Analysis of Religious Programs in Developing Student Character: A Systematic Literature Review Study

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ARTICLE INFO	ABSTRACT
Keywords: Religious Program; Character; Student *Article history:* Received. 2024-12-25 Revised. 2024-11-26 Accepted. 2025-05-22	This research aims to analyze the role of religious programs in character development among students through a Systematic Literature Review (SLR) method using the PRISMA approach. Data were collected from 28 published articles spanning the years 2020 to 2025, obtained through the Google Scholar database using the *Publish or Perish (PoP)* search engine. The analyzed articles were selected based on inclusion criteria covering religious topics in the context of character education and have undergone a peer review process. The analysis results show that religious programs, both intracurricular and extracurricular, such as Islamic Spiritual Organization (Rohis), Qur'an memorization (tahfidzul Qur'an), Qur'anic recitation (tilawah), and other religious activities, significantly contribute to the internalization of moral, ethical, and religious values in students. Supporting factors include the school environment, teachers' roles, parental support, and community involvement. The novelty of this study lies in its comprehensive mapping of the contributions of religious programs in shaping student character, based on recent literature. Collaboration between schools and families becomes the primary strategy for optimizing religious programs to produce students who possess noble character and are resilient in facing the challenges of the times. *This is an open-access article under the CC BY-NC-SA license.*

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INTRODUCTION

Education is the central pillar in building a nation. Education is one of the most important components in human life, as it enables a person to develop their social personality (Bahri et al., 2022). Additionally, education can also shape the character and morals of students, helping to develop their full potential. Education is not only implemented for teaching, but is carried out for the benefit of present and future life, through the process of character education (Rochmawati, 2018).

Character education is a method of educating students in schools to develop a good personality and contribute to the nation and state. Besides in school, character education can also be nurtured at home, as both play an important role in shaping an individual's character (Saryadi et al., 2020). This aims to instill intelligence in thinking, foster appreciation of attitudes, and cultivate habits in the form of actions that conform to societal moral values (Riadi, 2016). Character education can be broadly defined as the act of imparting and instilling positive values in students to strengthen their identity, develop individual moral and ethical values, and foster good character traits essential for personal and social welfare. It encompasses various dimensions, including religious, social, and

cultural aspects, and is increasingly integrated into the educational curriculum to address contemporary challenges faced by students (Syarnubi et al., 2016).

Unfortunately, the moral crisis currently unfolding in Indonesia is deeply concerning. One of the leading indicators of the failure of moral and character education is the emergence of cases of violence. Without being recognized by society, a real and worrying crisis is currently unfolding, affecting not only children and teenagers still in school, but also teachers themselves, who are often role models, and has even led to their victimization. The crisis referred to here is the decline in responsibility, a decrease in honesty, a lack of manners, a lack of respect, and a fading attitude of tolerance, among other issues, which can lead to conflicts at the grassroots level and become social problems.

Action must be taken to address these ethical and moral problems, and the most effective solution is through proper character education. According to Thomas Lickona, character is defined as "A reliable inner disposition to respond to situations in a morally good way" (Lickona, 1991). He further adds that character relates to moral concepts (moral knowing), moral attitudes (moral feeling), and moral behavior (moral behavior). Based on these three components, it can be assured that good character consists of knowing what is good, desiring what is good, and doing what is good, such as habits in thinking, habits in the heart, and habits in action.

However, studies that systematically analyse the role of religious programs in strengthening student character through the Systematic Literature Review (SLR) method are still minimal. Character can significantly influence a person's behavior; if a person has good character, their social behavior is likely to be positive. To instil that character, the religious activity programme at school must be implemented both during class hours and during extracurricular activities. The integration of religious programs in schools is important for promoting moral development, reducing violence, and improving mental health among students. A good religious curriculum can teach students ethics and coping mechanisms, build a welcoming and inclusive school environment, and foster a sense of community.

