School Efforts in Instilling Religious Character Values Through School Culture at SMP Negeri 1 Teras Boyolali

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ARTICLE INFO	ABSTRACT
	In this challenging modern era, quality character development is essential to form a unique and meaningful personality. One effective way to achieve this is through a school culture-based approach. This method helps build character and provides a strong moral foundation for the learners. For this character development to run well, this approach needs to be applied consistently and planned so that it can have a sustainable positive impact. This study aims to describe the school's efforts to instill religious character values through school culture at SMP Negeri 1 Teras Boyolali. The type of research used in this study is qualitative research. The research approach used by the researcher is phenomenology, which uses data collection techniques with interviews, observations, and document studies. The results of this study conclude that the school's efforts in instilling religious character values through school culture at SMP Negeri 1 Teras Boyolali are by carrying out activities such as the implementation of 5S (Smile, Greeting, Greeting, Politeness, Courtesy), reading prayers together, reading *asmaul husna*, dhuha prayers and so on. Factors that support religious activities are student discipline, support from all school residents, monitoring from students, adequate facilities, and so on, in terms of implementation, one of the inhibiting factors is the lack of student awareness.

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INTRODUCTION

Education is one of the important factors in shaping a person's character. In Indonesia, education is regulated by Law No. 20 of 2003 concerning the National Education System. In Chapter II Article 3, it is explained that national education functions to develop abilities, shape character, and strengthen a dignified national civilization in order to educate the nation's life. Education aims to develop the potential of students to become individuals who believe in and fear God Almighty, have a noble character, are healthy, knowledgeable, intelligent, creative, independent, and become democratic and responsible citizens (Solihah, Syamsul, and Nahriyah 2023).

Secondary schools, as formal educational institutions, have a significant role in shaping students' character, ranging from ethical learning to applying Islamic educational values. However, character crises still often occur, such as students' disobedience to teachers, lack of responsibility, and low discipline in worship. This can be seen in some students who avoid congregational zuhur

prayers or must remember to pray before and after studying. This deterioration of character is a concern for teachers and parents (Rahmadayani, Badarussyamsi, and el-Widdah 2023).

The character values listed in Permendiknas No. 20 of 2018 include religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the homeland, appreciation for achievements, communication, love of peace, love of reading, concern for the environment, social concern, and responsibility. Among these values, religious values are the main pillars that support the formation of 17 other values. This religious value is considered to be able to be a solution in overcoming the moral crisis among adolescents because adolescents who have a religious character will be able to weigh the good and bad actions that will be taken based on religious values, practice religious teachings independently, avoid dishonest actions such as cheating or cheating, and dare to admit and correct mistakes. In addition to the role of parents, teachers also play an important role in instilling religious character values, primarily through Islamic religious education (Badry and Rahman 2021).

Facing the dynamics of social change that has the potential to weaken moral standards, religious character becomes a fortress of defense for students. The main goal is to form a generation that has high moral integrity, adhering to noble religious principles and social norms (Hamdan et al. 2021). Cultivating and strengthening religious character values is very important in forming a generation with good morals and ethics. Especially in adolescence, where this period is vulnerable to various negative influences from within and outside. Adolescents are often involved in behaviors that can disturb society, such as juvenile delinquency, lack of discipline, and low values of honesty and respect for parents and teachers. Character-based education, especially religious characters, is important in overcoming moral crises that adolescents often experience. Values such as honesty, responsibility, and discipline need to be instilled early on through religious education, focusing not only on cognitive aspects but also moral and ethical formation (Badry and Rahman 2021).

Religious values are one of the character values used as an obedient attitude and behavior in carrying out the religious teachings adhered to, tolerant of the implementation of other religions, and living in harmony with followers of other religions. This religious character is urgently needed by students in facing the changing times and moral degradation like today. In this case, students are expected to be able to behave with a measure of good and evil based on religious provisions and decrees (Wati and Arif 2017).

