


Artikel 2

Implementation of the Islamic Program to Increase the Religiosity of Students

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 Publication Articles Mar - Apr 2025 Dosen UMM

 University of Muhammadiyah Malang

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trn:oid::1:3193920013

Submission Date

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Implementation of the Islamic Program to Increase the Religiosity of Students

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ARTICLE INFO

Article History:

Received : 20-10-2024

Revised : 29-11-2024

Accepted : 31-12-2024

Keyword:

Islamic Programs;
Religious Education;
Religious Values;
Student Character.

ABSTRACT

This study aims to analyse the implementation of Islamic programs to increase students' religious values at SMP Negeri 4 Pallangga. The problem underlying this study is the importance of instilling religious values early on through religious programs in the school environment. The research method used is a qualitative approach with a field research type. Data collection techniques include interviews, observations, and documentation, while the data analysis method used is descriptive analysis. This study shows that the Islamic religious education program at SMP Negeri 4 Pallangga has succeeded in increasing students' religiosity through structured religious activities, such as congregational prayers, religious lectures, and religious competitions. These activities also shape students' religious character, increasing discipline, concern, and mutual respect. In addition, religious activities strengthen social relationships between students, creating a harmonious environment. Support from teachers, students, and parents and regular evaluation of this program ensure the sustainability and effectiveness of program implementation.

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How to Cite:

Mudzakir., Romlah., Mardiana, D. (2024). Implementation of the Islamic Program to Increase the Religiosity of Students. *Ta`dib: Jurnal Pendidikan Islam*, 29(2), 303-319.

 <https://doi.org/10.19109/td.v29i2.24995>

INTRODUCTION

The Islamic Program includes various aspects of practical worship, such as congregational prayer and Al-Qur'an learning, as well as social activities that reflect Islamic values, such as infaq, almsgiving, and helping each other (Duryat, 2021; Fathoni, 2024; Hildani & Safitri, 2021). The main aim of this program is to form students' characters rich in spiritual and moral values by Islamic teachings. Through congregational prayers, students are taught the importance of togetherness and discipline in worship.

Learning the Al-Qur'an helps students understand and appreciate religious teachings in depth, which is the basis for everyday life (Adiyono et al., 2023; Arif & Aprison, 2023; Hasan et al., 2023). Social activities such as infaq and alms also teach students to care about others and share with less fortunate people. This activity provides material assistance and

instills students' compassion and empathy. Through mutual aid, students are taught the values of cooperation and solidarity, which are very important in social life.

This program also includes other activities that strengthen students' character, such as religious discussions, lectures, and skills training related to worship and daily life (Jafri, 2021; Leterpi, 2020). Through this program, students are encouraged to practice Islamic values in everyday life while developing a sense of togetherness and brotherhood among each other. This program aims to increase students' understanding of Islamic teachings and deepen their appreciation of the Islamic values taught. In this way, students are expected to be able to apply Islamic teachings in their lives better and more consistently. Apart from that, this program aims to form a young generation who is religious, has noble morals, and is ready to face the challenges of the times with a strong foundation of faith.

Students are invited to practice Islamic teachings practically through various activities such as congregational prayers, collecting zakat, *infaq*, alms, and other social activities. This activity not only accustoms students to practicing worship with discipline but also teaches them to care about others and help those less fortunate. For example, *Dhuha* and *Dhuhur* prayers performed in congregations at school aim to improve students' discipline in worship and strengthen their sense of togetherness and brotherhood. This congregational prayer also allows students to feel together in worship and strengthen their brotherhood bonds. Apart from that, this activity also teaches students about the importance of carrying out worship on time and with a sincere heart. Collecting zakat, *infaq*, and alms, as well as collecting used clothes, school uniforms, and unused books to be donated to people experiencing poverty, orphans, and people in need, are part of efforts to foster a sense of care and compassion among students towards those who are economically disadvantaged. Through this activity, students are taught the importance of sharing and helping others and experience firsthand the happiness of helping others.

