

**SHAPING THE RELIGIOUS CHARACTER OF STUDENTS
FROM FISHERMEN FAMILIES
THROUGH ISLAMIC RELIGIOUS EDUCATION AND CHARACTER BUILDING**

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Abstract

This research examines how Islamic education shapes the religious character of students from fishing families at SMAN 1 Parigi Pangandaran through intracurricular and extracurricular learning, along with the supporting and inhibiting factors involved. Using a qualitative case study approach, data were collected through observations, interviews, and documentation. Data analysis involved reduction, presentation, and conclusion drawing, with validity ensured through triangulation. The study found that Islamic education is implemented in two key ways: 1) Intracurricular learning, which enhances religious understanding, emotional stability, and student engagement, fostering greater trust and interactive learning; 2) Extracurricular learning, which strengthens religious character, discipline, responsibility, and integrity, while promoting harmony within the school environment. Supporting factors include student motivation, the availability of BPI books, and complete facilities. Inhibiting factors include external negative influences, student fatigue, and low awareness of the importance of religious values. The implementation of Islamic education at SMAN 1 Parigi Pangandaran has significant implications for shaping students' religious character academically and socially. This research contributes to the broader development of Islamic education in Indonesia.

Keywords: Islamic Education; Religious Character; Students; Fishing Families.

Abstrak

Penelitian ini mengkaji bagaimana pendidikan Islam membentuk karakter religius siswa dari keluarga nelayan di SMAN 1 Parigi Pangandaran melalui pembelajaran intrakurikuler dan ekstrakurikuler, beserta faktor pendukung dan penghambat yang terlibat. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Analisis data melibatkan reduksi, presentasi, dan penarikan kesimpulan, dengan validitas dipastikan melalui triangulasi. Studi ini menemukan bahwa pendidikan Islam diimplementasikan dalam



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dua cara utama: 1) Pembelajaran intrakurikuler, yang meningkatkan pemahaman agama, stabilitas emosional, dan keterlibatan siswa, menumbuhkan kepercayaan yang lebih besar dan pembelajaran interaktif; 2) Pembelajaran ekstrakurikuler, yang memperkuat karakter religius, disiplin, tanggung jawab, dan integritas, sekaligus mendorong keharmonisan dalam lingkungan sekolah. Faktor pendukung meliputi motivasi siswa, ketersediaan buku BPI, dan fasilitas yang lengkap. Faktor penghambat meliputi pengaruh negatif eksternal, kelelahan siswa, dan rendahnya kesadaran akan pentingnya nilai-nilai agama. Implementasi pendidikan Islam di SMAN 1 Parigi Pangandaran memiliki implikasi signifikan dalam membentuk karakter religius siswa secara akademis dan sosial. Penelitian ini berkontribusi pada pengembangan pendidikan Islam yang lebih luas di Indonesia.

Kata kunci: *Pendidikan Islam; Karakter Religius; Siswa; Keluarga Nelayan.*

A. Introduction

Humans are born with a natural disposition (fitrah) and possess innate potential to develop into individuals of strong character. The formation of good character requires a long and continuous process throughout life (Lickona, 1996; Narvaez & Lapsley, 2009). The presence of individuals with strong character is crucial for Indonesia in achieving a secure and prosperous society. The moral character of individuals plays a significant role in determining the advancement or decline of a nation (Arthur dkk., 2017).

In the context of character education, several core values are promoted, one of which is religious value. Etymologically, the term “value” refers to worth or dignity. Terminologically, value is an empirical quality that is sometimes difficult, or even impossible, to define clearly. Therefore, values can be understood as foundational beliefs that influence individuals in making decisions and taking actions aligned with their convictions (Berkowitz & Bier, 2005).

Religion is the primary source of religious character and is deeply linked to an individual's soul. Religious values play a vital role in shaping behavior, helping individuals distinguish between right and wrong, and serving as a moral compass (Haynes, 2009). Thus, religious values can help individuals become morally upright in their behavior.

An individual's faith at birth is strongly influenced by parents, environment, and education. To shape religious individuals, guided education is required. Chairul Anwar stated that “Guided education is education based on the principles of human nature (fitrah) in education. This means that guided education aims to form a whole person, both physically (materially) and mentally (spiritually, intellectually, emotionally, and morally).”