Cultivating religious values can be developed through three educational models: integrated subjects, school culture, and extracurriculars (Syarnubi, S., Alimron, A., & Muhammad 2022). The cultivation of religious values carried out at SMP Negeri 1 Teras is through school culture. School culture is a collection of values that underlie behaviors, traditions, daily habits, and symbols applied by all school members (Syarnubi 2022). This culture creates a distinctive identity, character, or image of the school that is known to the surrounding community (Bela & Mahmudah, 2024). Every school certainly has specific rules, one of which is school culture (Syarnubi 2019). School cultural activities must be obeyed by all school residents so that these rules will eventually become a good habit embedded in a person (Syarnubi 2020). The existing school culture is mandatory to carry out dhuhr prayers in congregation, Friday prayers in congregation, dhuhr prayers, reciting *asmaul husna* every morning before starting learning, smiling, and greeting (Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya 2023).

The habituation of routine activities and the example displayed by teachers, principals, and academics is one way to instill character in students at school. Habituation carried out

continuously is expected to help students become aware and get used to applying good things in daily life. Thus, the daily behavior of students is inseparable from religious values. This statement aligns with the opinion expressed by (Sudewo, 2011). Character can be defined as a collection of good traits that become everyday behavior. These daily behaviors can be in the form of awareness of carrying out roles, functions, and duties in carrying out mandates and responsibilities (Argi, A., & Shohib, M. W, 2024).

This research is in line with previous research conducted by Dian Chrisna Wati and Dikdik Baehaqi Arif on the Instillation of Religious Values in Elementary Schools to Strengthen the Prophetic Spirit of Students, one of which is the cultivation of religious values through habituation or culture in schools such as the habit of congregational prayers for both teachers and students. However, in this study, the researcher examines how the efforts and supporting factors inhibit schools from instilling religious character values through school culture at SMP Negeri 1 Teras Boyolali.

METHODS

The type of research used in this study is qualitative research. During the research process, the researcher revealed what happened in the field reasonably without any data manipulation. The data obtained during the research are described comprehensively. The research approach used by the researcher is phenomenology. Data collection techniques with interviews, observations, and document studies.

The data validity technique uses triangulation with a technique or method, source, and time. Triangulation is comparing the data obtained in the interview with observation data, meaning that it is comparing what people say in public with what they say in private, comparing what people say about the situation with what they say all the time, comparing the results of the interview with the content of the relevant documents.

The data analysis technique used by the researcher is interactive data analysis (Miles Huberman) (Agama, Di, and Medan 2022).

FINDINGS AND DISCUSSION

SMP Negeri 1 Teras Boyolali, located in Boyolali Regency, is one of the public schools that has a noble vision, namely "The Realization of Students Who Have Faith, Fear God Almighty, and Have Noble Character, Achievement, Potential, and Environmental Insight." To realize this vision, this school consistently instills religious and noble character in students through various activities that are part of the school culture. The cultivation of religious character is realized through integrating religious values into students' daily lives so that it is expected to form individuals who have strong faith and piety in God Almighty and have good personalities in socializing with others (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi 2021). The success indicator of this program can be seen when students can internalize religious values in themselves and apply them in real life in daily behavior. Thus, a school culture that supports the cultivation of religious character values is one of the main strategies applied daily in educating the younger generation, who are academically superior and have religious characters embedded in students (Syarnubi, S., & Fahiroh 2024).

Several efforts to instill religious character values in religious activities at SMP Negeri 1 Teras Boyolali which have been applied daily and become a school culture according to the results of an interview with Mr. Wahyu as student management and the results of observations carried out by the researcher, namely:

a. 5S Culture (Smile, Greeting, Greeting, Courtesy, Courtesy) 5S culture in schools, according to observations made by researchers directly, this 5S culture is first carried out in the morning before students enter the classroom, carried out in front of the school gate, where the teacher has stood *by* to welcome the arrival of the students in the morning, students come with a smile then greet the teachers and salute with a kiss to the teachers, If there are students who skip these

stages, the teacher will immediately remind the students, not only 5S activities but there is a check of the completeness of school uniforms, so not only instilling religious character and noble morals but also instilling discipline in students. This 5S culture is not only carried out in the morning but is carried out during learning or outside of learning if you meet with teachers, teachers, and friends outside the classroom.

