

Model of Religious Character Development Through Religious Activities at SMP Negeri 3 Surakarta

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Abstract: The development of religious character is an important aspect of national education, as it aims to instill faith, moral values, and discipline in students. Schools play a strategic role in shaping students' religious character through planned and continuous religious activities. This study aims to describe the model of religious character development through religious activities at SMP Negeri 3 Surakarta and to identify the supporting and inhibiting factors in its implementation. This research employed a qualitative approach using a descriptive method. Data were collected through observation, interviews, and documentation involving the principal, Islamic Education teachers, and students. Data analysis was conducted through data reduction, data presentation, and conclusion drawing. The results show that religious character development is implemented through habituation of religious activities such as congregational prayers, dhuha prayers, Qur'an recitation, daily prayers, regular religious studies, celebration of religious holidays, and religious extracurricular activities. The success of this program is supported by teachers' role modeling, student motivation, adequate facilities, and a supportive school environment. However, challenges remain, including low motivation among some students, limited parental support, and negative social environmental influences. Overall, the religious character development model at SMP Negeri 3 Surakarta has been implemented effectively and contributes positively to shaping students' religious attitudes. Furthermore, this study provides practical implications for educational

institution managers in designing religious character development strategies that are more adaptive and contextual to modern developments. The integration of routine religious activities with more innovative approaches is expected to increase active student engagement. This research also emphasizes the importance of sustainable collaboration between schools, parents, and the community in supporting the success of religious character building. Consequently, the model implemented is not merely ceremonial, but is also capable of fostering deep-rooted religious habits and awareness among students in their daily lives.

Keywords: Religious Character, Religious Activities, Islamic Education, Habituation

Abstrak: Pembentukan karakter religius merupakan salah satu tujuan penting dalam pendidikan nasional karena berperan dalam menanamkan nilai keimanan, akhlak, dan kedisiplinan peserta didik. Sekolah sebagai lembaga pendidikan formal memiliki peran strategis dalam mengembangkan karakter religius siswa melalui pelaksanaan kegiatan keagamaan yang terencana dan berkelanjutan. Penelitian ini bertujuan untuk mendeskripsikan model pembinaan karakter religius melalui kegiatan religi di SMP Negeri 3 Surakarta serta mengidentifikasi faktor pendukung dan penghambat dalam pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi yang melibatkan kepala sekolah, guru Pendidikan Agama Islam, dan siswa. Analisis data dilakukan dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembinaan karakter religius dilakukan melalui pembiasaan kegiatan keagamaan seperti sholat berjamaah, sholat dhuha, tadarus Al-Qur'an, doa harian, pengajian rutin, peringatan hari besar keagamaan, serta kegiatan ekstrakurikuler religius. Keberhasilan program ini didukung oleh keteladanan guru, motivasi siswa, sarana prasarana yang memadai, dan budaya sekolah yang kondusif. Namun, masih terdapat hambatan berupa rendahnya motivasi sebagian siswa, kurangnya dukungan orang tua, serta pengaruh lingkungan sosial. Secara umum, model pembinaan karakter religius di SMP Negeri 3 Surakarta berjalan cukup efektif dan berkontribusi positif dalam membentuk sikap religius siswa. Selain itu, penelitian ini juga memberikan implikasi praktis bagi pengelola lembaga pendidikan dalam merancang strategi pembinaan karakter religius yang lebih adaptif dan kontekstual sesuai dengan perkembangan zaman. Integrasi antara kegiatan keagamaan yang bersifat rutin dengan pendekatan yang lebih

inovatif diharapkan mampu meningkatkan keterlibatan siswa secara aktif. Penelitian ini juga menegaskan pentingnya kolaborasi yang berkelanjutan antara pihak sekolah, orang tua, dan lingkungan masyarakat dalam mendukung keberhasilan pembinaan karakter religius. Dengan demikian, model yang diterapkan tidak hanya bersifat seremonial, tetapi juga mampu membentuk kebiasaan dan kesadaran religius siswa secara mendalam dan berkelanjutan dalam kehidupan sehari-hari

Kata Kunci: Karakter Religius, Kegiatan Religi, Pendidikan Agama Islam, Pembiasaan.

