

# EVALUATION AND ANALYSIS OF THE INTEGRATION OF ISLAMIC VALUES THROUGH RELIGIOUS PRACTICES IN BUILDING STUDENT CHARACTER AT MI DARUL HIKMAH MOJOSARI

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## Abstract

The formation of children's character based on spiritual education with the integration of Islamic values serves as a fundamental foundation for preparing a nation's generation that is moral, ethical, and high-quality. This study aims to deeply uncover religious practices in the character formation of children at the elementary school level, MI Darul Hikmah Mojokerto. This research uses a qualitative method with a phenomenological approach, then analyzed using Kohlberg's theory of value internalization. The results of the study indicate that children's character problems include bullying, lack of respect for teachers, fights between friends, cheating, immoral behavior, and the habit of lying. These problems are caused by several factors, including a shallow understanding of religion, lack of supervision and guidance from family, school, and society, as well as negative environmental influences. Observing this phenomenon, MI Darul Hikmah Mojokerto implements various religious programs such as congregational prayers, Traveling Yasin Recitation, Maulid Diba'i, Quranic Reading and Writing (BTQ), recitation of the Kitab Mabadi'ul Fiqh, and Istighasah as a means of forming students' Islamic character. The implementation of these programs has an impact on increasing students' discipline, social care, and religious understanding. However, there are some challenges such as the continuity of religious practices outside the school environment. The use of Kohlberg's analysis in this study shows that the process of internalizing Islamic values at MI Darul Hikmah Mojokerto takes place through cognitive, affective, and conative stages. The success of student character formation is influenced by teacher responsibility, school monitoring systems, parental roles, and community involvement. Good synergy among all parties is expected to realize students' personalities that are moral, ethical, and civilized in accordance with Islamic values.

**Keywords:** Spiritual Education, Child Character Building, Internalization of Islamic Values

## 1. Introduction

National education emphasizes the learning process to always be planned in realizing an active and innovative learning atmosphere, so that they can develop their potential to have intelligence, good personality, self-control, noble morals and most importantly have religious spiritual strength and skills in the line of society, nation and state. In the National Education System Law (UU Sisdiknas), it is explained that national education has a function to develop abilities and form a dignified character and civilization of the nation in order to educate the nation's life. (UU No. 20 Tahun 2003, 2003) To realize the mandate of the National Education System Law (Sisdiknas Law), students must emphasize their potential to become human beings who believe and devour God Almighty, have noble character, knowledge, capability, creativity, independence and become democratic and responsible citizens. (UU No. 20 Tahun 2003, 2003)

Character formation at an early age is the main thing in preparing a generation with noble character and becoming a devout kamil person. The formation of character begins from the formation of spiritual and moral values which are reflected in the teachings of Islam. (Zubairi, 2022) Teaching character such as honesty, patience, compassion and example is used as the main foundation in guiding children's behavior. (Toyibah et al., 2024) Character formation in Islamic education has a very important role for elementary school-age children. When the child grows up, it is

expected to become a person with noble character with a life that is in harmony with the goals of education, namely as a fortress from negative attitudes and behaviors that can be detrimental.

Today, children of primary school age are the most vulnerable elementary group to environmental influences. As the results of Novis Saputri Dea's research found, there were many student behaviors that behaved badly such as manners to the teacher did not exist, skipping school, cheating, speaking rudely, fighting between friends, liking to lie, insulting and even stealing. (Dea, 2022) Dea's research is strengthened by KPAI data as quoted by Sri Atin that from 2016 to 2024 there were 2,345 cases received, the perpetrators were minors. (Atin et al., 2024) This phenomenon is a problem that must be immediately overcome by education practitioners, parents and the government. The integrity of Islamic values is important for schools based on Islam so that students become better individuals according to their religious teachings.