This activity also teaches the values of empathy, solidarity, and social justice, which are essential in Islam. Overall, Islamic activity programs in schools play a vital role in forming students' character and morals. By involving students in various religious and social activities, this program helps them become better individuals who understand Islamic teachings and appreciate and practice them daily. Through this program, it is hoped that the young generation will have strong faith, noble morals, and the ability to face various challenges in the future by adhering to the Islamic principles that they learned and lived from an early age (Arifkha & Anshori, 2017; Arofad et al., 2020; Fatoni, 2019; Ismatullah, 2019; Rohmani & Jinan, 2019; Tangahu & Muda, 2020).

Observation results show that SMP Negeri 4 Pallangga, Gowa is located in a semi-urban area with most Muslim students. This school actively holds Islamic programs, including midday prayers, *tadarus* Al-Qur'an, and congregational noon prayers. The school infrastructure supports the implementation of this activity with a prayer room and other supporting facilities. Student participation in religious activities is relatively high, but some still lack discipline in participating in scheduled Islamic programs.

Religiosity in schools is not only about religious knowledge but also about developing character and noble morals. Through habituation and consistent religious education, students

are taught to integrate an attitude of responsibility, honesty, and compassion. Regular religious activities serve as a means to strengthen their religious identity. Thus, students' religiosity includes religious beliefs, practices, knowledge, and experiences that shape positive and constructive social behavior (Nurhanjani & Wahyudi, 2018; Umam, 2021). In several previous studies, according to Anasiah (2018), efforts to increase students' Islamic values in junior high schools were carried out through strategies such as providing materials, practice, habituation, and reward-punishment methods. Azis and Masrukin (2019) highlighted that implementing religious culture contributes to forming student character, including increasing discipline and reducing negative behavior. Aslim and Makruf (2021) emphasize the importance of the Islamic personality development program at Klaten Middle School in forming Al-Qur'an personalities with *adab* values to evaluate students' character. Rokhmah (2021), the religiosity of Islamic education teachers at SMP Islam Al Azhar 3 Bintaro increases student discipline in worship through motivation and teacher examples. Syarnubi (2019) states that the professionalism of Islamic religious education teachers in shaping the religiosity of fourth-grade students at SDN 2 Pengarayan includes teacher competencies and methods of shaping religiosity through five dimensions of religiosity. Arigayo (2023) planning, implementation, and evaluation of the Islamic Religious Education Mentoring program to improve the religiosity of students at SMP IT Az Zahra, Central Aceh Regency

In terms of research gaps, many previous studies have highlighted the importance of Islamic programs in shaping students' religious character, as done by Anasiah (2018) and Azis & Masrukin (2019). However, a specific study regarding implementing Islamic programs at SMP Negeri 4 Pallangga, Gowa, and its influence on increasing students' religiosity is rarely found. This research will fill this gap by providing a more focused analysis of this school, particularly in its local context and the challenges faced in implementing the program. The novelty of this work lies in an in-depth analysis of the implementation of the Islamic program at SMP Negeri 4 Pallangga, which will include a holistic approach to the religious learning strategies being practiced. Apart from that, this research will also explore the involvement of individual students in each program and assess the effectiveness of the methods used by schools in increasing students' religiosity scores.

The relevance and significance of the research is relevant because it discusses the importance of Islamic education in junior high schools in forming a religious and characterful young generation. Its significance lies in contributing to developing Islamic education programs in schools, which can become a reference for other schools in areas with similar challenges. It is also hoped that the results of this research can help teachers and schools optimize religious teaching methods that are more effective and relevant to students' needs. This research aims to analyze the implementation of the Islamic program at SMP Negeri 4 Pallangga to increase students' religiosity.

LITERATURE REVIEW

Islamic Programs

Leterpi (2020) explains that religious activities aim to defend, maintain, and improve human faith in Allah SWT by implementing Islamic teachings. This activity aims to ensure human happiness in this world and the afterlife. Schools have a vital role in forming students' character and morals by providing religious experiences through various activities. Implementing religious education in schools is very important because it is the primary means of shaping students' mental health.

Zakiah Darajat emphasized that the first step in religious education is to form habits of *akhlakul karimah* behavior exemplified by the Prophet. Examples of these habits include greeting or answering greetings from friends, showing politeness and respect, and helping each other. The formation of this habit is greatly influenced by the example and the surrounding environment (Almira, n.d.; Lestari et al., 2021; Mardiyah, 2022).