Education plays a central role in the development of religious character. Parents entrust educational institutions to educate their children. Schools, as one of the institutions entrusted by parents, bear the responsibility to create a supportive and enjoyable learning environment that promotes student development and enhances educational quality in line with societal expectations (Zins dkk., 2004). A good learning environment is expected to produce good individuals.

Educational institutions must instill religious values to establish a strong religious atmosphere. The goal of forming such an environment is not limited to students alone but includes all educators and staff, fostering an understanding that teaching is a form of worship, not merely a profession.

Islamic Religious Education (IRE) plays a vital role in shaping students' personalities and guiding their lives. The implementation of IRE in schools aims to enhance students' religious potential and develop them into individuals who have faith (iman) and are pious (taqwa) (Arthur dkk., 2017). The formation of religious character through IRE, particularly via intraclass instruction, is expected to provide a strong foundation for students in navigating the challenges of modern life, including the negative impacts of technological and scientific advancement. Religious character should be reflected in the daily attitudes and behaviors of all school members (Berkowitz & Bier, 2005).

Character education, especially through IRE, is seen as a key solution to improving the quality of education in Indonesia. Its implementation across all levels of education should be a serious concern. The main goal is to develop a high-quality generation, in line with the mandate of the National Education System Law (UU Sisdiknas), and it must begin from an early age (Lickona, 1996; Narvaez & Lapsley, 2009).

Specifically for students from fishermen families, Islamic Religious Education and religious character formation play an even more significant role. These families often face unique challenges, such as economic instability and limited access to formal education. Therefore, character education is crucial in equipping these students with strong moral and spiritual foundations to build integrity and resilience in facing life's difficulties. In addition, character education helps them develop key virtues such as diligence, honesty, and responsibility values essential both in their profession and in daily life.

Fishermen communities are known for their tough environments being constantly at sea, dealing with time constraints, emotional intensity, and limited religious exposure. Thus, a contextual and tailored approach to character education for fishermen families is essential. In the case of students from fishing families, religiosity may play a unique role in their daily lives. These children might not be

frequently exposed to formal religious structures, but they can develop strong spirituality through lived experience. For instance, their dependence on nature and the sea can foster a deep spiritual awareness, as they often witness the presence of God in their daily lives relying on the sea's bounty for survival. Their religiosity is often expressed through gratitude, prayer, and a profound belief in divine protection, which becomes an integral part of life in a fishermen family (Haynes, 2009).

Observations conducted by the researcher at SMAN 1 Parigi, located in Parigi Subdistrict, Pangandaran Regency, revealed that the school has high credibility in religious education. In addition to producing academically accomplished students, the school is also known for nurturing students with good personalities. Students at SMAN 1 Parigi demonstrate strong religious understanding and good morals, as seen in their respectful speech, habitual greetings, and polite behavior toward teachers.

The vision of SMAN 1 Parigi is to be a driving force in empowering high-quality and effective Islamic education institutions. One of its missions is to develop professional human resources with Islamic character. The goal is to produce students who are strong in Islamic teachings and apply them in daily life. The school culture supports the development of students' religious character through educational quality improvement and personality development in terms of thinking, behavior, and attitude. Discipline is also enforced through a structured code of conduct and clear sanctions (Arthur dkk., 2017).

The novelty of this study lies in its focus on the implementation of Islamic Religious Education and the formation of religious character specifically among students from fishing families at SMAN 1 Parigi, Pangandaran. SMAN 1 Parigi, which is located not far from the beach and a location that can be reached by fishing families, is an important reason that this school is very representative for research. While many studies on character education and Islamic education tend to focus on general school contexts or broad family environments, this research offers a more specific approach. It highlights a group with distinct socio-economic conditions—fishing families who often experience unstable income, irregular working hours, and limited access to education. By centering on this group, the study offers new insights into the unique challenges and opportunities for fostering religious character in such communities.

This research aims to analyzes how Islamic education shapes the religious character of students from fishing families at SMAN 1 Parigi Pangandaran through intracurricular and extracurricular learning, as well as the supporting and inhibiting factors involved. Untuk mencapai tujuan tersebut, saya akan menguraikan temuan

dan analisis berdasarkan pertanyaan-pertanyaan penelitian pada penelitian ini. Pertanyaan penelitian tersebut antara lain: (1) How is IRE implemented intra- and extracurricular at SMAN 1 Parigi for students from fishing families? (2) What factors support or hinder this implementation?, (3) How do these students understand and demonstrate the development of religious character?