Some research related to the analysis of religious programmes in stimulating student character shows that through the implementation of religious programmes, such as habituation of duha prayer activities and tahsin Al-quran, there is a positive impact, especially in character education, where the existence of religious programmes can shape good student character, including religious character, discipline, honesty, and responsibility Siregar et al., 2022). Another religious programme, namely the Islamic Personal Development (BPI), implemented at SD IT Aulia Muara Bulian, has succeeded in improving student worship and attitudes through weekly evaluations, which show progress in the formation of religious and disciplined characters. This programme includes habituation and effective exemplification in fostering student character (Agra, 2021). In addition, the religious programme implemented in extracurricular activities at school also has a positive influence on student character building. It shows that the implementation of religious extracurricular activities can improve students' religious culture (Ruslan Gunawan, 2023; Maulana et al., 2020).

Although several studies are related to this topic, few have systematically compiled the results through the SLR approach to identify trends, gaps, and the practical and theoretical contributions of religious programs to student character. Therefore, this study aims to systematically analyse relevant literature related to the role of religious programmes in students' character development. This research is expected to make a scientific contribution to the development of Islamic values-based character education strategies through an evidence-based approach.

Thus, the interaction between teachers and students, as well as supervision from parents, in developing students' personal character through programmed religious activities at school is also significant because teachers must be able to be good role models for students; besides that, the role of parents is also very much needed in educating children's character. (Rodiyah et al., 2020).

METHODS

This research employs a qualitative method with a library research approach, drawing on the Systematic Literature Review (SLR) model. The analysis was conducted according to the Preferred

Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines (Moher et al., 2009), and the results are presented descriptively. This approach was chosen to gather various literature that discusses Religious Programmes in Developing Student Character. Research Quotations in this article are:

Table 1. Research Question on Systematic Literature Review

Research Question	Motivation
What religious programmes are implemented at school to develop student character?	Identify the types of religious programs at school that help develop students' character.
What are the factors that influence the existence of religious programmes in developing student character?	Analysing the internal and external factors that encourage schools to implement religious programmes in developing students' character.

Phase One (Identification)

The search for relevant articles that meet the criteria is through Google Scholar on the Publish or Perish (PoP) learning engine. This research utilizes the timeframe of the last five years, specifically 2020 to early 2025, to highlight the development of the latest articles relevant to the research context. The use of article search keywords on the PoP machine learning database is as follows:

Table 2. Keyword usage for finding relevant articles

Data Base	Keywords	Total
Google Scholar PoP	Religious extracurricular and intracurricular programmes in developing student character (50)	50 articles
	Implementation of religious programmes in developing student character (50)	50 articles

The step taken in this research is to search for articles through Google Scholar in the Publish or Perish (PoP) application. The results found a total of 50 articles that discuss (1) *Religious extracurricular and intracurricular programmes in developing student character, and found a total of 50 articles that discuss* (2*) Implementation of religious programmes in developing student character*. From the results of the article search, the inclusion and exclusion criteria were determined, which are written in the table as follows:

Table 3. Inclusion and Exclusion Criteria

Inklusi	Eksklusi
Google Scholar PoP	Incomplete damaged article
Articles published 2020- early 2025	Articles published before 2020
Journal Articles	Prosiding, Book, thesis
Sinta indexed journal articles 2 3 4	Sinta indexed journal articles 4 5 6
Focus of discussion on Islamic religious education (PAI)	Articles that discuss non-Islamic religious education
Country of Indonesia	

Phase Two (Screening Process)