b. Reading *asmaul husna* and praying together in the morning, the culture of reading *asmaul husna* is applied when the bell enters the classroom in the first hour; students enter the classroom then read *asmaul husna* and pray together; the school provides a special time of 15 minutes every morning to read *asmaul husna* then continue to read prayers together before starting learning. This activity is accompanied by the first-hour subject teacher, with the hope that the habit of reading *asmaul husna* and prayer together will not only become a school routine but also be embedded in the students' souls so that they will get used to reading prayers before starting activities in daily life, making them more religious and positive personalities.

c. The *dhuha* prayer, a form of effort to instill religious character values among students, is carried out regularly at the first break hour by directing students to perform ablution before performing prayers in mosques in the school environment (Fauzi, Muhammad, Amini Rizki Suci Lestari 2023). At the same time, it allows students to get used to carrying out worship consistently in their daily lives so that spiritual values can be integrated into their behavior and personality in the present and the future (Syarnubi 2024).

d. Congregational *Dzuhur* Prayer, the culture of congregational *zuhr* prayer at SMP Negeri 1 Teras Boyolali, is routinely carried out every day during the second break hour; all students and teachers are required to pray in congregation at the mosque in the school environment before entering the mosque, students are required to take ablution water first as part of the preparation for worship, with the hope that this activity will not only strengthen the habit of worshiping together, but also instilling discipline, togetherness, and deep spiritual awareness in all school residents so that religious values become an integral part of their daily lives..

e. Congregational Friday prayers at SMP Negeri 1 Teras Boyolali are routine activities carried out every Friday to fulfill worship obligations for male students who have reached puberty. This activity is usually carried out in school mosques. The implementation began with the first *adhan*, which invited all students and teachers to gather at the mosque. After that, the *khatib* delivered a Friday sermon containing religious messages, motivations, and moral values relevant to the students' daily lives. This sermon aims to shape students' character to be more religious and have noble character. After the sermon, the congregation performs Friday prayers of two *rak'ahs* led by the imam. The solemn and orderly atmosphere reflects a sense of togetherness and seriousness in worship. After prayer, it is usually followed by a joint prayer and announcements related to school activities. The congregational Friday prayer at SMP Negeri 1 Teras Boyolali is not only a means of worship but also an important moment to strengthen Islamic *ukhuwah* among students, teachers, and school staff, as well as a medium for fostering Islamic character for the younger generation.

f. Spiritual Friday at SMP Negeri 1 Teras Boyolali is a religious program routinely carried out every Friday morning to increase faith, piety, and the formation of students' Islamic character. This activity is designed to create a religious atmosphere in the school environment and allow students to participate actively in the event. The activity begins with an opening by the host, usually one of the students who has been selected beforehand. The event continued with the recitation of the holy verses of the Qur'an by all students; this reading created an atmosphere of *Syahdu* and invited all school residents to delve deeper into the meaning of the Qur'an. The highlight of the event was a short *tausiah* delivered by students. *Tausiah* material usually contains religious messages, motivations, or reflections on noble morals by a predetermined theme. With the supervisor's guidance, the students deliver *tausiah* confidently, practicing their public speaking skills while deepening their understanding of religion.

The Spiritual Friday activity ended with a joint prayer and moral messages from the coaches. The program is a means to improve spiritual intelligence and train students' courage, responsibility, and communication skills, making them better and more religious individuals.

Those are some of the efforts to instill religious character values through school culture at SMP Negeri 1 Teras Boyolali; in the implementation process, there must be supporting factors to succeed in forming students' religious character. The results of the observations made by the researcher on the supporting factors in instilling religious character values through school culture, according to the results of an interview with Mr. Wahyu, a student management, and the results of the observations made by the researcher are:

a. Student discipline, the existence of school policies related to activities carried out to form religious character as stated in the principal's decree, and the school operational curriculum related to habituation activities to instill religious character such as spiritual Fridays. This means that there are consequences for students who do not carry out activities at school; rules are made with the principal, deputy principal, and student management, while rules in the classroom are designed in a participatory manner through discussions between homeroom teachers and students based on mutual agreement, accompanied by clear consequences for students who do not carry out the activities that have been set, So that this code of conduct is not only a behavioral guide but also an effective means to support the strengthening of religious values in the school environment.