B. Research Methods

This study employed a qualitative approach using a case study method, as the research focus was directed toward obtaining an in-depth understanding of the implementation of Islamic education in shaping the religious character of students. The case study method was selected to provide a real and contextual description of both intracurricular and extracurricular activities at SMAN 1 Parigi, Pangandaran, which served as the research site (Yin, 2018). This research was conducted in the 2024/2025 school year.

The object of this study was the implementation of Islamic Religious Education and character education (budi pekerti) in developing the religious character of students from fishermen families at SMAN 1 Parigi, Pangandaran. The primary data were obtained directly from key informants, including: the principal, vice principal, teachers of intracurricular and extracurricular subjects, and student representatives. The informants were selected purposively, based on their direct involvement in the learning process and in fostering students' religious character (Sugiono, 2015). The data collection was taken from several representative students from classes X, XI and XII with the background of their parents' work as fishermen. In addition, data was also taken from important informants such as the Principal, Deputy Head for curriculum, student affairs and public relations, PAI teachers in grades X, XI and XII. Secondary data were gathered from various documents and references such as books, scientific articles, previous research findings, and relevant media sources that support the research theme.

Data collection was carried out using three main techniques: observation, interviews, and documentation. Observation focused on intracurricular and extracurricular learning processes, teacher-student interactions, and school activities related to religious character development (Creswell, 2009). In-depth interviews were conducted with the principal, vice principal, intracurricular teachers, extracurricular teachers, and student representatives to gain insights into their experiences, perceptions, and challenges in implementing Islamic education. Documentation data were collected from school archives, lesson schedules, photographs of school activities, and other supporting documents relevant to the research focus.

Data were analyzed using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing and verification. Data reduction was carried out by selecting, focusing, simplifying, and transforming raw data obtained from the field. The reduced data were then organized in the form of descriptive narratives, tables, and diagrams to enhance clarity and comprehension. Conclusion drawing and verification involved interpreting the research findings to arrive at valid conclusions. The validity of the data was strengthened through triangulation of sources and methods (Miles & Saldaña, 2014).

C. Results and Discussion

The Implementation of Islamic Religious Education in Shaping the Religious Character of Students from Fishermen Families through Intracurricular Learning

Character is a deeply rooted disposition within every individual that functions as the internal driver of one's actions, behaviors, and attitudes for which they are morally accountable (Lickona, 1996; Narvaez & Lapsley, 2009). The development of student character is not the sole responsibility of school leaders, but a shared commitment among all stakeholders school principals, teachers, students, and even parents (Darmody & Smyth, 2016).

Students' religious attitudes are shaped through routine religious practices at school. The embedding of religious character, such as greeting each other with peace (*salaam*) and reciting prayers before and after learning activities, helps nurture positive habits. This finding aligns with studies on religious habituation in Indonesian schools.

“Every morning, before entering class, students greet their teachers and say salaam. When encountering teachers in other areas—such as the cafeteria, restrooms, offices, or hallways—they use respectful titles like “Sir” or “Ma’am.” The school also implements the “5S” culture: Smile, Greet, Say Hello, Polite, and Courteous. However, some students still tend to avoid contact with teachers, and a few are not yet fully aware of the 5S values practiced at school.” (Interview with Yudi Permana, Principal of SMAN 1 Parigi Pangandaran)

The formation of character is not limited to content in the national curriculum; rather, it also takes place through students' lived experiences and daily interactions. All learning activities are documented in Lesson Plans (RPP) prepared by teachers prior to classroom instruction.

“The main method I use in the classroom to shape students’ religious character is the lecture method. I deliver lessons based on the syllabus and lesson plans (RPP), interspersed with moral examples and religious advice, both for school life and daily life. After presenting the material, I conduct an evaluation to assess students’ understanding. The lesson usually concludes with a farewell greeting.” (Interview with Abdul Manap, Islamic Education Teacher at SMAN 1 Parigi)