The initial screening process was conducted using the Mendeley application, where all 100 articles from the Google Scholar PoP database were imported into Mendeley to identify duplicate documents. Based on the examination results, one document was identified as a duplicate, allowing all articles to proceed to the next stage. The articles discarded in this process include articles from journals with SINTA indices 4, 5, and 6, as well as documents in the form of theses and one article that discusses religions outside of Islam. After this process, 41 articles remained. Then, the 41 selected articles were further refined based on the relevance of the theme and the answers to the analysis, as well as the theory used, and direct access to the relevant journal page was ensured to maintain
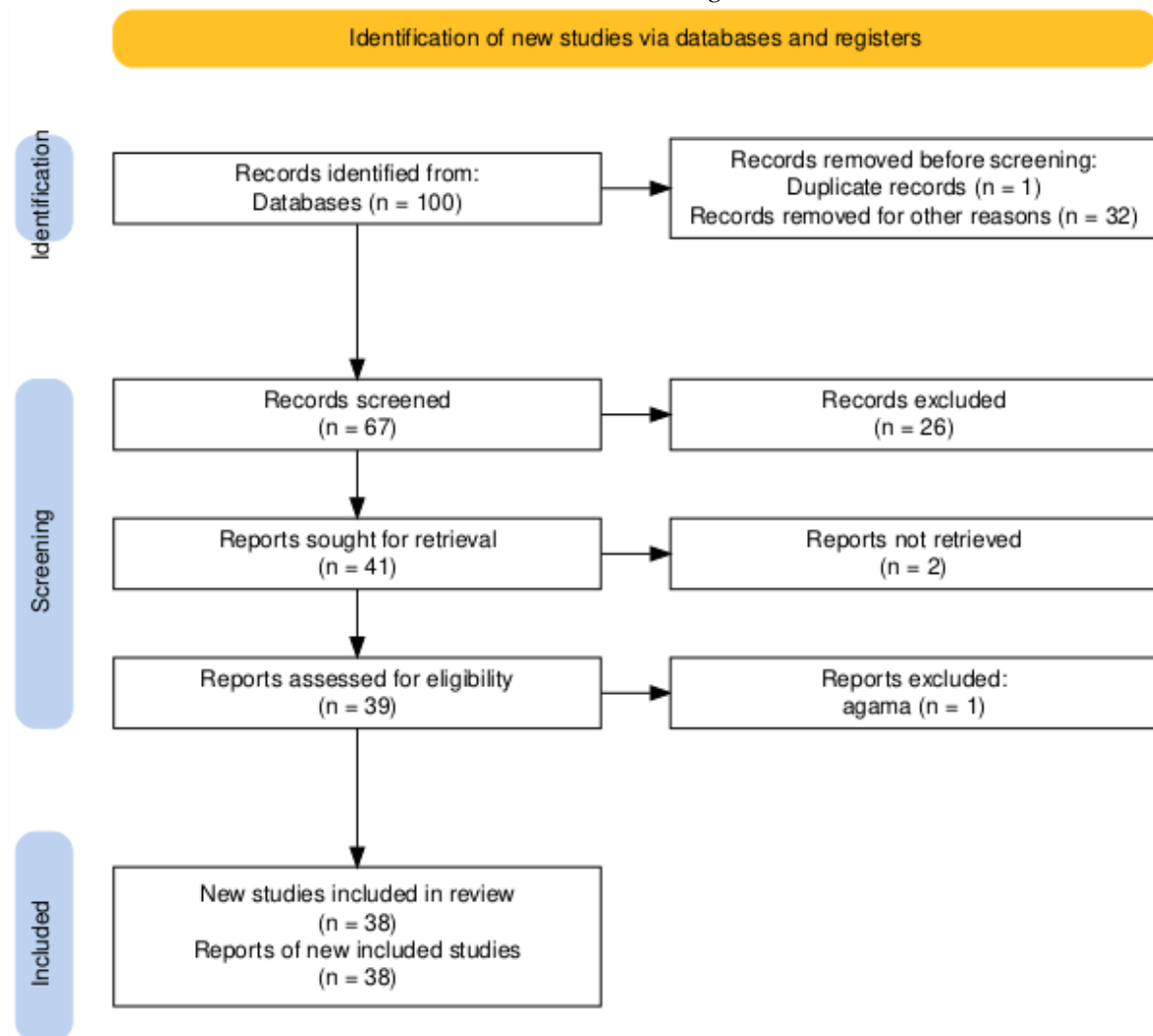
continuity with the journal. These articles were then adjusted to align with the Research Questions presented in this article. At this stage, researchers manually screened articles with the help of a reading machine from AI, namely sciSpace Literature Review, which enables quick access to the entire abstract and research results of each article, while still utilizing the Mendeley application.

Third phase (eligibility process)

At this stage, researchers conducted detailed examinations and analyses to select and determine the eligibility of each article based on the inclusion and exclusion criteria outlined in Table 2. In this process, researchers conducted a document screening stage by reading the article's contents, visiting the journal's link, and reviewing the theory, methods, analysis, and results presented to determine the eligibility of an article using the Mendeley application. From this process, two articles were excluded because they did not meet the specific needs of this article; therefore, only 38 articles were deemed eligible for further analysis. Thus, of the total 41 articles reviewed, only 38 articles met the eligibility criteria based on the inclusion and exclusion criteria.

The following is the data filtering stage and determination of article eligibility in the PRISMA diagram.