A good education when teaching has solved the problems faced in daily life. Good education is not only preparing students to train talent skills or prepare for professions or positions, but education is more than that, which is to produce good people when they are working in a job or when they are in any state. From this it is necessary to have character education to prepare his morality. Character education not only teaches students what is right and what is wrong, but character education is more than that, which is instilling good habits so that students understand, are able to feel and want to do good. Thus, character education can be interpreted as carrying the same purpose as moral education or moral education.

When an educational institution brings character education on a religious basis or emphasizes spiritual education in their flagship program. The educational institution emphasizes moral or spiritual education which is theoretically guided by the Qur'an and practically refers to the personality of the Prophet PBUH. His example is well illustrated in the Qur'an as Surah al-Qalam verse 68 which reads "And indeed you are truly of great character". (Hakim, 2017)

MI Darul Hikmah Mojosari is one of the basic educational institutions that adopts a spiritual education program in instilling character based on Islamic values. One of the religious practices at MI Darul Hikmah is to foster a religious environment and behavior so that students can practice and live their religion in a real way according to the teachings of Ahlusunnah Wal Jamaah. In addition, there is a religious practice at MI Darul Hikmah Mojosari to make the madrasah a means of forming the character of children with noble character, MI Darul Hikmah realizes that the character of children needs to be emphasized on Islamic values, so that every child will have character integrity in accordance with the teachings of Islam. Parents are increasingly aware that the environment has a crucial role in shaping children's character (Gulo et al., 2024) in this modern era. Their worries are even greater when they see many children who lack Islamic character, such as disrespecting their elders, speaking rudely, quarrelling, lying, and not being able to read the Qur'an. (Nata, 2019) To answer this question, MI Darul Hikmah always emphasizes the cultivation of character through religious practices in its school programs.

The environment is the main factor in forming phenomena such as moral deterioration in humans, especially in the elementary age which is a problem in the development of national education. (Gulo et al., 2024) Children grow and develop in a good environment, children will be good and vice versa. Therefore, MI Darul Hikmah Mojosari has made itself a forum for children to instill a positive environment. Each child has a different personality from another child because the personality is the characteristic of each individual. The positive climate built by MI Darul Hikmah Mojosari is a unique phenomenon in the implementation of children's character education. This is a characteristic for MI Darul Hikmah Mojokerto because not all basic education institutions have an effective character education system. (Nata, 2019) One of them, the teachers of MI Darul Hikmah Mojosari make themselves someone responsible for the development of mindset while at school, so that teachers will prepare learning that can foster a critical, creative and moral way of thinking.

Various efforts made by MI Darul Hikmah Mojosari in improving the quality of education include various formal and non-formal education teachings carried out. MI Darul Hikmah Mojosari has established itself as a madrasah that is able to carry out the teaching and learning process in accordance with the applicable educational curriculum by practicing and appreciating the teachings of Islam according to the teachings of Ahlusunnah Wal Jama'ah. Various excellent programs with religious practices make it one of the madrasahs that carry out the cultivation of strong Islamic character. The program includes the implementation of sunnah and mandatory prayers such as dhuha prayers and Dhuhr prayers, spiritual activities such as BTQ, teaching the book of mabadi'ul, Maulid Diba'i, Yasin Roving, Istighosah, Tahlil, Asmaul Husna reading, Pilgrimage to scholarly figures and Sholawat Kubro (Fenty, interview with researchers, Mojokerto, February 12, 2025).

The implementation of spiritual education programs by carrying out religious practices aims to develop religious character in early childhood. Student learning will take longer and there will be many challenges from the development of the times. The cultivation of Islamic values with the habituation of religious practices will save humans in this world and the hereafter by combining the use of the ratio of common sense and belief of a healthy heart, fostering physical and spiritual and realizing intellectual, emotional and spiritual intelligence. (Makbulloh, 2019) The application of Islamic education needs to use Islamic morals for the sake of the safety of mankind in this world and the hereafter. Good practice is based on good theory and then put into practice. Based on the program at MI Darul Hikmah Mojosaari emphasizes good theory, both in formal and non-formal education, every morning and afternoon religious practices will be held and then applied outside the school by being obliged to fill out a monitoring book for the implementation of religious practices carried out in schools.