Introduction

Education is one of the ways to change attitudes of an individual or groups behavior toward maturity through teaching, training and appropriate educational method (indy,2019). On Indonesian law (UUD) number 20 of 2003 about the national education system, article 3 states that the purpose of national education is to develop abilities and shape character and personality so that individual can develop their potential to become people who believe in and fear The God Almighty, possess noble character, knowledge, creativity, and responsibility (Permendikbud, 2003). However, education is not only about transferring knowledge but also about instilling correct values. In Islamic education, these values include the values of aqidah (faith), shari'ah (religious practice), and akhlaq (morality) (Adnan, 2020). Each of these values has a different focus. Aqidah emphasizes belief and faith in Allah SWT, shari'ah focuses on the practical expression of faith through worship, while akhlaq emphasizes the manifestation of faith in daily behavior (Mufidah et al., 2022). However, earlier research has mainly concentrated on the theoretical comprehension of Islamic principles, neglecting how these principles are effectively adopted and enacted within formal education systems. Furthermore, there is an absence of practical evidence detailing the method by which religious character is developed via organized school activities. Consequently, this research intends to address this deficiency by investigating the development of religious character through hands-on and ongoing educational initiatives in schools

Education is not merely a process of transferring knowledge but also a process of transferring values. Through value transmission, students are expected to grow into individuals who possess strong knowledge and good character, particularly religious character, so that they can contribute positively to society (Furqon, 2024).

The role of Islamic Education teachers carries greater responsibility compared to other teachers, especially in shaping character based on Islamic values. In addition to teaching religious material, Islamic Education teachers also help students develop into individuals who believe in and obey Allah SWT. They also act as mentors who ensure that students apply Islamic teachings and live according to Islamic principles (Akbar & Azani, 2024). Islamic education can be taught to children from an early age, starting from the family environment, school environment, or community environment (Neneng et al., 2023; Ari Yanto et al., 2023). Islamic education is very important to be taught to children from an early age (Primaresty et al., 2023). These three environments greatly influence children's growth, especially in their religious development. The family environment is the first place where children receive education. Islamic education is very important to be taught to children from an early age (Yohanal et al., 2025). What sets this research apart from earlier studies is its emphasis on the unifying function of Islamic Education teachers in effectively connecting the family, school, and community settings in cultivating students' religious character. In contrast to previous studies that usually analyze these environments in isolation, this research presents a broader view by stressing the interrelated and ongoing nature of character development within formal education. This method

offers a unique addition to the existing literature by showcasing the crucial role of teachers as key figures in harmonizing various educational contexts to foster enduring religious character growth.

In addition to the family environment, the school environment is also one of the places that greatly influence children's growth and development. This is because at school, children observe and participate in various activities that have been arranged in certain programs (Islam et al., 2022). Therefore, schools need to organize various activities that can shape better attitudes and character among students (Ningsih et al., 2023). With the existence of activities at school, especially those aimed at improving religious character through various religious activities, it is expected that students' religious character can be formed more effectively. The difficulty in addressing this issue arises because adolescence is a transitional period experienced by individuals from childhood to adulthood, during which there are various changes, both biologically, psychologically, and socially (Sulhan et al., 2024). Adolescence is a period in which individuals tend to be easily influenced and have difficulty controlling their emotions; therefore, it is important to instill religious values in adolescents (Rahmatika, 2024). Ir. Soekarno stated that "Religion is an important part of the formation of a nation and a person's personality." This is also reinforced by Sumahamijaya, who stated that "Character must have a strong and clear foundation." Without a clear foundation, character will have no meaning; therefore, the foundation of character education is religion (Susanti, 2022).