Furthermore, there are activities to support this goal, including a) carrying out *Dhuha* and *Dhuhur* prayers in the congregation, which aims to improve the discipline of worship and strengthen togetherness and brotherhood among students; b) collecting zakat, *infaq*, and alms, as well as using clothes and books to donate to those in need, aims to foster students' sense of care and compassion for those less fortunate; c) organizing Ramadan Islamic boarding schools and other intensive religious programs during the month of Ramadan and holidays, d) commemorating PHBI helps increase students' knowledge of religion and history and understanding Islamic values. This activity should be carried out with Islamic institutions around the school to train the habit of helping each other (Jafri, 2021). Thus, through various religious activities, they are hoped to be applied in everyday life. This will help them to have noble character and care for others.

Various religious programs delivered by Ismatullah (2019) include congregational midday prayers, *Dhuha* prayers, *tawasul* reading, prayers before lessons, handshakes and greetings, and activities to memorize the Qur'an. Meanwhile, according to Tangahu and Muda (2020), religious activities are carried out with exemplary implementation of worship, the Al-Qur'an, and intensive religious programs. Arofad (2020) stated that its implementation in the school environment involves the practice of Friday prayers, memorizing and reading the Al-Qur'an.

According to Rohmani (2019), forms of Islamic programs include congregations for midday prayers, Friday prayers, *tadarus* Al-Qur'an. Apart from that, there are several other programs, namely BTA and SBA, Duha prayers, PHBI, voluntary donations, spiritual Fridays, and *tahfidzul* Qur'an. These activities include reading the Al-Qur'an, performing prayers, celebrating Islamic holidays, and learning the Al-Qur'an. Furthermore, Arifkha and Anshori (2017) stated that activities include short lectures before teaching and learning, reading the Al-Qur'an, Duha prayers, Friday infaq aspects of student learning, and participation in the IMMA program.

Religious Students

Religiosity comes from the word religion, which refers to belief (Umam, 2021). Religiosity is a religious characteristic inherent in individuals. It is essential to measure good and bad behavior that comes from religious principles. Glock & Stark, there are five dimensions in the form of religious beliefs, practices, experiences, knowledge, and effects (Nurhanjani & Wahyudi, 2018). Religious beliefs include acceptance of religious dogma, while religious practices include ritual obligations such as prayer and fasting. The religious experience involves religious feelings or experiences experienced by individuals. Religious knowledge consists of an understanding of religious teachings, while religious effect measures the influence of religious teachings on social behavior, such as caring for others.

According to Arista et al. (2023), routine activities carried out at school can form religious values in students, such as piety in worship, honesty, sincerity, and responsibility, which are instilled through religious habituation. Ningrum et al. (2020) state that students at the elementary level can develop good character, have high morals, and have strong commitment. Lailiyah and Hasanah (2020) state that students' religious beliefs are formed through values such as tolerance, morals, independence, religion, discipline, craft, and responsibility.

METHOD

The term "case study" comes from the words "case" and "study." A "case" refers to an incident or set of facts, while a "study" implies a focused and thorough exploration of something. Thus, case studies involve a dedicated and attentive examination of actual phenomena. In this research, the boundaries between the phenomenon under study and its context are often unclear, so researchers need to utilize various sources of information to gain a comprehensive understanding. Case studies aim to provide an in-depth and detailed picture of the research object to reveal various aspects and dynamics that may not be visible in research with other approaches. With qualitative and analytical characteristics. The focus is on understanding social phenomena naturally, emphasizing communication interactions between researchers and the phenomena studied in the field. It is holistically descriptive, with an in-depth understanding of the processes and meaning of a natural context. Data was obtained through observation, interviews, and documentation

At SMPN 4 Pallangga District, Gowa Regency, which is known as a school that emphasizes discipline in Pallangga District. With a focus on Islamic activity programs at SMP Negeri 4 Pallangga, Gowa Regency. In the context of this research, the primary data sources come from the Principal, Islamic Religious Education teachers, and students at SMP Negeri 4 Pallangga to answer the research questions that have been formulated. Two types of data sources were used to ensure the completeness of the research data: primary and secondary. This is one of the crucial elements in the thesis. These two data types provide a comprehensive picture of the topic under study. Observations were carried out at SMP Negeri 4 Pallangga. Researchers directly observe ongoing activities to identify various aspects. Interview This technique is beneficial when you want to gather more in-depth

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information from informants. Documentation includes images, writing, notes, transcripts, newspapers, minutes, books, agendas, monumental works, inscriptions, etc. Document study in qualitative research ensures the continuity of more complete data sources.