Cultivating character with religious practices at MI Darul Hikmah Mojosaari provides a strategic opportunity to increase public trust in the morality of their children before entering the next level of education. By focusing on academic research, character development and community involvement, schools can create distinctive identities that appeal to current and prospective students and their families. Previously, many studies related to the cultivation of students' character had been conducted, one of which was by Evita Sari (Evita, 2021), Sri Atin, et al. (Atin et al., 2024) and Maria Hidayati, et al. (Hidayanti, 2023) However, character education based on religious practices implemented by MI Darul Hikmah Mojosaari is one of the interesting phenomena that has never been studied in the context of thematic studies of Islamic education. Based on the emptiness of the study, the researcher is interested in delving deeper into the integrity of Islamic values through religious practices in the formation of student character, where the object is MI Darul Hikmah Mojosaari.

## **2. Method**

This study uses a qualitative method with a phenomenological approach, which aims to understand the experiences and meanings (Alhazmi & Kaufmann, 2022) felt by students, teachers, and parents in the implementation of Islamic values through religious practices at MI Darul Hikmah Mojosaari. The phenomenological approach is used to explore how Islamic values are internalized by students in their daily lives (Alhazmi & Kaufmann, 2022) through religious programs such as congregational prayers, Yasin Roving, Maulid Diba'i, Reading and Writing the Qur'an (BTQ), reading the book Mabadi'ul Fiqh, and Istighosah. The focus of this research is to uncover subjective experiences and factors that support and hinder the internalization of Islamic values in the basic education environment.

Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation studies. (Pahleviannur et al., 2022) Observations were used to observe students' involvement in various religious practices, while interviews were conducted with teachers, students, and guardians of students to gain a deeper understanding of the effectiveness of the program. (Pahleviannur et al., 2022) The documentation study includes an analysis of religious activity records, a monitoring system through smart books, and school policies related to Islamic character education. The validity of the data is tested through triangulation of sources and methods to ensure the validity and reliability of the research results. (Creswell & Poth, 2018)

The data analysis in this study was dissected using the Kohlberg theory of internalization of values, which describes the stages of individual moral development in understanding and applying certain values. (Carmichael et al., 2019) Data was analyzed through three stages, namely: data reduction, data presentation, and conclusion drawing based on Miles and Huberman's version of the interactive analysis model. (Miles & Huberman, 1994) The results of this analysis are expected to provide a deeper insight into the effectiveness of religious programs in shaping students' Islamic character and formulate strategies for optimizing character education based on Islamic values in elementary schools.

## **3. Results and Discussion**

### ***3.1 Implementation of Religious Practices at MI Darul Hikmah Mojosaari***

Since its inception, MI Darul Hikmah used to be an education that started from a pesantren and was focused on spiritual development for students. The surrounding community wants an educational institution that is not only non-formal but also formal such as Madrasah Ibtidaiyah (MI) or Elementary School (SD). Therefore, Kiyai Achmad Qusyairi asked permission from Kiyai Bahri Masyhud as the chairman of the Foundation and the caretaker of the Darul Hikmah Islamic boarding school to establish a formal educational institution to facilitate teaching and learning activities for students and children of the surrounding community in pursuing basic education. In 1953, the formal

educational institution MI Darul Hikmah Mojosari (Moh. Mashur, interview with researcher, February 10, 2025).

Looking at the history of the establishment of MI Darul Hikmah Mojosari shows that religious activities have become the basis for the application of Islamic values in the learning process activities. At the beginning of its establishment, learning was only for students and teaching and learning activities were only in the foyer of the mosque. After almost 2 years, MI Darul Hikmah has 2 classrooms with 20 students in each class. Along with the development of the times and the world of education, now MI Darul Hikmah Mojosari has 9 classrooms with a total of 215 students. All students do not come from Darul Hikmah students alone, but from various regions with various different characters (Jayamin, interview with the researcher, February 24, 2025).