The habitual reinforcement of religious life through school-based spiritual activities plays a powerful role in character formation. Activities filled with religious significance—such as congregational prayers, daily prayers before and after lessons, and celebrations of Islamic holy days—help instill values like discipline, responsibility, and devotion (Arthur dkk., 2017; Berkowitz & Bier, 2005). While these religious activities are consistently applied to all students, the degree of participation and internalization can vary, particularly among students from fishing families in coastal communities. Based on interviews and observations, students from fishing families often face unique challenges that influence their engagement in religious character formation. For instance, some students are required to help their parents with fishing-related tasks, which can interfere with their ability to fully participate in early morning religious routines or Friday religious programs. One student noted, “I often miss the morning prayer at school because I have to help unload fish at dawn.” Despite this, many of these students still express high appreciation for religious subjects, viewing them as a vital source of spiritual guidance, especially in homes where religious support is limited due to the parents’ long absences at sea. Interestingly, no significant difference was found in their moral attitudes or comprehension of religious values when compared with peers from non-fishing families, indicating that the school’s character education programs remain broadly inclusive and effective across diverse socioeconomic backgrounds.

When students arrive at school, they greet their teachers respectfully. If passing by a teacher, they bow slightly as a sign of respect. Teachers themselves also serve as role models by maintaining their religious obligations, such as never missing prayer times (Borba, 2011). The cultivation of religious values serves as the cornerstone of moral life, and one’s morality is largely shaped by how religion is internalized and practiced in daily worship (Haynes, 2009). A supportive and consistent school environment significantly contributes to the long-term development of students’ religious character.

Several components of religious character can be identified in students. For example, during the “Religious Friday” (*Jumat Religi*) activities, students are expected to perform ablution (*wudhu*) prior to the session, which includes the

recitation of Surah Al-Kahf and the 99 Names of Allah (Asmaul Husna). This repeated practice leads to spiritual reflection and character reinforcement among students.

Honesty, as a core aspect of character, can be observed through student behavior such as truthfully marking attendance during Religious Friday. Honesty is a deep-seated belief manifested in one's words and actions. It serves as the foundation of all virtues and includes not only honesty towards others, but also towards oneself (Narvaez & Lapsley, 2009).

As part of the student affairs team at this school, I observe that most students exhibit reasonably good character. They greet teachers when they meet and show enthusiasm in performing Dhuha and Dhuhr prayers in congregation. However, a minority still show indifference and require further character development (Zins dkk., 2004).

This form of discipline-based character development aligns with Thomas Lickona's view that discipline must be clear and firm, but not harsh. Proper consequences help children recognize the seriousness of their actions and motivate them not to repeat mistakes (Lickona, 1996).

The findings of this study reveal that the implementation of Islamic Religious Education at SMAN 1 Parigi has been effective in forming the religious character of students through intracurricular learning. Key factors identified include the method of material delivery, teacher competence, the use of instructional media, and the creation of a conducive learning environment.

The lecture method, combined with audio-visual media and a supportive classroom atmosphere, proved effective in instilling religious values. This supports Bandura's social learning theory, which emphasizes the role of teachers as models for student behavior (Rahman, 2014). The use of visual media such as projectors and videos helped students better comprehend and internalize religious values. According to Jean Piaget's constructivist theory, students build knowledge through interaction with their environment, and therefore, interactive media are instrumental in enhancing learning (Suparno, 2016).

The conducive learning environment created by Islamic education teachers played a vital role in supporting religious character development (Darmody & Smyth, 2016). Students acquired positive character traits through consistent moral guidance and teacher modeling (Arthur dkk., 2017). The results of Islamic Religious Education at SMAN 1 Parigi are reflected in the courteous, devout, and disciplined behavior of students. Dominant character values include religiosity, honesty, tolerance, discipline, independence, social awareness, and responsibility all of which align with research findings on the effectiveness of religion-based character education in enhancing the quality of younger generations.

Religious Extracurricular Activities and the Formation of Religious Character among Students from Fishermen Families

Planning is the process of clearly defining patterns and courses of action chosen by decision-makers, directed toward achieving specific objectives within a defined timeframe. This is why planning is often associated with future-oriented actions, as every activity undertaken in the future is considered part of a broader plan. Without proper planning, educational institutions risk losing the ability to respond to emerging challenges, fulfill the needs of the time, and stay focused on their predetermined goals (Bush, 2018). Therefore, a plan must be carefully and systematically constructed to ensure that all actions are directed and aligned with the desired outcomes of a program or institution. Every formal educational organization has development benchmarks based on planning and execution. Planning plays a strategic role in ensuring that programs are implemented in accordance with the agreed-upon targets or goals (Fullan, 2014).