Religious means related to religion. According to Frazer, religion is a belief that continues to change and develop according to a person's level of belief (Muqtada, 2016). Jalaluddin, in his book, stated that religion is a belief in God as the creator and protector of the universe, accompanied by various forms of worship practices and attitudes of the heart that show love for God, as well as actions carried out in accordance with the rules given by God.

The condition of students' religious character at SMP Negeri 3 Surakarta is generally good. However, some students' but there are still some students whose religious character is not yet well developed. This condition may be influenced by diverse family backgrounds, which result in differences in students' religious character. For example, some students are reluctant to participate in congregational prayers at school, talk or joke during prayer time, and ignore instruction from teachers. In addition, there are still many students who experience difficulties in performing prayers at school, do not respect teachers, do not pay attention during lessons, and do not comply with school rules and other regulations (Amalia Herman, 2019).

This less optimal religious character needs to be improved so that it becomes better, while religious character that is already good also needs to be continuously enhanced. Teachers play an important role in helping students learn and understand aspects of aqidah, akhlaq, and shari'ah, thereby improving students' religious character (Jannah & Rahman, 2024). Improving students' religious character can be achieved through the implementation of religious-based activities. Religious activities are one of the programs implemented at SMP Negeri 3 Surakarta, aiming to instill religious values so that students' religious character continues to improve (Salsabila et al., 2025).

Therefore, further research is conducted on various religious activities that play a role in shaping students' religious character. To clearly understand how religious programs are implemented at SMP Negeri 3 Surakarta and to determine whether these programs are successful in shaping students' religious character, this study aims to describe the implementation of religious activities in forming religious character at SMP Negeri 3 Surakarta. In addition, this study also seeks to explain the factors

that support and hinder the implementation of religious activities in the process of shaping students' character at the school.

Methodology

The research method used in this study is a qualitative method with a descriptive approach. This approach was chosen because it can explain in detail the model of religious character development implemented through various religious activities at SMP Negeri 3 Surakarta. Data collection was carried out through observation, in-depth interviews, and documentation involving the school principal, Islamic Education teachers, and students involved in religious activities. Observation techniques were used to observe the implementation of activities such as congregational prayers, collective Qur'an recitation, and the celebration of religious holidays, while interviews were conducted to obtain information regarding the planning, implementation, and evaluation of religious character development at the school. In data analysis was conducted through data reduction, data display, and conclusion drawing as described by Miles and Huberman. The theoretical foundation of this study is based on character education theory, which emphasizes the repetition of religious values through role modeling, habituation, and moral reinforcement (Wiharnik & Yani, 2025), as well as religious education theory, which views religious activities as a means of internalizing spiritual values in students' lives (Rena, 2024).

Result and Discussion

1. Implementation of Religious Activities in the Formation of Religious Character at SMP Negeri 3 Surakarta.

The findings indicate that the formation of religious character at SMP Negeri 3 Surakarta is achieved through the integration of habituation, role modeling, and the reinforcement of school culture, which collectively facilitate the internalization of religious values into students' daily behavior. Habituation through routine religious practices enables students to develop discipline and spiritual awareness, while teachers' role modeling provides concrete examples that guide students' attitudes and actions. In addition, a supportive school culture ensures that religious values are consistently experienced within the educational environment. These findings are consistent with character education theory proposed by Thomas Lickona, which emphasizes the integration of moral knowing, moral feeling, and moral action, as well as Albert Bandura's social learning theory, which highlights the importance of observational learning in behavior formation. Furthermore, the role of continuous practice aligns with B.F. Skinner's behaviorist perspective, suggesting that repeated reinforcement strengthens desired behaviors. Thus, the formation of religious character is a holistic process shaped by cognitive, behavioral, and environmental factors.

Based on the results of research on the implementation of religious activities at SMP Negeri 3 Surakarta, the formation of religious character is carried out through habituation, role modeling, and strengthening school culture. This model positions religious activities as part of the school routine, with the aim of continuously instilling religious values in students. Religious character education does not only focus on understanding religion but also on shaping students' religious attitudes and behavior in their daily live.