Figure 1. The yard of MI Darul Hikmah Mojosari which was used for the Monday ceremony by the students.

As an Islamic-based educational institution, MI Darul Hikmah Mojosari not only teaches general science, but also instills Islamic values through religious activities that are integrated into students' daily lives. Activities such as congregational prayers, reading the Qur'an, Islamic studies, and habituating noble morals are part of the method of character formation in the school environment. This religious practice aims to increase students' understanding of religious teachings, but also to form a person who is disciplined, responsible and has a sense of empathy for others. In its development, religious practices at MI Darul Hikmah have proven to be one of the effective means in building the character of students who have noble character and have a spirit of togetherness.

Religious practices in between learning received full support from various parties, including teachers, parents and the surrounding community. Teachers at MI Darul Hikmah Mojosari play an active role in carrying out religious practices by providing guidance and learning in accordance with the integration of Islamic values. Parents are also very supportive of religious practices on the sidelines of learning, they see this activity as an effort to provide a better education for the child. The support of the surrounding community is also very important, because religious practice activities run smoothly thanks to good cooperation between the school and the community. The principal of MI Darul Hikmah Mojosari when asked about the purpose of religious practice activities in instilling the character of children who are moral, civilized and integrated according to Islamic values explained that,

"We really feel the benefits of habituating religious practices carried out by MI Darul Hikmah students in instilling moral and civilized character in accordance with Islamic values and improving the quality of education at MI Darul Hikmah Mojosari. By emphasizing religious programs through religious practices such as mobile yasin, congregational prayers, maulid diba'i readings, istighosah readings, book readings and so on, children will get lessons about Islamic studies, good manners for teachers, parents and even older people will become positive habits for children. I give an example, when a child sees a faucet running water without being used, he understands that the right action is to immediately close it so that the water is not wasted. This kind of awareness reflects the result of positive habits that are instilled from an early age. I hope that children do not overlook things that seem insignificant but have a big impact in their daily lives. Through good habits, their mindset will be more open to the values of responsibility and concern for others. Besides that what I hope is right, it is important for children to understand how to behave towards older people, including their teachers. Respect, manners and ethics in interacting need to be instilled consistently. The spiritual aspect should also be our main concern. Habits in carrying out worship such as congregational prayers and Islamic studies, need to be emphasized so that they become part of their daily lives."

Based on this, it can be concluded that the application of religious practices in the MI Darul Hikmah Mojosari environment can not only improve the quality of formal education, but also spiritual education through religious

practices based on religious values can be formed holistically in students.



Figure 2. Provision of material on the cultivation of Islamic character about manners in madrasas for grades 4, 5 and 6 after semester holidays

Islamic character is one of the fundamental aspects in character formation in the basic education environment. In the learning process at the elementary age level such as Madrasah Ibtidaiyah, especially at MI Darul Hikmah Mojosari, religious practices are not only taught as subjects, but also internalized in daily life. The religious practices applied at MI Darul Hikmah Mojosari aim to familiarize worship, strengthen ethics and integrate various religious activity programs in the school environment as a means of forming religious character that is common from an early age. MI Darul Hikmah Mojosari emphasized that in strengthening Islamic values, an approach must be applied that adjusts to the applicable curriculum policies. The majority of classes at MI Darul Hikmah Mojosari adopt an independent curriculum that provides flexibility in designing learning based on the needs of students, including in strengthening character through religious practices. However, in grades 3 and 6 they still use the 2013 curriculum, so there are differences in the learning strategies applied at each level. This difference provides its own dynamics in the process of internationalizing religious values which remain a top priority in the education system at MI Darul Hikmah Mojosari (Fenty, interview with a researcher, February 26, 2025).