Table 4 PRISMA Flow Diagram

FINDINGS AND DISCUSSION

Religious Programs in Developing Student Character

Various religious programs have been implemented in schools as an effort to develop student character. These programs take diverse forms, each with its own specific approaches and objectives, as explained in the research by Azizah & Maknun (2022) and Ruslan Gunawan (2023). Both researchers demonstrated that the ROHIS (Islamic spiritual) extracurricular religious program, as one of the religious extracurricular activities implemented in schools, has a positive impact on fostering religious attitudes, devotion, and student morals. This extracurricular activity aims to develop character, discipline, honesty, and responsibility, while also improving student behavior.

Besides the ROHIS program (Ruslan Gunawan, 2023), they identified routine programs such as congregational Dzuhur and Ashar prayers, the art of reading and writing the Quran, Friday charity, and knowledge studies. Additionally, there are annual activities such as PHBI (celebration of Islamic holidays), collection of zakat fitrah, social service, and sacrificial worship. The implementation of these programs instills religious attitude values based on faith and develops cognitive, affective, and psychomotor aspects in students.

These various programs are also found in many other studies, which provide a deeper understanding of the implementation of religious programs and the characters developed through their application. Therefore, in this study, each program will be explained in more detail based on findings from various studies.

Congregational prayer is one of the routine activities widely implemented in schools, whether it is Dhuha prayer, Friday prayer, Dzuhur prayer, or Ashar prayer. This activity typically involves active participation between teachers and students, thereby becoming a means of directly instilling religious values. Several studies, such as those conducted by (Sari, 2020), (Hastia et al., 2023), (Mansyuriadi, 2022), (Saryadi et al., 2020), (Agustin et al., 2023), (Ismi, 2023a), (Hakim, Alfitrianingrum, hanafi ehsan, et al., 2022), (Muzaini & Salamah, 2023), (Huda, Muasomah, & sadiran, 2024), (Rodiyah et al., 2020), (Safitri Safitri et al., 2023), (Bisri, 2024), (Pratiwi & Usriyah, 2020a), (Ahmadi et al., 2020a) show that congregational prayer activities implemented in schools can produce religious character, discipline, and responsibility in students.

Another program widely implemented in schools is Quran recitation, tadarus, and Quran memorization activities, which may take the form of reading before lessons, memorizing short surahs, or learning the art of reading and writing the Quran. This activity plays a crucial role in developing students' religious character. Research from (Sari, 2020), (Lestari et al., 2023), (Mansyuriadi, 2022), (Agustina et al., 2023), (Kurniati, 2021), (Ruslan Gunawan, 2023), (Fiteriadi et al., 2025), (Hakim, Alfitrianingrum, hanafi ehsan, et al., 2022), (Suparno et al., 2023b),(Rodiyah et al., 2020), (Bayu et al., 2025a), (Pratiwi & Usriyah, 2020a), and (Husna et al., 2021) shows that reading and memorizing the Quran regularly contributes to the development of strong Islamic character, noble character, good moral conduct based on the values of Islamic law and strong faith.

In addition, PHBI activities (celebration of Islamic holidays) also become an important part in developing student character through celebrating Islamic holidays. These activities not only strengthen spiritual understanding but also foster attitudes of tolerance and social awareness. They develop religious character that builds knowledge about the exemplary nature of the Prophet and attitudes of patience, sincerity, and strength (Ismi, 2023a) and (Pridayani & Rivauzi, 2022)

Another religious programme that contributes to the development of students' Islamic character is BINTALIS (Islamic mental development). The research (Citra & Aidah, 2024) concluded that the programme was effective in shaping students' Islamic character. Islamic mental development activities have a positive impact, encouraging students to become trustworthy individuals, exhibit high social concern, display intense curiosity, and demonstrate better moral behavior.

In addition, some schools, such as boarding schools, implement religious programs as an integrated part of their religious education strategy, complementing the formal curriculum and daily religious activities. Research conducted by Setiadi & Indrawadi (2020), (Bisri, 2024), Huda et al.

(2024), and (Rohili, Najib, & Fitriyah, 2024)shows that the implementation of the boarding school programme supports the development of student character, including religious character, discipline, good character, positive behaviour, and independence.