Religious activities are carried out daily using the habituation method. The habituation method is a form of education that is implemented gradually to accustom good traits as routines,

so that they can be carried out easily without difficulty (Nurbaiti, 2020). The cultivation of religious character is considered an important and strategic aspect in achieving national education goals (Basri et al., 2023). Religious character guides individuals to love Allah SWT and increases their faith and piety. By possessing religious character, a person's life will be directed toward a better path, because love, faith, and piety toward Allah SWT guide individuals to carry out Islamic teachings properly and in accordance with shari'ah (Sumirah, n.d.).

The implementation of religious activities at SMP Negeri 3 Surakarta is carried out through various structured and integrated programs within the school's digital activities. These activities involve compulsory group prayers, morning prayers, and other recommended practices that help students develop self-discipline, a stronger sense of spirituality, and a sense of community. The practice of congregational prayer, performed at Dhuhr and Asr, plays a significant role in shaping students' religious attitudes, promoting unity, and instilling values such as discipline and respect for time.

This finding is supported by an interview with Mr. The content emphasizes that Pancasila is different because it highlights the importance of individual rights, which are consistently implemented to strengthen students' religious character and sense of responsibility in worship.

Based on an interview with Mr. Warno, the implementation of religious activities at SMP Negeri 3 Surakarta is realized through various programmed religious activities integrated into school activities. These activities include:

- a. Mandatory congregational prayer in mosque, school or prayer room

Mandatory congregational prayer is performed at Dhur and Asr to foster student discipline in worship and strengthen a sense of unity in social life. By pray together, Muslims are taught to respect time, obey rules, and equate differences in life, standing together in the presence of God. In school environment, congregational prayer serves as a way to shape students' personalities and cultivate religious attitudes. Meanwhile, in the mosque and prayer room, congregational prayer serves as a means of spiritual development and fostering brotherhood among Muslims within community. Thus, mandatory congregational prayer not only has religious value for individuals but also serves to build a community of faith, discipline, and concern for other.

- b. Dhuha prayer and other sunnah prayers are scheduled.

The Dhuha and Sunnah prayers are performed every Friday morning. The purpose of the Dhuha and Sunnah prayers for students is to develop religious character from an early age and to raise awareness that worship is not limited to obligatory prayers. By regularly performing the Dhuha and other Sunnah prayers, students grow closer to Allah SWT, increase their sense of gratitude, and foster inner peace, which positively impacts the learning process. Furthermore, these activities also help cultivate discipline, sincerity, and personal responsibility in students in carrying out their worship without coercion. Therefore, the implementation of the Dhuha and Sunnah prayers in the educational environment is expected to produce students who are not only academically intelligent but also spiritually strong and maintain good morals.

- c. Quran recitation and daily prayers are included before the beginning and end of the learning process.

This program is held on Tuesdays and Wednesdays. The aim of the Quran recitation and daily prayers for students is to foster a love for the Quran and teach them to begin every activity with remembrance of Allah SWT. Through Quran recitation (Tadarus), students are trained to read, understand, and apply the values contained in the Quran in their daily lives. Meanwhile, daily prayers play a role in fostering a sense of trust (Tawakal), humility, and spiritual awareness in students. These activities also help create a learning atmosphere that is religious, calm, and full of positive values. Thus, Quran recitation and daily prayers are not only part of a daily worship routine but also serve as an important foundation in developing students with faith, good morals, and positive personalities.

- d. Regular Islamic study activities or learning of Islamic values are integrated into Islamic Religious Education (IS).

The purpose of these routine activities and learning of Islamic religion for students is to continuously and integratedly shape character based on Islamic values in daily life. Through activities such as communal prayer, religious learning, and practicing good manners, students not only understand religious teachings theoretically but are also able to apply them in their attitudes and actions. Islamic religious learning is crucial for instilling values of trust, discipline, responsibility, and caring for others from an early age. Thus, routine Islamic religious activities and learning at school are expected to shape students with a balance of intelligence, spirituality, and ethics.