The habituation of religious practices at MI Darul Hikmah is not only carried out through extracurricular activities but also carried out from various intracurricular activities and daily habits. In the implementation of the independent curriculum, students are given the flexibility to develop learning projects based on strengthening religious character such as daily worship practices, Islamic studies and social activities based on religious values. In religious practices carried out by MI Darul Hikmah students, students are more active in understanding and practicing religious teachings in a contextual manner. Character cultivation at MI Darul Hikmah Mojosari is carried out in a sustainable manner through various religious activities that are integrated into learning and life at school. Grades 1, 2, 4 and 5 have implemented an independent curriculum that has flexibility in arranging project-based learning, so that religious practices can be packaged in more exploratory and contextual activities. MI Darul Hikmah students are encouraged to understand the meaning of worship not only from the theoretical aspect, but also through direct practice such as the habit of praying in congregation, memorizing short letters and having a target of memorizing juice of 30 along with daily prayers and involvement in social activities that reflect Islamic values (Amir, interview with the researcher, February 26, 2025).

### *3.2 Evaluation and Analysis of the Implementation of Islamic Values in Religious Practice*

An in-depth evaluation and analysis as a whole in the practice of spiritual values in children is an important part in measuring the success of character education based on religious practices carried out. Careful evaluation of the practice of values such as honesty, responsibility, and social care with comprehensively measurable benchmarks is very important, so that it can be understood how much children understand and practice these teachings in their daily lives. Through the observation and interview methods that have been conducted, a deep understanding of the success of spiritual teaching and the various aspects that affect its application is obtained. Therefore, a highly accurate analysis is certainly able to present various strategic suggestions in increasing the effectiveness of spiritual teaching in shaping children's character.

MI Darul Hikmah Mojosari holds a variety of religious programs that are very varied in building Islamic character through religious practices such as traveling Yasin, congregational prayers, reading of Maulid diba'i and Istighosah, reading and writing the Qur'an, and learning the book of Mabadi'ul fiqh. Assessment of the implementation

of these programs is very crucial in measuring how much of an impact these programs have on the formation of students' religious character. The analysis based on spirituality indicators is based on the number of spirituality markers which include the frequency, depth of understanding, and consistency of students in applying religious values in daily life. With an evaluative approach, all supporting and inhibiting elements can be identified in this program, which allows the formulation of a number of strategies to maximize the success of Islamic character education at MI Darul Hikmah Mojosari. An in-depth evaluation of the sustainability and effectiveness of religious activities at MI Darul Hikmah Mojosari is very necessary to pay attention to the participation of all teachers, each parent, and the entire surrounding community in supporting the internalization of religious values. Evaluation of the impact of the program is carried out by direct observation, interviews, along with assessments based on religious standards, such as increasing student discipline when worshipping, moral strengthening, as well as students' commitment in carrying out Islamic religious teachings in daily life.

Each religious program wrapped in religious practices at MI Darul Hikmah has a specific role in shaping the Islamic character of students. These programs include:

### 3.2.1. *Habit of praying dhuha and dzuhur in congregation*

The habit of praying dhuha and dzuhur in congregation at MI Darul Hikmah Mojosari is a form of Islamic character education strategy that aims to implement discipline, responsibility and love for worship from an early age. MI Darul Hikmah Mojosari carries out dhuha prayer activities from grades 1 to 6 every Monday to Thursday. Dhuha prayers are carried out routinely every morning before the class hours start. Dhuha prayer not only builds spiritual habits but also has a positive impact on students' mental and emotional readiness in participating in learning activities.

Dhuha prayer has benefits for those who carry it out, namely as an investment in our reserve charity, meaning as one of the refinements for the shortcomings of mandatory prayer that have been abandoned. In the Qur'an and Hadith, the first thing to be smoked is the practice of prayer. If the prayer is good, then all the practices of worship are good. So Allah provides a lot of convenience for his people by making the virtues contained in the dhuha prayer as a reserve investment. (Iwan et al., 2021) Therefore, MI Darul Hikmah Mojosari students get used to the Dhuha prayer to provide insight and provisions as early as possible for their worship deeds.