Recitation activities are one form of religious programme that is routinely implemented in the school environment. This activity is typically implemented in the form of Islamic studies, religious lectures, and spiritual guidance, which involve the active participation of both students and teachers. Research conducted by (Sari, 2020), (Suparno et al., 2023a), (Anton, Luthfi, et al., 2024), dan (Ismi, 2023a) revealed that the implementation of the recitation programme made a significant contribution to the development of students' religious character, providing benefits for students and people around them, having a humble attitude, mutual respect and increasing students' concern for the surrounding social environment.

In addition to recitation activities, some schools also organise student creativity development programmes through Islamic programmes. (Anton & Luthfi, 2024)explained that the organisation of Islamic competitions aims to deepen knowledge and understanding of the teachings of Islam and develop students' talents and interests in the religious field. In line with this, Lestari et al. (2023) revealed that the Nurul Qolbi Hadroh extracurricular programme is a form of developing students' Islamic creativity. This programme aims to support Islamic poetry. The implementation of this activity fosters student character development, cultivating faith, laughter, and noble character.

The habit of reading Asmaul Husna is one of the habituation activities that is routinely carried out in the school environment, both before starting teaching and learning activities and at certain moments. This activity is carried out to form the religious character of students, so that from the results of this habituation of reading Asmaul Husna, the character of discipline, orderliness, and praiseworthy morals is created, building patience, tawakal, and also humility (Suparno et al., 2023)

Among the various religious programs described previously, the infaq program is only found in three journals:(Pratiwi & Usriyah, 2020). This program is not found in other journals. It indicates that the implementation of the infaq programme is still limited in academic studies. The three researchers revealed that the infaq programme, which is implemented regularly, can foster the values of generosity, teach students to care for others, and instil Islamic character that comes from the heart and sense.

Not only that, Muzaini & Salamah (2023) also suggested that the worship guidance programme, religious improvement through the practice of good deeds, and mosque or mushola cleaning activities carried out once a week are forms of religious programmes that are not commonly found in other journals. The implementation of this programme is aimed at shaping students' environmental and spiritual care characters. The characters that develop through the implementation of this programme include politeness, religiosity, honesty, discipline, responsibility, independence, and courtesy towards teachers and fellow students.

Later in his research (Sahrur & Mahfudi, 2024), it is demonstrated that the tahlil for the type of religious program itself is designed to instill positive values in students. The implementation of this programme contributes to fostering character traits such as responsibility, discipline, empathy, and mutual respect through the practice of tahlil, which is tailored to the students' level of understanding.

In addition to the reading and writing Al-Qur'an programme described previously, Agustina et al. (2023) also revealed the existence of a flash pesantren programme, as well as da'wah training, implemented at the school. Both programmes aim to strengthen and develop students' understanding of Islamic teachings in a practical way and build religious communication. This da'wah training programme is related to the Little Preacher training programme described in the research (Kurniati, 2021), which is specifically designed to train courage, speaking skills, and form self-confidence and religious character in students.

As Nurwana et al. (2020) argue in their research, scouting education, when made a mandatory extracurricular activity, plays an important role in fostering students' religious character and supporting the achievement of national education goals. Through the implementation of a typical

scouting programme, it is considered capable of fostering a sense of belonging, a spirit of helping, and love for the country, as well as concern for the natural environment.

Furthermore, other programmes discussed by (Kurniati, 2021) ialah program khotmil qur'an dan khitobah. Penerapan program ini dinilai efektif dalam mengembangkan karakter religius, akhlak mulia, serta kecakapan hidup siswa. Dengan demikian, siswa tida hanya mampu beradaptasi dengan lingkungan masyarakat yang religius, tetapi juga siap menghadapi tantangan global.

According to research (Hastia et al., 2023), one of the religious habituation programs implemented daily at school by students and teachers is the practice of greeting with greetings, smiles, and salutations to foster respectful and obedient attitudes towards both parents and elders. This habit is practiced so that students can behave in accordance with the Sunnah of the Prophet and develop a character trait that is expected to become an inherent part of their student life.