"Prior to implementing extracurricular activities, we convened a meeting to collect ideas and input from the teachers at SMAN 1 Parigi. Following this, we appointed supervisors for each extracurricular program, determined the strategies and methods to be employed, established activity schedules, and coordinated the overall plan. The extracurricular activities were coordinated by Drs. Nana Sujatna, ensuring that the programs were systematically organized and successfully implemented." (Interview with Yudi Permana, Principal of SMAN 1 Parigi Pangandaran)

SMAN 1 Parigi designs its extracurricular programs with clear timelines to serve as a foundation for program evaluation. The first step in this process is the planning of extracurricular activities, which begins with assessing the conditions and needs of the students, as extracurricular activities are intended to support their self-development. The second step is to align the programs with the available infrastructure and facilities. Third, the school conducts observations to assess students' interests and talents, in order to help them develop their potential. The results of this observation are then shared with the students through participation forms and lists of available extracurricular options (Leithwood & Sun, 2018).

There are many extracurricular programs offered at the school, but those most closely aligned with Islamic Religious Education and the development of religious character include: Qur'an Memorization (*Tahfidz Qur'an*), congregational prayer (*salat berjamaah*), Rohis (Islamic Spirituality Group) under the Islamic affairs

division of the student council (*OSIS*), and BPI (Bina Pribadi Islam/Islamic Personal Development) (Interview with Nana Sujatna, Extracurricular Coordinator).

The implementation of Islamic Religious Education through these religious extracurricular activities at SMAN 1 Parigi is centered on holistic character formation. The Tahfidz Qur'an program not only focuses on memorization but also instills discipline and a sense of responsibility. The use of the Wahdah method ensures that memorization is carried out systematically and with structure, allowing students to effectively manage their time between academic studies and Qur'an memorization. This demonstrates how religious extracurricular activities contribute meaningfully to students' spiritual development and time management skills.



Figure 1. Qur'an Memorization (Tahfiz Quran) Activity at SMAN 1 Parigi

Source: Field Documentation, 2024

The discipline instilled in this program plays an important role in shaping the students' strong religious character (Arthur dkk., 2017). The implementation of congregational prayer (*salat berjamaah*) at SMAN 1 Parigi not only strengthens students' faith and devotion but also teaches discipline, responsibility, and togetherness (Berkowitz & Bier, 2005). This program involves the entire school community students, teachers, and staff with the aim of reinforcing religious values throughout the school environment.

In addition, the Rohis (Islamic Spirituality Organization) plays a significant role in fostering students' spiritual and moral aspects based on Islamic teachings (Povey dkk., 2016). Rohis regularly organizes various religious activities, such as Qur'anic study circles (*pengajian*), religious lectures (*ceramah*), and commemorations of Islamic holidays. These activities are in line with studies that highlight the importance of school-based religious programs in fostering students' moral and social character (Narvaez & Lapsley, 2009).

Furthermore, the BPI (Bina Pribadi Islam / Islamic Personal Development) program employs a combination of lectures and discussions to internalize religious and moral values in students. The program helps students develop a deeper appreciation of Islamic sources such as the Qur'an, hadith, fatwas, and classical scholarly works. As a result, the religious character of students has shown measurable positive development through their involvement in BPI.

The adolescent phase is a time when students' decisions and actions are often characterized by uncertainty. This vulnerability needs to be addressed through structured guidance and positive engagements, such as school-based religious extracurricular activities (Zins dkk., 2004). The religious values promoted through these activities and the implementation of Islamic Religious Education (IRE) at SMAN 1 Parigi encompass three key dimensions: *ilahiyah* (spiritual connection to God), *insaniyah* (humanity), and *ubudiyah* (worship). These values are instilled using the role model method, in which teachers act as moral exemplars for students (Bandura, 1977).

Rohis, as a student organization, serves as a strategic platform for instilling and cultivating religious values. It has proven to be an effective medium for moral and ethical development, shaping students to become resilient individuals prepared to face future challenges (Lickona, 1996). The Rohis activists are selected from among active and spiritually motivated students. Therefore, the formation of religious character among these students requires ongoing development efforts to help them serve as religious ambassadors and spiritual role models, not only for their peers but also for the broader school community.