Dzuhur prayers are carried out by students in grades 4, 5 and 6, while for lower grades 1, 2 and 3 they do not carry out Dzuhur prayers in congregation, because the school hours are different from the upper classes. Congregational dhuhr prayer trains time discipline, togetherness and obedience to correct worship procedures.

Evaluation of religious practices carried out by MI Darul Hikmah Mojosari students shows that even though the students do religious activities well, there are several factors that affect their religious practices. One of these factors is the involvement of teachers in supervising and guiding the implementation of congregational prayers. Teacher involvement is an important factor in maintaining the continuity and quality of student worship. The habituation of students in carrying out congregational prayers is carried out gradually. The habit starts from the introduction of prayer procedures, providing religious motivation and finally practicing regularly on a certain day. The habit of congregational prayer has proven to be effective in increasing students' religious awareness.

The results of the analysis of the observations carried out found that there was a variation in the level of solemnity of students or seriousness in carrying out congregational prayers. The results found consisted of internal factors such as religious understanding and maturity level, besides that there were also external factors such as family environment and peers. This problem is continued by optimizing the role of parents in guiding their children so that the values of worship taught at school not only become a routine when in the school environment, but also embedded in daily life.



Figure 4. Activities of habituating Dhuha prayers in congregation which are attended by students from grades 1 to 6

### 3.2.2. *Yasin Recitation Circle*

The mobile yasin program is a routine program carried out by MI Darul Hikmah Mojosari. Yasin roam is a form of religious education that has the purpose of implementing the habit of reading the Qur'an and strengthening the value of togetherness between students by involving parents. This activity is carried out routinely every 2 weeks once on Thursdays which is attended by 5th and 6th grade students. The place used is not located in the madrasah but in each student's house which is drawn every week, and consumption from joint contributions and there is also additional personal money from the host, if needed (Umi, interview with the researcher, February 24, 2025).

Yasin Roving is a religious practice program that is not only a place to learn to read Yasin letters with tartil. This program has a function as a da'wah media that introduces Islamic values practically through direct interaction with the community. The results of the evaluation that have been carried out show that the religious practice of mobile yasin has several positive influences. These influences include improving Qur'anic reading skills, forming disciplined attitudes and increasing a sense of social concern. However, in terms of the analysis that has been carried out from the results of the observations carried out, the success of the mobile yasin religious practice is influenced by student involvement, parental support and sustainability in its implementation. From the results of the analysis, a strengthening strategy is needed through improving learning methods, student motivation and optimizing the role of teachers and parents in maintaining the sustainability of this program so that it is more effective in shaping the Islamic character of students.



Figure 5. Yasin Roving activity at the home of one of the students.

### 3.3.3. *Maulid Diba'i*

The Maulid Diba'i program is one of the religious programs that aims to instill love for the Prophet Muhammad PBUH and strengthen the religious character of students (Moh. Mashur, interview with researcher, February 25, 2025). This activity was carried out for 2 weeks once which was held on Thursday which was attended by grades 4, 5 and 6. The maulid diba'i program is carried out by reading poems of praise to the Prophet Muhammad PBUH which are combined about the life journey of the Prophet Muhammad PBUH. From this, Maulid Diba'i is not only a form of expression of religious practice, but also a moral learning. From the habit of Maulid Diba'i, students are also invited to understand and emulate the exemplary values of the Prophet Muhammad PBUH in daily life such as the character of simplicity, honesty and compassion. In the evaluation carried out, it was found that the implementation of the Maulid Diba'i program showed that students could increase their understanding of Islamic history and strengthen religious literacy as a provision for maturity. However, there is a challenge that needs to be faced in its implementation, namely student participation and the sustainability of the application of Islamic values through Maulid Diba'i outside of school activities. From this point on, there needs to be a strategy in optimizing activities such as integration in the curriculum of learning about religion and increasing the involvement of parents and the community in supporting the formation of students' Islamic character through Maulid Diba'i activities.