Technical Data Analysis Data Condensation At this stage, researchers filter relevant information from raw data collected through various methods of obtaining data. Irrelevant or redundant data is removed, while essential data is simplified to make it easier to analyze. This process helps researchers to focus on critical aspects of the research. Data display good presentation allows researchers and readers to see the overall picture of research findings. According to Miles and Huberman, presenting this data helps describe the situation in detail and provides a context for readers to understand the research findings. Conclusion and verification are analyzed throughout the research process. This process does not stop with the withdrawal of initial findings; it also involves continuous verification to ensure that the data obtained is accurate, valid, and objective. This verification is essential to ensure that the conclusions drawn can be justified and supported by substantial evidence. In this process, researchers may need to triangulate data, using multiple data sources or methods to check the consistency of findings.

RESULTS

Islamic Religious Education Program

This study interviewed several parties involved in implementing the Islamic religious education program at SMP Negeri 4 Pallangga, Gowa Regency. The interviewees included the Principal, Islamic Religious Education Teachers, several students, and parents of students. The interview data explains that the Islamic religious education program at SMP Negeri 4 Pallangga is designed to increase students' religiosity. This program includes commemorating Islamic holidays, congregational prayers, regular religious studies, and competitions. "Our main goal is to instill Islamic values in students and help them become individuals with noble morals," he said. He also emphasized the importance of support from all parties, including teachers, students, and parents, in the success of this program.

Furthermore, the interview data stated that the Islamic religious education program had a significant positive impact on students. "I see real changes in students' attitudes and behavior. They become more disciplined in worship, appreciate time more, and respect others more," said Ustadzah Siti. In addition, he also revealed that students are more motivated to learn and memorize the Qur'an after participating in various religious activities.

In addition, interview data with a grade IX student shared his experience. "I am pleased with the religious programs in this school. Activities such as religious lectures and competitions have helped me understand more about Islam and its history. In addition, I also feel closer to my friends because I often interact in these activities," he said. Ahmad also said that support from teachers was very helpful in motivating them to be more active in studying religion.

This document contains the annual plan for the Islamic religious education program at SMP Negeri 4 Pallangga. There is a detailed schedule of religious activities, from

15 commemorating Islamic holidays such as the Prophet's Birthday and Isra Mi'raj to routine activities such as congregational *Dhuha* prayers and weekly religious studies. This document also lists the objectives of each activity, the target participants, and the party responsible for implementing the activity. This report contains an evaluation of the implementation of the Islamic religious education program during 2023. The report includes data on student attendance in religious activities, student and parent satisfaction survey results, and teacher assessments of changes in student behavior. The evaluation results show a significant increase in student attendance in religious activities and student religious understanding based on the results of tests conducted after the activities.

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18 Observation On February 27, 2024, SMP Negeri 4 Pallangga held an Isra Mi'raj commemoration. Observation was conducted to see the preparation and implementation of this activity. That morning, all students and teachers gathered in the school hall, decorated with an Islamic theme. The committee, consisting of students, ustadz, and several teachers, seemed busy setting up the place and preparing equipment. The event began with the reading of the holy verses of the Qur'an by one of the students, followed by a religious lecture delivered by an ustadz from outside the school. The students seemed enthusiastic to listen to the lecture delivered in an interactive style. After the lecture, religious competitions such as the adhan competition, short surah memorization competition, and Islamic quiz competition were held. Each class sent representatives to take part in these competitions. The activity closed with a parade of students showing their creativity in designing Islamic-themed costumes. The students walked around the school field carrying banners containing Islamic messages. Observations show that this activity provides insight into Islamic history, strengthens togetherness and social interaction between students, and helps improve their religious understanding.