Implementation in this context refers to the process of deeply internalizing values until they become part of a person's philosophy, beliefs, mindset, and basis for behavior (Arthur dkk., 2017). The value transformation stage is the phase in which teachers inform students about what constitutes good and less desirable values. During this stage, verbal communication between teachers and students plays a key role. Students begin to open up to receiving moral stimuli, which involves awareness, a willingness to be influenced, and a selective filtering of these influences. At this stage, values are not yet fully internalized but are in the process of being accepted and explored (Narvaez & Lapsley, 2009).

The methods used in this value transformation phase include teaching, advising, and motivating. According to Smith, as cited by Hasanah, teaching is defined as "imparting knowledge or skill." It is a process of transferring information from teachers to learners. In this context, expository learning—a strategy in which the teacher delivers content verbally to a group of students—is commonly applied, aiming to ensure that students grasp the material thoroughly. This strategy is

teacher-centered, placing the educator at the core of the instructional process. Advice (nasihat) is also a critical component of this teaching process. Advice consists of words aimed at raising a person's self-awareness and encouraging them to do good. Advice is inherently motivational and plays a crucial role in influencing students' attitudes and behavior.

Enabling and Constraining Factors in the Implementation of Islamic Religious Education in Developing Students' Religious Character

Based on observations and interviews regarding the supporting factors in the implementation of religious character through *Rohis* (Islamic Spiritual Organization) at SMAN 1 Parigi, several internal and external elements were identified. The internal supporting factors include the support of the principal, teachers, the initiative of *Rohis* mentors, the availability of facilities and infrastructure, and funding. Meanwhile, external factors consist of government programs, including initiatives from the Department of Education and the Ministry of Religious Affairs through the national program on religious moderation, as well as partnerships with NGOs and school alumni.

The school principal plays a central role in this context, having both authority and responsibility over all school programs. Méndez-Aguado et al identified three main roles of principals: (1) personal roles such as serving as a symbolic figure and leader; (2) informational roles, including monitoring, disseminating, and communicating within the organization; and (3) decision-making roles, including acting as an entrepreneur, resource allocator, problem solver, and negotiator (Méndez-Aguado dkk., 2020). Hallinger (2011) supports this by asserting that school leadership is a key factor in shaping school culture and determining the success of character education programs (Hallinger, 2011). Similarly, Leithwood and Jantzi (2006) emphasize that transformational leadership can enhance teacher and student engagement in meaningful learning, including strengthening religious values (Leithwood & Jantzi, 2006).

At SMAN 1 Parigi, the principal's support is considered a critical success factor in the implementation of religious character education. Whether the program is implemented or not often depends on the principal's approval. Therefore, *Rohis* mentors must be able to convince the principal of the program's significance to gain full support. A committed principal can also mobilize the entire school community including teachers and staff to actively participate.

Facilities and infrastructure are also essential components in supporting program implementation. Without adequate resources such as classrooms, furniture, and educational media, schools cannot function effectively. Earthman

(2004) emphasized that the quality of school facilities directly impacts learning outcomes and student engagement (Earthman, 2004). Additionally, the presence of facilities like prayer rooms, libraries, and laboratories supports the practice and reinforcement of religious values in the school setting.

External support, particularly from government programs, also plays a significant role. The religious moderation program led by the Ministry of Religious Affairs promotes tolerance, diversity, and balanced religious understanding among students (Haynes, 2011). Furthermore, character education initiatives by the Department of Education strengthen the sustainability of structured Rohis activities.

Collaborations with NGOs and alumni provide valuable contributions to enhancing Rohis programs. Epstein (2010) highlights the importance of school-family-community partnerships in establishing sustainable character education programs (Epstein, 2010). Alumni who previously engaged in religious organizations can also serve as mentors or role models for younger students.

At SMAN 1 Parigi, the availability of well-maintained facilities such as the mosque, multipurpose hall, and classrooms significantly supports religious extracurricular activities. While the mosque may not be very large, it is sufficient for conducting Rohis programs. This supports Earthman's (2004) argument that infrastructure adequacy contributes directly to the success of religious character education.

Funding is another vital internal factor. For example, in the internalization of wasathiyyah values (Islamic moderation) through Rohis activities, funding is necessary for training materials, educational media (such as posters, stickers, and markers), and operational costs, including transportation for guest speakers, mentors, and facilitators. As noted by Epstein, effective partnerships with parents, alumni, and sponsors can serve as strategic solutions to limited school budgets by creating economic and social support for extracurricular programs (Epstein, 2010).