b. Support from all school residents, including teachers and students, is critical in carrying out various activities to instill religious character in the school environment, where teachers play an active role as role models and guides in every religious activity. In contrast, students participate enthusiastically in carrying out activities such as congregational prayers, prayer readings, and Asmaul Husna, as well as the Spiritual Friday program, So that this harmonious collaboration between teachers and students not only creates a religious and conducive atmosphere in the school but also builds a shared awareness of the importance of making religious values an integral part of daily life.

c. A school environment that supports the creation of friendly and polite habits is one of the important factors in creating a harmonious, conducive, and productive atmosphere to support the achievement of educational goals and the implementation of school cultural activities; where this begins with efforts to instill religious character values through daily habits, such as getting students used to greeting each other, being respectful to teachers and fellow friends, Using polite language in communication, as well as building a culture of cooperation and mutual respect among all school residents with an environment that is maintained with religious values and noble morals, students not only feel comfortable and safe but also motivated to participate in various school activities with enthusiasm, which ultimately supports the achievement of educational goals in producing a generation that has good religious character values and achievements.

d. The existence of role models from teachers is an important factor in shaping the character of students at school because teachers are not only in charge of delivering subject matter but also act as role models who can provide direct examples in terms of attitudes, behaviors, and values that they want to apply in the school environment. Teachers who show examples of discipline, politeness, maturity in interacting, and concern for others will influence students to imitate and adopt the same attitude. In addition, teachers can also show an example of carrying out religious activities or other social activities so that students can see firsthand how these values are applied in daily life. Thus, the example of teachers will be a strong foundation for fostering positive habits and the formation of good religious and social character in students.

e. The existence of monitoring from students is an important step to ensure that all activities carried out in schools are run by the goals that have been set, especially in terms of character

formation and student discipline. Student affairs carry out this monitoring to supervise and evaluate the implementation of school programs, such as religious activities, discipline, and habituation of positive values inside and outside the classroom. Through regular and structured monitoring, the student body can ensure that students carry out their obligations properly, such as participating in religious activities, complying with applicable rules, and behaving according to the established norms. In addition, this monitoring also functions to provide direction or guidance to students who need special attention and appropriate awards or sanctions to create a conducive atmosphere and support the achievement of educational goals. With the monitoring of students, it is hoped that their positive character and discipline can be maintained and continue to develop optimally. Student management provides an evaluation sheet to monitor student activities and ensure that activities run according to the program.

f. Monitoring by homeroom teachers is a form of supervision carried out by homeroom teachers to ensure that every student under their guidance follows and carries out school activities well, especially in terms of character formation and discipline. The homeroom teacher is responsible for monitoring students' academic, social, and personal development and ensuring that students behave by the rules that apply at school. This monitoring is carried out through direct observation in class, discussions with students, and communication with parents or guardians of students. In addition, homeroom teachers also provide guidance or direction if students need special attention, both in terms of discipline, religious values, and other aspects of behavior. Through intensive monitoring and good communication with students, homeroom teachers can create a conducive learning atmosphere and support the overall character development of students.

g. Adequate facilities In addition, facilities for religious activities, such as mosques or prayer places that are clean and comfortable, are also an important part of creating an atmosphere that supports the formation of students' religious character. Good and well-maintained facilities not only help in the teaching and learning process but also comfort students and teachers in daily activities at school, increasing students' motivation to learn and encouraging them to excel. With adequate facilities, students can maximize their potential in academics, sports, art, and religious activities.

h. With the support of parents and residents, one of the successes of the programs and activities held by the school is the approval of the parents of students and residents so that religious character cultivation activities can run well. For example, the activities that have been carried out by SMP Negeri 1 Teras Boyolali are the grand recitation held by the school and held in the front yard of the school, which invites students' parents and the entire community so that indirectly, the community supports the religious activities held by the school, the grand recitation invites Ustad Wijayanto.