Figure 6. Mahalul Qiyam reading activity accompanied by banjari art in the Maulid Diba'i procession

#### 3.3.4. Read and write the Qur'an

The Qur'an literacy program at MI Darul Hikmah Mojosari is designed as a systematic effort for children to improve their ability to read the Qur'an from an early age. The learning method is also very structured, starting from guidance in mastering the rules of tajweed, fluency in reading and skills in writing Arabic letters properly and correctly. The Qur'an literacy program also plays a role in instilling the values of discipline, perseverance and love for the Qur'an as a guideline for life (Nia, interview with a researcher, February 20, 2025).

The results of the evaluation that have been carried out show that the Qur'an literacy program has a significant impact on improving the ability to read the Qur'an. Students in the development of reading the Qur'an can already read although not in its entirety. The results of the analysis of the observations carried out revealed that there are challenges in the implementation of the Qur'an literacy program such as differences in the level of understanding between students, limited learning time and lack of independent practice outside school hours. Therefore, strengthening strategies are needed such as a monitoring system for the development of students' reading skills by collaborating between schools and parents to ensure the sustainability of learning to read and write the Qur'an in daily life.



Figure 7. BTQ activities at the volume 1 level which were attended by the majority of 1st grade

#### 3.3.5. Reading of the Book of Mabadi'ul Fiqh

The program of reciting the book of Mabadi'ul Fiqh is included on the sidelines of the formal lesson schedule. For small classes, they still do not carry out the reading of Mabadi'ul Fiqh, namely grades 1, 2 and 3, because the level of understanding is still too basic. The Mabadi'ul Fiqh book recitation program is part of MI Darul Hikmah Mojosari's efforts to introduce the basics of fiqh to students from an early age. Studying the book of Mabadi'ul Fiqh at an elementary age is used as the main reference in understanding the concept of worship, muamalah and the norms of Islamic life that must be applied in daily life. Studying the book of Mabadi'ul Fiqh is done in a classical and interactive manner. Students are encouraged not only to read the book but also to understand and discuss the content of the book in order to improve their understanding of Islamic laws (Adib, interview with the researcher, February 27, 2025).

The learning of the book of Mabadi'ul Fiqh has benefits in instilling Islamic character and shaping the mindset of students, especially in carrying out worship correctly in accordance with Islamic law. In the results of the analysis

that has been carried out, it was found that the effectiveness of learning, which is said to be very short, is only 1 hour of lessons, which is around 30 minutes and a more contextual teaching method. From this point on, it is necessary to emphasize the optimization of learning that can be done through a case study-based approach, the use of more varied learning media and increased teacher involvement in providing more personalized guidance to students.

### 3.3.7. *Istighosah Readings*

The istighosah program at MI Darul Hikmah Mojosari is part of a spiritual habituation that aims to instill Islamic values such as tawakal, closeness to Allah SWT and build awareness of the importance of prayer in daily life. The Istighosah recitation program is carried out regularly by reading special prayers and dhikr together, so that students not only understand the recitation of the prayer but also feel togetherness in a bond of faith. The Istighosah reading program has an important meaning as a means of mental and emotional strengthening, besides that the Istighosah program is also a medium of reflection for students in facing various academic and social challenges (Moh. Mashur, interview with researcher, February 27, 2025).

The evaluation resulting from the observation results showed that the habit of istighosah had a positive impact, namely peace of mind, improvement of worship discipline and strengthening of students' religious character. In the results of the analysis that has been carried out, it was found that the effectiveness of the istighosah recitation program is influenced by the level of students' understanding of the prayers read, variations in individual motivation in participating in activities and the continuity of implementation outside the school environment. Thus, program optimization can be carried out with a more interactive educational approach such as providing an understanding of the meaning of prayer to students before implementation and encouraging students to practice istighosah in the family environment. This is based on the fact that religious values that are instilled can be more internalized in daily life.



