that alters students' behavior, as the teacher educates, teaches, guides, and trains students to read and memorize the Qur'an correctly and fluently according to the rules of *Ilmu Tajwid* (Qur'anic pronunciation rules). This process helps students develop the habit of reading the Qur'an in their daily lives. Through *tahsin* (improving recitation) and *tahfidz* (memorization) Qur'an education at the Madrasah Aliyah Islamic Center in North Sumatra, students can cultivate good morals and character. The learning process instills values such as sincerity, discipline, honesty, patience, trustworthiness, religiosity, hard work, perseverance, and responsibility, which are applied in their daily lives, both at school and in society. This is because the students have absorbed and truly understood the meanings of the Qur'an.

Third, the Speech/Dakwah group is an activity aimed at developing students' abilities in preaching and spreading Islamic values. This speech or dakwah activity seeks to enhance students' understanding of Islamic religious material, and then focus on disseminating Islamic teachings to the wider community. The activity aims to train students in public speaking, as speeches can serve as a medium for spreading positive messages about Islam. The activity is carried out outside of school hours, usually on Saturday afternoons in the school's multipurpose hall. Students are asked to create short speech texts on topics related to Islamic teachings and are then given the opportunity to perform and express themselves in front of their peers. Teachers also contribute to this activity by helping train students' mental preparedness and confidence for delivering their speeches.

Based on the research observations, it was found that the student speech group at this school is an effective activity. The students actively participate in the speech sessions, confidently delivering speeches on Islamic topics and expressing them in front of their classmates.

According to (Aldi, 2024), Speeches play a very strategic role in character education and serve as an effective medium for dakwah, especially for the younger generation. This speech not only functions as a means of conveying religious information but also as a tool to shape attitudes and behaviors based on Islamic values. Through inspiring delivery and being tailored to the needs of the audience, Islamic speeches can create a strong emotional impact, increase moral awareness, and guide students in facing increasingly complex social and moral challenges.

Extracurricular activities play a vital role in the development of students' religious character. These activities are carried out outside of regular school

hours and aim to channel and develop students' interests and talents while considering their characteristics and the available resources. Research shows that extracurricular activities such as the *bersholawat* group, *tahsin Al-Qur'an*, and *speech/dakwah* groups are effective in enhancing students' religious awareness, faith, and their ability to understand and apply Islamic teachings. For instance, the *bersholawat* group not only encourages students to praise Prophet Muhammad SAW but also cultivates piety and strengthens their devotion to worship. The *tahsin Al-Qur'an* activity helps students improve their Qur'anic reading skills according to *tajwid* rules and fosters character development such as sincerity, discipline, and responsibility. Meanwhile, the *speech/dakwah* activities help students learn to communicate Islamic values effectively, build mental resilience, and boost self-confidence. Through engaging and consistent execution, these activities have proven to be effective in shaping students' religious character in a comprehensive manner.

CONCLUSION

This study shows that the planning and implementation of Islamic Religious Education (PAI) are well integrated and mutually supportive in shaping students' religious character. Careful planning is reflected in the preparation of the curriculum, syllabus, and Lesson Plans that emphasize core Islamic values, including faith, morality, worship, and teachings from the Qur'an and Hadith. This planning is reinforced through extracurricular programs such as Dhuha prayer, congregational prayers, memorization of short surahs, and charitable activities, which function as practical extensions of classroom learning. The implementation of PAI is conducted through intracurricular and extracurricular activities. In intracurricular learning, religious values are delivered through lectures, discussions, question and answer sessions, and assignments, enabling students to understand religious teachings cognitively. Meanwhile, extracurricular activities provide direct experiences through daily religious practices, including congregational prayers, Qur'anic recitation, and the habituation of 5S behavior consisting of smiling, greeting, politeness, and courtesy. The findings indicate that the integration of structured planning and consistent implementation enables students not only to understand religious values but also to apply them in their daily lives, resulting in the development of faith, piety, good character, and discipline.

The contribution of this study lies in providing empirical evidence that effective religious character education at the elementary school level requires alignment between planning and implementation across both learning pathways. The findings offer a practical reference for schools in designing holistic Islamic

Religious Education programs that integrate classroom instruction with habituation through religious activities. Despite these contributions, this study has several limitations. The research was conducted in a single elementary school, which limits the generalization of the findings to broader educational contexts. In addition, the study focuses on descriptive analysis of planning and implementation and does not measure the long term impact of PAI programs on students' character development. Future research is recommended to involve multiple schools, apply mixed research methods, and examine the sustainability and long term effects of Islamic Religious Education in shaping students' religious character.

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