However, the government's tuition-free policy (SPP-free) has led to limited funding allocations for extracurricular activities, which in some schools is virtually nonexistent. This has become a major barrier to implementing character-building programs. Therefore, schools, Rohis mentors, and students are required to be creative in seeking alternative funding sources, including soliciting donations, sponsorships, or voluntary contributions from students' parents. To make such contributions acceptable, the program must be packaged attractively and communicated persuasively by the school leadership and the school committee to parents. Leithwood and Jantzi also emphasize that proactive leadership is crucial for

mobilizing stakeholder support in resource-constrained environments (Leithwood & Jantzi, 2006).

Currently, religious moderation is a national priority program in Indonesia, as outlined in the 2020–2024 National Medium-Term Development Plan (RPJMN). To accelerate its implementation, the Ministry of Religious Affairs issued Decree No. 529 of 2021, forming a Working Group for the Strengthening of Religious Moderation. According to the Directorate General of Islamic Education (PAIS), several initiatives have been launched, including guidebooks, technical manuals, and moderation modules for teachers and students. The ministry also conducts advocacy and assistance in schools considered vulnerable to radical views. The program promotes cross-institutional synergy involving universities, primary and secondary schools, and government agencies, including collaboration with BNPT (National Counterterrorism Agency).

The implementation of this religious moderation program has become a key supporting factor in religious character development. As public institutions, state schools are expected to fully support and align with national educational policies. As Haynes notes, religious moderation serves not only as a constitutional approach to public education but also provides an ethical framework for reinforcing values of diversity, tolerance, and inclusivity within educational environments (Haynes, 2011).

The implementation of this program also requires inter-agency coordination, especially between the Ministry of Religious Affairs and the Department of Education at both provincial and municipal levels. For high schools and vocational schools (SMA and SMK), coordination is established with the provincial education office, while for elementary and middle schools (SD and SMP), it is done with municipal education departments. Such collaboration is essential to ensure that implementation is systematic and responsive to local needs.

As part of this collaboration, SMAN 1 Parigi actively involves its students, particularly Rohis members, in government-sponsored religious moderation programs. These students receive materials, experiences, and direct exposure to values such as tolerance, inclusiveness, and rejection of extremism. This experience has a significant impact on their mindsets and attitudes, especially in how they engage with religious life and community values within the school environment.

Furthermore, alumni of the religious moderation programs have had a positive influence on their peers in the Rohis (Islamic Spirituality Organization) environment both through personal interactions and by reinforcing the values embedded in school-based religious programs. This demonstrates that government initiatives, whether from the Ministry of Religious Affairs or the Department of

Education, act as important external supporting factors in the successful implementation of religious character education through Rohis (Haynes, 2011). The incorporation of wasathiyyah (Islamic moderation) values in schools is crucial in supporting a character education framework that is balanced and tolerant of diversity (Unesco, 2017).

SMAN 1 Parigi has also served as a pilot school in the Peaceful School Program, in collaboration with the Wahid Foundation, a Jakarta-based NGO. This partnership has become a key instrument for expanding the scope and quality of religious character development in the school. Within this framework, Wahid Foundation has served as a resource partner, providing speakers for Rohis programs such as Islamic study sessions (kajian Islam), women's spirituality forums (keputrian), and mentoring activities. The role of NGOs as non-governmental social actors in character education has been widely discussed in the literature. Riker (in Gaffar, 2006) describes NGOs as grassroots organizations that operate independently but often receive support from international institutions while still collaborating with state agencies (Gaffar, 2006). This reflects the strategic importance of multi-stakeholder partnerships in character education development (Banks, 2008).

Moreover, the implementation of religious character education at SMAN 1 Parigi has also received strong support from STIT NU Al Farabi Pangandaran, a local Islamic higher education institution. This collaboration involves the provision of facilitators and speakers for Rohis activities. Programs developed jointly between SMAN 1 Parigi and STIT NU Al Farabi are part of the broader Peaceful School agenda, aiming to integrate wasathiyyah values into students' daily lives. STIT NU Al Farabi provides speakers for Islamic studies and mentoring, while Wahid Foundation focuses on peace-building ideology and spiritual leadership training.