- e. Celebrations and reflections on religious holidays, both Islamic and other religions, are conducted in accordance with the students' needs, using a tolerance approach.

This program is held after public holidays, such as the "Isra' and Mijraj" celebrations, with the aim of strengthening faith, commemorating important religious events, instilling good values, strengthening brotherhood, and fostering gratitude and tolerance among religious communities.

- f. Religious extracurricular activities include Quranic reading, Islamic Spirituality (Rohis), the habit of reciting the dhikr (recitation of the Quran), and socio-religious activities

This program is held every Thursday and Friday after school. Extracurricular activities for students aim to hone their potential, interests, and talents that cannot be fully developed during classroom learning. Through these activities, students can learn social skills, leadership skills, teamwork, and foster a sense of responsibility and self-confidence. Furthermore, extracurricular activities provide opportunities for students to unleash their creativity and develop positive character traits, such as discipline, sportsmanship, and independence. Through extracurricular activities, it is hoped that students will develop optimally, both academically and non-academically, preparing them to face the challenges of the future.

Based on the results of an interview with Mr. Warno, the strategy for shaping the religious character of students at SMP Negeri 3 Surakarta is as follows: "First, starting with the integration of religious values into the learning process, where teachers not only deliver material according to the curriculum but also insert religious messages and values. This way, students not only gain academic knowledge but also attitudes of discipline, honesty, responsibility, and tolerance. Second, the exemplary behavior of teachers and education personnel, where all teachers are expected to be able to set good examples in attitudes and behavior according to Islamic law. Third,

cooperation with parents, where the school maintains good communication with parents and encourages cooperation in this regard.”

Based on this research, the formation of religious character in students at SMP Negeri 3 Surakarta is achieved through the integration of religious values into the learning process. Teachers connect subject matter with religious values such as honesty, discipline, responsibility, and tolerance. This integration of values is achieved through regular prayer before and after teaching, providing concrete examples with moral messages, and reinforcing religious attitudes. This approach demonstrates that religious character formation is not solely the responsibility of religious education teachers but also the responsibility of all teachers (Safiqo & Ghofur, 2025).

These results align with earlier research that underscores the necessity of weaving religious principles into everyday educational experiences to bolster the development of students' character. Previous investigations have pointed out that regular activities, including prayer and ethical support, significantly influence the adoption of religious morals in students. Nevertheless, in contrast to prior studies concentrating on particular subjects or standalone practices, the current research reveals a more holistic method by engaging teachers from various fields in the character-building process. This reflects a wider institutional dedication and offers a more robust empirical foundation for comprehending how combined teaching methods foster ongoing religious character development in structured educational environments.

Furthermore, exemplary behavior from educators and the entire school community is an effective strategy in shaping student character (Ridzky et al., 2025). Teachers' attitudes and behaviors are indirectly imitated by students in their daily lives. Therefore, teachers are expected to be good role models, reflecting the character values they wish to instill in students. A comfortable school environment and a positive culture are also crucial in supporting the success of this strategy.

In addition to communication, involving parents in school activities is also a good way to shape student character. Parents can participate in character training activities, such as religious activities, social activities, or parent education programs (Juni R Dewi, 2024). Parental involvement not only strengthens the relationship between school and family but also models for students the importance of mutual cooperation, caring for others, and shared responsibility.

Based on the explanations above, this study proposes a conceptual framework of religious character development. To strengthen the theoretical foundation of this study, a conceptual framework of religious character development is proposed. This framework positions teachers' exemplary behavior, school culture, and parental involvement as key inputs that influence students' character formation. These factors operate through processes such as habituation, value internalization, and social interaction within both school and family environments. As a result, students gradually develop religious character traits, including discipline, responsibility, and moral awareness. This model highlights that religious character development is not a single-factor process but a continuous and collaborative effort among educators, families, and the broader school community.