In addition, research conducted by Ahmadi et al. (2020), (Subasman & Nasyiruddin, 2024) concluded that the religious programme is not only realised through extracurricular activities, but also through intracurricular activities that integrate religious and cultural values into a structured and scheduled learning process according to the applicable curriculum—getting students used to saying greetings and reading prayers both before and after learning, a learning process that promotes Islamic values sourced from the Qur'an and Hadith, in addition to a learning programme that includes preparing a syllabus, annual planning, semester programme, and teaching preparation in the form of lesson plans. The research confirms that religious-based intracurricular activities have a significant influence on the formation of students' religious and moral character.

In several studies, intra-curricular and extracurricular religious programmes have contributed to shaping and developing student character. Although the type of activities applied is not explicitly explained, the two forms of programmes demonstrate that the integration of religious values in various aspects of school life, both through teaching and learning activities and non-academic activities, is considered capable of instilling positive character in students. This is in line with the research by Saadah et al. (2022), Lubis et al. (2020), (Choroni & Ardiansyah, 2024), (Prihatmojo & Badawi, 2020),(Masnawati et al., 2023).

Various religious programmes implemented in the educational environment have a positive impact on student character development. Although the forms of activities are diverse and the approaches vary, in general, these programmes contribute to instilling moral and spiritual values that support the process of student character development. Intracurricular programmes equip students with a theoretical and conceptual understanding of religious values. Meanwhile, extracurricular programmes place more emphasis on the habituation and internalisation of religious values in daily life. Overall, the results show that the implementation of religious programmes in schools can be an effective strategy in supporting students' character development process, both in individual and social contexts.

Factors Affecting the Religious Programme in Developing Student Character

The school's religious programme is an important part of the students' character development efforts. The implementation of this programme is influenced by several factors, including the school environment, the role of teachers, support from parents, and the surrounding community, which also determine the success and consistency of its implementation. It aligns with the findings of several researchers. Of the 38 articles, 7 of them emphasise the importance of the school environment, the role of teachers, the support of parents, the surrounding community, and adequate school facilities as factors that influence the existence of religious programmes in developing student character (Lestari et al., 2023; Ahmadi et al., 2020)(Bisri, 2024), (Mansyuriadi, 2022), (Rodiyah et al., 2020), (Muzaini & Salamah, 2023),(Sahrur, 2024).

Based on research (Anton, Andriyani, et al., 2024), the factors that lead to the implementation of religious programs in schools are their relevance to the community's needs and their ability to provide skills that support students' lives in the community. Meanwhile, in her research (Saadah et al., 2022), she explained that the programme was also implemented as an effort to shape the character

of students as a whole and improve the quality of religious-based education. In addition, the programme aims to attract public interest, especially parents, to educational institutions that instill strong character values.

Another factor that influences the existence of religious programmes, both in the form of intracurricular and extracurricular activities, is the urgency of equipping students with religious understanding. This programme not only focuses on the religious aspect, but also aims to optimally develop students' potential, talents, interests, and abilities. These activities play a crucial role in shaping students' character, including discipline, religiosity, honesty, and responsibility, while also enhancing their behavior. In addition, the programme is also considered a solution to the deviant behaviour of teenagers and a means of instilling moral, social, and religious values (Azizah & Maknun, 2022; Hastia et al., 2023; Lubis et al., 2020), (Saryadi et al., 2020), (Choroni & Ardiansyah, 2024), (Prihatmojo & Badawi, 2020), (Ruslan Gunawan, 2023).

Several studies support this, as stated by(Huda, Muasomah, & Sadiran, 2024), (Rohili, Najib, Fitriyah, et al., 2024), (Nurwana et al., 2020), (Setiadi & Indrawadi, 2020), (Pratiwi & Usriyah, 2020), (Suparno et al., 2023b). Therefore, religious programmes are implemented as a form of character development and as a response to the needs of society and the education curriculum (Anton, Luthfi, et al., 2024).

As for (Masnawati & Darmawan, 2023), (Pridayani & Rivauzi, 2022) In his research, he explained that the factors influencing the implementation of religious programmes in schools include the fact that the programme is an important need to develop students' character and overcome moral and social crises such as drug abuse, sexual harassment, promiscuity, tawauran between students, and loss of respect for teachers. In addition, the religious environment of the community, the presence of Islamic boarding schools nearby, and the community's demand for quality religious education also contributed to the implementation of this program.