Further observations: every Tuesday and Thursday, SMP Negeri 4 Pallangga students participate in congregational *Dhuha* prayers in the school prayer room. Observations were made on one of the days of this activity. At 09.00, after the first lesson was finished, the students lined up neatly towards the prayer room. The religious teacher led the *Dhuha* prayer, followed by all students solemnly. After the prayer, the teacher gave a short sermon about the importance of maintaining prayer and practicing Islamic teachings daily. Observations showed that this congregational *Dhuha* prayer activity was carried out in an orderly and regularly. The students showed discipline and sincerity in participating in this activity. In addition, this activity is also a means to shape students' character to be more religious and have noble morals.

Observations show that the Islamic religious education program at SMP Negeri 4 Pallangga is well implemented and significantly impacts students. Religious activities increase students' knowledge and understanding of Islam and shape their character to be more spiritual and have noble morals. Support from all elements of the school, including teachers, students, and parents, is essential for the success of this program. With thorough preparation and structured implementation, Islamic programs at this school can greatly benefit students' spiritual development.

13 Implementation of the Islamic Religious Education Program

Interview data stated that her school's Islamic religious education program was designed carefully and involved various parties, including teachers, students, and parents. "We always try to ensure that religious programs are not just routine but positively impact students," she said. Interview data also added that activities such as commemorating Islamic holidays, praying in congregation, and reciting the Al-Qur'an regularly have become an integral part of the school culture.

34 In the following interview data, one of the Islamic religious education teachers at the school revealed that every religious activity is designed to attract students' interest and make them understand and love Islamic teachings better. "We try to organize varied and fun activities, such as religious lectures with inspiring speakers, religious competitions, and memorizing the Al-Qur'an," she explained. Ustadzah Nur also emphasized the importance of students' active role in every activity to feel they own and are directly involved in implementing the religious program.

In addition, interview data with one of the students revealed that he enjoyed religious activities at school. "Activities such as the Isra Mi'raj commemoration are exciting and provide a lot of new knowledge about Islamic history," he said. Interview data also added that the activities motivated him to study religion and apply Islamic values daily. "I feel closer to my friends and teachers because I often participate in religious activities together," he said.

The program planning document in the religious program planning document at SMP Negeri 4 Pallangga shows that each activity is designed in detail, from the objectives and targets to the implementation method. For example, the document includes the activity schedule, committee names, event list, and budget allocation for the Isra Mi'raj commemoration. The document also includes evaluating previous activities and improvement plans for future activities. Activity implementation document: the activity implementation document shows that each religious event is carried out according to the plan that has been prepared. There are detailed reports on implementing congregational prayers, Al-Qur'an reading activities, religious competitions, and commemorations of Islamic holidays. Each report includes student attendance, teacher participation, and the results and evaluation of the activity. Observations of the Isra Mi'raj commemoration were carried out during the Isra Mi'raj commemoration activity, which took place on the school field. It can be seen that the committee, consisting of students, ustadz, and several other teachers, prepared the event very well. The stage was decorated with an Islamic nuance, and the event began with one of the students reading the holy verses of the Qur'an. During the religious lecture delivered by a famous cleric, students appeared enthusiastic and focused on listening. Several students also actively asked questions and discussed with the cleric after the lecture.

4 The activity continued with various religious competitions such as speech competitions, religious quiz competitions, and *adzan* competitions. The participants showed their best abilities, and the audience enthusiastically supported them. Observations also

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showed that this activity strengthened togetherness among students. They helped each other and worked together to prepare and carry out activities. Routine religious activities, such as congregational *Dhuha* prayers and reciting the Qur'an, were observed. In the morning, students gathered in the school prayer room to perform the *Dhuha* prayer. The cleric and other teachers led the prayer and gave a short lecture on the importance of the *Dhuha* prayer. After that, students continued the Qur'an reading activity guided by the religious teacher. Each student brought a Qur'an and read and understood the meaning of the verses they read together. The observations showed that this routine activity helped students build the habit of worship and deepen their understanding of Islamic teachings. Students are also taught to respect each other and work together, which is reflected in their interactions during activities.