2. Inhibiting and supporting factors in the Implementation of Religious activities at SMP Negeri 3 Surakarta.

The implementation of religious activities plays a crucial role in shaping religious character and enhancing the understanding and practice of religious values. However, in their

implementation, religious activities often face various obstacles that impact the effectiveness of achieving their objectives. Based on observations and studies of the implementation of religious activities, several inhibiting factors were identified, both internal and external.

Interview with Mr. Warno: “Internal inhibiting factors include: First, low motivation and awareness. Second, lack of participant discipline and management. Third, lack of politeness and courtesy among students. While external factors include: First, lack of parental support. Second, limited facilities and infrastructure. Third, an unsupportive social environment.”.

The above Interview reveals: First, low motivation and awareness, indicating that some participants still do not fully understand the importance of religious activities as a way to build spirituality and moral values. This condition results in a lack of active participation, both in terms of attendance and involvement during the activities. This lack of enthusiasm also impacts participants’ ability to continue participating in activities. Second, a lack of participant discipline and management, as some students are still non-compliant in participating in religious program activities. This can be seen when some students arrive late for religious activities. Research by Akbar Kurniawan and Andi Agustang shows that students’ undisciplined behavior is influenced by several factors, including internal factors originating from the students themselves. Lazy character among students is the main cause that prevents them from complying with school rules. This is in accordance with Awaru’s opinion which states that laziness is the biggest obstacle for someone in complying with rules or maintaining discipline. Third, Lack of polite and courteous attitude of students Politeness is an attitude that every student must have. Some students still say rude words to their friends. They use impolite words in the school environment. This shows that students are less polite and courteous towards their friends. Then the external inhibiting factors are: First, lack of parental support can According to research by Kurniawati, et al., it shows that on average, students’ parents are busy, so the time given to their children is very limited. When they come home from work, they use the evening time to rest. Parents are the first teachers in education and they also have an influence on children’s development. Second, a lack of facilities, such as insufficient space for activities, incomplete equipment, and an uncomfortable environment, can reduce comfort and make religious activities less effective. This condition can make participants less interested in actively participating in these activities. Third, an unsupportive social environment can change the way a person thinks and acts when participating in religious activities. A lack of support from peers and the surrounding community can lead to lower participation in religious activities.

From the research results, it can be concluded that the success of religious activities depends on the relationship between internal and external factors (Mollah & Surabaya, 2024). Internal factors include participant enthusiasm, perseverance, and the ability to manage activities, while external factors include institutional assistance, adequate facilities, and a positive social environment. Understanding and managing these two factors, by applying the principles of motivation theory, organizational management, and social ecology, is key to making religious activities more effective, involving community participation, and sustainable.

From a psychological perspective, Maslow (1943) emphasized that unmet needs, particularly physiological and psychological needs, can be significant internal barriers to individuals developing their potential. Lewin’s (1951) theory of behavioral change asserts that in every

process of change, there are driving and inhibiting forces. External factors often act as inhibiting forces that must be managed for successful change and goal achievement.

The Implementation of religious activities at SMP Negeri 3 Surakarta involves the participation of various parties and mutually reinforcing factors. The research results show that success in religious activities depends not only on student enthusiasm but also on teacher support, available facilities, and a comfortable school atmosphere. These factors work together to create a situation that encourages students to continue participating in and regularly engage in religious activities.

Regarding the interview with Mr. Warno regarding supporting factors, he said, "So, the other supporting factors are: First, the role of teachers and mentors. Second, student motivation and awareness. Fourth, peer support. Fourth, facilities and infrastructure. Fifth, a conducive school culture and environment are all interrelated, Miss."