Apart from environmental factors and community needs, (Suja'i, 2023)and (Hakim, Alfitrianingrum, Hanafi, et al., 2022)show that the reason for implementing the religious programme at school is related to the learning approach used. The programme is designed to build student character through an approach that emphasises independence, responsibility, and the application of religious values in everyday life. The implementation also provides space for teachers and students to be creative and adapt to the applicable curriculum, allowing the programme to run more effectively and contextually.

The factors that encourage the implementation of the religious programme of tahfidz Al-Qur'an in schools vary, but basically, it aims to shape students' Islamic character more deeply. In his research (Fiteriadi et al., 2025), (Bayu et al., 2025), He explained that this programme is important as a means of forming people of faith and piety to God, especially in the face of environmental influences and lack of character education from the family. Meanwhile(Husna et al., 2021) revealed that the ability of students to memorize the Qur'an, as well as the expectations of the community, is such that the potential of students is developed without requiring them to undergo pesantren education. These three studies show that both internal and external factors are strong reasons behind the implementation of tahfidz programmes in various educational institutions.

The habituation of religious activities at school not only helps teachers introduce religious values in a real and comprehensive manner but also enables the development of a religious culture that impacts the lives and spiritual well-being of students(Ismi, 2023). This finding aligns with the results of the studies by (Masnawati et al., 2023) and(Suja'i, 2023), which confirm that religious programs are necessary in addressing moral and social challenges among students.

Then(Ahmadi et al., 2020) elaborated that this programme factor was implemented because of the need to create a religious and meaningful learning environment through Direct interaction between religious leaders, teachers, and students, collaboration in designing and implementing teaching materials, and the strategic role of religious leaders in maintaining spiritual and moral values. In conclusion, this programme is implemented because it aims to shape students' religious

character genuinely through a learning process that combines theory, practice, and exemplary religious figures within the school environment.

In line with this, other researchers show that the implementation of religious programmes in schools is not only intended to face the challenges of globalisation, but also as an effort to improve the quality of Islamic Religious Education learning, shape the character and positive behaviour of students, integrate religious values in everyday life, and create a religious culture in the school and community environment (Citra & Aidah, 2024).

Although religious programmes have an important role in shaping students' religious character, their implementation at school is not free from various obstacles. Some of the inhibiting factors are internal and external. From the internal side, challenges arise due to a lack of cohesiveness, cooperation, and communication that is not optimal, declining enthusiasm, and a lack of readiness and solidarity that have not been strongly formed. Meanwhile, from the external side, obstacles arise from the lack of socialization of the pro(Safitri Safitri et al., 2023)gramme, low parental understanding, and the influence of digital media, such as uncontrolled mobile phone use. In addition, differences in student characters, family conditions, and living environment also affected the smooth implementation of the programme

On the other hand, some researchers do not discuss these factors in detail in their journals. These researchers focused more on other, more general aspects of the programme and did not conduct an in-depth analysis of the specific factors that contribute to programme success. Some of these researchers include (Sari, 2020), Agustin et al. (2023), and Agustina et al. (2023).

Various factors, both internal and external, influence the development of a student's character. Based on various studies, the factors influencing the implementation of religious programs in schools are diverse and vary depending on the context of each program. In general, support from the school environment, the role of teachers and parents, and the need for religious character building are the main factors that encourage the implementation of these programmes. Although each educational institution has specific approaches and objectives, such as tahfidz, boarding school, or religious habituation, all of them are oriented towards the formation of student characters that are aligned with religious values. On the other hand, some obstacles, such as a lack of parental involvement, low student motivation, and limited facilities, are also challenges that need to be considered in the process of implementing religious programs in schools. However, not all journals discuss these factors in detail, so the diversity in the findings must be taken into account when concluding.

CONCLUSION

Religious programmes implemented in schools, both through intracurricular and extracurricular activities, have proven effective in shaping and developing students' characters. Activities such as the habituation of congregational prayer, tahfidz Al-Qur'an, tilawah, and Rohis contribute significantly to the internalisation of religious, moral, and social values in students. The findings support the theory of value-based character education and reinforce the results of previous studies on the importance of a holistic approach in education. The main contribution of this study is the affirmation that a structured religious programme supported by a conducive school environment can be an effective strategy in building the character of the younger generation. The practical implication is that schools need to develop sustainable policies and strengthen partnerships with parents and communities to ensure the sustainability and long-term impact of the religious programme.

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