Figure 8. The istighosah reading activity in the morning before the BTQ activity was directly supervised by teachers

Religious practices in the MI Darul Hikmah Mojosari environment can be said to be successfully implemented, but the success is not only determined by the implementation of activities routinely every day, but is influenced by several factors. The role of teachers is the most important factor in guiding students not only to follow formal religious practices, but also to understand the meaning of the integration of Islamic values behind every religious practice carried out. The second factor is influenced by the involvement of parents and the community who are the children's bridge in strengthening religious practices outside of school. Parents must contribute to ensuring the continuity of the values taught at school. However, challenges such as differences in student understanding levels, limited time in the implementation of religious programs and lack of parental supervision in continuing existing religious practices in schools can affect the effectiveness of the program. Therefore, an optimization strategy is needed that includes strengthening learning methods, increasing individual assistance for students.

An analysis of religious practices at MI Darul Hikmah Mojosari shows that the integration of Islamic values in activities such as congregational prayers, recitation of yasin, istighosah, mauid diba'i, reading and writing the Qur'an and studying the book of mabadi'ul fiqh can form the Islamic character of students. Each activity not only functions as a religious routine, but also as a means of internalizing spiritual values such as discipline, patience, perseverance and a sense of togetherness. However, the results of the evaluation revealed challenges in the implementation of religious practices such as the level of student understanding, the support of different family environments and the continuity of practices outside of school. Therefore, a more comprehensive approach is needed by strengthening contextual-based learning strategies, optimizing the roles of teachers and parents, and continuous monitoring. In terms

of monitoring religious activities, the school applies through smart books to monitor student activities which will later be checked by the homeroom teacher and finally will be reviewed directly by the principal. Monitoring like this aims to ensure that the values instilled are not only understood in theory but also implemented in students' daily behavior.

In the perspective of Kohlberg's internalization theory, the moral development of students at MI Darul Hikmah Mojosari through religious practice occurs in three main phases. In the preconventional phase, students understood religious rules as obligations that must be followed due to the direction of the teacher and the environment, such as congregational prayer and book reading. Furthermore, the conventional phase is characterized by the acceptance of religious values as a social norm that is upheld, strengthened by the support of teachers, parents, and the community.

In the postconventional phase, students internalize religious values independently, making them a personal awareness in daily life. They began to apply an attitude of responsibility and care without direction, such as turning off the faucet of water flowing in vain or civilized towards teachers. This approach forms a strong morality and is principle-based (Carmichael et al., 2019) Islamic spirituality in accordance with Kohlberg's theory of internalization.

#### 4. Conclusion

Character instillation in elementary children has a very important role in shaping a person's personality and morality in the future. Character education based on Islamic values by practicing religion is one of the effective strategies in forming positive habits from an early age. The results of the analysis show that the application of religious practices at MI Darul Hikmah Mojosari shows that the integration of Islamic values through religious activities or programs such as congregational prayers, mobile yasin, mauid diba'i, reading and writing the Qur'an and studying the book of mabadi'ul fiqh has a significant positive impact in shaping the Islamic character of students.

The religious programs implemented not only play a role in improving the religious understanding of students, but also have the purpose of forming attitudes of discipline, responsibility and togetherness in social life. The effectiveness of the implementation of religious programs is still influenced by several factors such as the diverse level of student understanding, the limitations of assistance from family and the continuity of practice outside the school. In this case, it is necessary to optimize several strategies through the improvement of more interactive learning methods, the active role of teachers and parents in accompanying students and a continuous evasluasi system in ensuring that the Islamic values taught can be properly internalized in students' daily lives. As a form of school support in maintaining the sustainability of its religious programs, the school has implemented a monitoring system through smart books in documenting and evaluating the development of students in practicing Islamic values that have been taught at school. Thus, the integration of Islamic values in basic education is not only normative but can also shape the character of students based on Islamic values more thoroughly and sustainably.

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