Based on the interviews above, it can be concluded that: First, the role of teachers and mentors, namely teachers at SMP Negeri 3 Surakarta, is not only to teach lessons, but also to guide various activities related to religion. They provide encouragement, guidance, and become examples for students, so that students feel motivated to participate actively. Second, Student Motivation and Awareness, namely Student involvement in religious activities is greatly influenced by their inner enthusiasm and understanding of the importance of religious values. Inner motivation makes students more interested in participating, because they know that religious activities are not just a formality, but also help their spiritual and character development. Students who understand the benefits of religious activities are usually more frequent and more enthusiastic in participating in various events. This awareness makes them more enthusiastic to participate, continue to be consistent, and appear positive in every religious activity they attend, so that their activeness becomes more meaningful and beneficial. Third, Peers, namely the social environment at school is very important to encourage students to be more active, especially through interacting with their peers. When students are around good and caring friends, they feel more accepted and motivated in various activities, including religious or social activities. A warm and harmonious atmosphere makes students feel comfortable, so they are more willing to get involved. Help from peers who remind each other and participate in the activity also makes students enthusiastic and want to participate more actively. The presence of friends together in activities makes students not only feel motivated, but also enjoy every process, so that their willingness to be active continuously becomes more stable and sustainable. A good social environment helps form positive habits and builds a spirit of cooperation between students. Fourth, Facilities and infrastructure, namely Facilities and infrastructure play an important role in supporting the implementation of religious programs and the process of actualizing students' religious values. Facilities and infrastructure at SMPN 3 Surakarta are adequate enough to carry out religious activities, including the availability of a school field, carpet, sound, mic, mats, etc. Fifth, Conducive culture and environment, namely the school creates an atmosphere that values order, mutual respect, and attention to others. This supportive school environment encourages students to continue participating in religious activities, thus helping to build their spiritual abilities and spirit.

The role of the principal, teachers, and activity supervisors is also crucial as guides and motivators, thus strengthening the implementation of religious programs by planning, supervising, and serving as role models for religious behavior. The role of teachers as motivators can help

students become more enthusiastic about congregational worship and other religious activities, because in addition to teaching, teachers also serve as role models for religious behavior (Rachmawati & Basri, 2023).

Students' own motivation, such as insight into the importance of discipline, awareness of religious values that teach discipline, and a sense of security in carrying out discipline, can be supporting factors for teachers in shaping students' disciplinary behavior (Briliantara & Salim, 2024). Thus, the success of religious activities at SMP Negeri 3 is determined not only by the program designed by the school, but also by the synergy between students' internal motivation, school and social support, and the active role of educators as facilitators and role models (Arlini, 2025). The integration of these factors creates a religious atmosphere that supports and strengthens the quality of religious activities at all levels of education in the school.

Conclusion

Based on the results of the study, it can be concluded that the model of religious character development at SMP Negeri 3 Surakarta is implemented through planned, continuous religious activities integrated into school culture. Religious character formation is carried out through habituation, role modeling, and reinforcement of religious values in daily learning and school activities. Activities such as congregational prayers, dhuha prayers, Qur'an recitation, daily prayers, routine religious studies, religious holiday commemorations, and religious extracurricular activities effectively help students understand and practice values of faith, discipline, responsibility, and good morals. This program demonstrates that religious character development is not only the responsibility of Islamic Education teachers but of all school members. This study contributes to Islamic education research by providing an empirical model of religious character development through the integration of structured religious activities into school culture. It also highlights the significance of habituation, role modeling, and collaborative engagement among school stakeholders in fostering students' religious character within formal education settings. Nevertheless, the implementation of religious character development at SMP Negeri 3 Surakarta still faces several challenges, both internal and external. Inhibiting factors include low motivation and discipline among some students, lack of polite behavior, insufficient parental support, limited facilities, and negative social environmental influences. Meanwhile, supporting factors such as active teacher involvement, student motivation, peer support, adequate facilities, and a conducive school environment play a significant role in the success of the program. Therefore, continuous collaboration between schools, teachers, parents, and the surrounding community is necessary to ensure that students' religious character development can be carried out effectively and sustainably. Future research is recommended to explore the implementation of religious character development in diverse educational contexts, such as private schools or Islamic boarding schools, as well as to examine its long-term impact on students' behavior. Further studies may also investigate innovative approaches, including the use of digital media, in supporting religious character education.

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