To instill the values of students' religious character through the school culture method, the implementation does not always go as smoothly as expected because various factors can be obstacles in the process, according to the results of the interview with Mr. Wahyu as student management and the results of observations made by the researcher including:

a. Weak supervision from the school is one of the factors that can hinder the achievement of educational goals, especially in the formation of students' religious character, including religious character. Suboptimal supervision often leads to a lack of enforcement of rules and discipline in the school environment, so students do not feel encouraged to carry out programs that have been designed, such as religious activities, namely dzuhur prayers, habituation of manners, or the implementation of daily rules.

b. Lack of student awareness. Lack of student awareness is one of the main obstacles to implementing religious habituation in schools. Student motivation and awareness play an important role because no matter how well the school designs the program, students need the awareness to implement it to ensure the program's goals are achievable. To implement religious character, there are still students who come late for congregational prayers, choose to go to the canteen for snacks first when they are going to carry out the zuhr prayer, and joke in the canteen so that they miss the zuhr prayer because the rest time has run out, joke when carrying out prayers, or even eat and drink while standing. Even though teachers have tried to remind and give directions, some students still repeat this behavior. This condition certainly affects the success of schools in instilling religious values in their students.

c. The existence of students who cannot read the Quran is one of the obstacles to implementing religious habituation activities at school, especially in the Spiritual Friday program, which involves reading the Quran together. This condition makes it difficult for some students to participate in the program to the maximum, which can ultimately reduce the effectiveness of activities in instilling religious values. To overcome this problem, student management takes a strategic step by paying special attention to students who still need to read the Qur'an proficiently. One of the solutions implemented is to provide special time for recitation guidance, where Islamic Religious Education (PAI) teachers are responsible for guiding students intensively in learning to read the Qur'an. This guidance program is designed to provide targeted learning, from introducing hijaiyah letters to tajweed learning so that students can read the Qur'an correctly and fluently. This recitation guidance class is also designed so students feel comfortable and motivated to learn, for example, by using fun teaching methods corresponding to ability. With this program, it is hoped that all students can participate in religious activities, such as reading the Qur'an together on Spiritual Friday, actively and without obstacles so that the goal of forming religious character can be achieved more effectively.

An education system emphasizing the development of religious character aims to create a generation with high spiritual awareness. By providing a religious foundation from an early age, it is hoped that students can develop superior morals and morals (Kumala et al. 2023). The values of religious character are not only related to man's relationship to the Creator and all of His creation but also include a relationship with fellow human beings through good attitudes and deeds (Syarnubi 2016). No matter how much knowledge a person has, it will only have deep meaning if accompanied by good morality and noble character (Luthfiyah and Zafi 2021).

Character education is a systematic process that aims to comprehensively form an individual's personality by cultivating positive values (Syarnubi 2023). The main focus is to develop the character of qualified, dignified, and humane students by paying attention to aspects of knowledge, interpersonal awareness, and commitment to realizing noble values in various dimensions of life - both towards oneself, society, and spiritual relationships with God Almighty (Syarnubi, S., Syarifuddin, A., & Sukirman 2023). In essence, character education is not just a process of knowledge transfer but a strategic effort to a) form a complete personality, b) develop moral awareness, and c) create individuals with positive and meaningful character. Character education aims to produce graduates who are intellectually intelligent and rich in human and spiritual values (Haibah 2020), (Rahmadhani, V. A., Shohib, M. W., Apriantoro, M. S., El Ashfahany, A., & Othman, A. (2023).

CONCLUSION

Based on the results of the above understanding, it can be concluded that SMP Negeri 1 Teras Boyolali is committed to instilling religious character values in students through a school culture integrated into various daily activities. With the vision of producing students who have faith, piety, noble character, achievements, and care for the environment, this school consistently implements religious programs such as 5S culture (Smile, Greeting, Greeting, Politeness, Courtesy),

Asmaul Husna recitation and joint prayers, *dhuhur* prayers, congregational *dzuhur* prayers, Friday prayers, to the Spiritual Friday program.

Factors supporting the success of the program include clear and mutually agreed student discipline, active support from teachers, students, and the school environment, adequate religious facilities such as school mosques, the role of exemplary teachers as guides of religious values, monitoring of student affairs and homeroom teachers to supervise the implementation of the program, support of parents and the surrounding community.

However, there are several obstacles, such as weak supervision, low student awareness, and limited ability to read the Qur'an in some students. These obstacles are overcome with a strategic approach, such as intensive Qur'an reading guidance by Islamic education teachers, strengthening the role of monitoring, and coaching students to increase awareness. Through implementing a religious-oriented school culture, SMP Negeri 1 Teras Boyolali hopes to produce a young generation who are not only academically superior but also have a religious character, discipline, and noble character.

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