However, the implementation of religious character education is not without challenges. Based on observation and interviews at SMAN 1 Parigi, several obstacles were identified in the internalization of wasathiyyah values. These include limited mentoring time, low commitment from some students, and insufficient logistical support for religious extracurricular activities. External constraints include limited government funding for character education and a lack of policy support for fully integrating religious moderation into the general school curriculum.

In the context of students from fishing communities, character education requires contextual and participatory approaches. The primary challenges are not only economic limitations but also the low parental involvement in children's religious education. Therefore, several strategic solutions can be systematically implemented, beginning with parental empowerment and multi-sector collaboration.

1. Parental Empowerment and Religious Literacy

Parental awareness and capacity-building are foundational. Schools should initiate Islamic parenting programs in partnership with local mosques or prayer houses, turning them into family-based religious education centers. These programs aim to emphasize that character education is a shared responsibility, not solely that of the school. Additionally, basic Islamic digital literacy training is needed so that parents can access sermons, Qur'anic commentaries, and Islamic parenting guides via online platforms like YouTube, Instagram, or Islamic mobile apps especially important for parents who are frequently at sea and have limited time.

2. Strengthening School family Community Collaboration

Creating a Fishermen Parents Communication Forum can foster dialogue on issues of character development and child supervision. This collaboration can be enhanced by engaging local religious leaders, officers from the Ministry of Religious Affairs (KUA), Islamic outreach workers, and local dakwah institutions as spiritual mentors for the family. This cross-sectoral partnership expands the reach of Islamic education and cultivates a shared sense of responsibility for character development.

3. Contextualized Islamic Instruction

Islamic Religious Education (IRE) should adopt a contextual learning model. IRE teachers need to design lessons that connect Islamic values with the real-life experiences of fishermen, such as perseverance in fishing, honesty in selling marine products, care for the coastal environment, and cooperation in community life. Instructional modules should also be parent-friendly, enabling parents to participate in reinforcing religious values at home.

4. Socio-Economic Support for Family Engagement

Socio-economic empowerment programs are essential to increase parental motivation. Schools can partner with alumni, NGOs, or zakat institutions like BAZNAS to establish scholarships for students from fishing families. Financial support reduces educational barriers and boosts parental support. Socially integrated programs—such as beach clean-up initiatives, seafood donation drives, or community service for fishermen—can involve parents directly while reinforcing values of empathy and cooperation.

5. Character Assessment and Feedback Mechanisms

Character assessment tools should be optimized. Islamic Education teachers, along with homeroom teachers, can develop periodic character development reports for students and share them with parents. These feedback sessions can also serve as platforms to educate parents about Islamic parenting models that are tailored to the fishermen's context. This strategy will build a strong home-school synergy in nurturing students into pious, resilient, and socially responsible individuals.

With a collaborative and context-sensitive approach, Islamic Religious Education can shape not only ritualistic piety but also develop students into caring, committed, and socially contributive individuals within their communities.

D. Conclusion

The implementation of Islamic Religious Education (IRE) at SMAN 1 Parigi has been effective in fostering religious character, particularly among students from fishing families, through both intracurricular and extracurricular programs. Intracurricular learning, using lecture-based methods, media, and moral examples, has instilled values like honesty, discipline, and responsibility. Extracurricular activities, such as Tahfidz Qur'an, congregational prayers, and Bina Pribadi Islam (BPI) programs, further reinforced students' spiritual development. Key factors for success include student enthusiasm, religious facilities like a mosque and library, structured guidance, and organized activities by the student council. However, challenges such as peer influence, environmental distractions, student fatigue, and limited awareness of religious values persist, requiring ongoing support from educators, parents, and school leaders, especially for students from fishing families with irregular home routines.

This study contributes to Islamic education and character development literature by showing how school-based religious programs compensate for the lack of consistent religious guidance in fishing households. The findings support Lickona's framework of moral action through habitual practice and extend Bandura's social learning theory by highlighting the role of modeling in extracurricular contexts. The research also offers insights into how socio-economic backgrounds influence students' access to and participation in moral education, positioning Islamic education as a key social intervention in communities with limited religious capital.

The study's limitations include its single-case focus and short observational period, which limits generalizability. Future research should employ comparative and longitudinal studies across different regions and socio-cultural contexts to better understand the long-term impact of IRE on student character development,

particularly in marginalized communities like those from fishing families. These studies could provide deeper insights into how Islamic education shapes both individual character and communal resilience.

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