Implementing the Islamic religious education program at SMP Negeri 4 Pallangga, Gowa Regency, is running well and in a structured manner. Support from various parties, careful planning, and consistent and diverse implementation make this program effective in increasing student religiosity. The religious activities provide new knowledge, strengthen social relationships between students, and support the formation of good character. Observations and interviews show that this program significantly impacts students' spiritual and moral development. Great hopes are placed on this program's sustainability and consistency to continue providing long-term benefits for students and all elements of the school.

The Impact of Islamic Religious Education Program on Student Religiosity

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An interview with the principal explained that the Islamic religious education program has become one of the main focuses of the school curriculum. "We believe that good religious education will shape the character of religious students with noble morals. Therefore, we hold various religious activities such as commemorating Islamic holidays, praying in congregation, and religious competitions." An interview with an Islamic religious education teacher added, "We see great enthusiasm from students in participating in religious activities. They participate enthusiastically and show positive changes in their daily behavior. For example, they are more diligent in praying and reciting the Al-Qur'an and show a better attitude of mutual respect." An interview with a grade VIII student conveyed his experience: "I feel happy with the religious activities at school. In addition to learning about Islamic history, I can participate in challenging competitions. This activity made me understand religion better and motivated me to learn more about Islam." In an interview with a parent of one of the students, he expressed his gratitude: "I support the religious program at school. My child has become more diligent in worship and behaves better at home. As parents, this activity also brings us closer to the school."

The document data collected includes the religious program plan, activity schedule, implementation report, and program evaluation results. These documents show that the religious program at SMP Negeri 4 Pallangga has been well-planned and implemented in a structured manner. The program plan includes congregational *Dhuha* and dzuhur prayers, *tawasul* reading, memorizing the Qur'an, commemorating Islamic holidays, and religious

competitions. Each activity has a clear purpose, such as increasing religious understanding, instilling Islamic values, and strengthening student togetherness.

The schedule of religious activities is neatly arranged, including the time and place of implementation and the person in charge of the activity. For example, *Dhuha* prayers are performed daily before lessons start, while congregational *Dzuhur* prayers are performed during lunch breaks. The implementation report records the details of each activity that has been carried out, including the number of participants, the material presented, and the activity results. This report shows that religious activities receive a positive response from students and are running according to plan. Program evaluations are conducted periodically to assess the effectiveness and impact of religious activities. These evaluations involve questionnaires to students and parents and discussions with teachers. The evaluation results show increased student religiosity regarding religious knowledge, behavior, and daily attitudes.

22 Observations were conducted during religious activities, including commemorating Isra Mi'raj, congregational prayers, and religious competitions. These observations provide a direct picture of how the activities are carried out and how students participate. At the commemoration of Isra Mi'raj, the committee, which consisted of students, ustadz, and teachers, was seen working together well. The event began with a religious lecture delivered by an ustadz. The students seemed serious about listening to the lecture and actively asked questions during the question-and-answer session. After that, religious competitions such as an Islamic quiz and a short surah memorization competition were held. The participating students showed high spirits and enthusiasm in participating in the competitions.

13 *Dhuha* and *Dzuhur* prayers in the congregation were held in the school prayer room. Observations showed that students arrived on time and participated solemnly. The teachers also participated in the congregational prayers, setting a good example for the students. After the prayer, it is usually continued with the reading of *tawasul* or *tadarus* Al-Qur'an. Religious competitions such as memorizing the Qur'an, Islamic speeches, and calligraphy art were held by involving judges from outside the school. Students who participated seemed enthusiastic and tried to show their best. These competitions honed their abilities in religion and increased self-confidence and togetherness among students. Interview data, documents, and observations showed that the Islamic religious education program at SMP Negeri 4 Pallangga, Gowa Regency, had been implemented well and positively impacted students' religiosity. This program increased religious understanding and knowledge of Islamic history and fostered students' religious attitudes, togetherness, and good character. Support from all elements of the school, including teachers, students, and parents, was the key to the success of this program. With thorough preparation and structured implementation, religious school activities can significantly benefit students' spiritual development.

DISCUSSIONS

Islamic Religious Education Program

32 Leterpi (2020) explains that religious activities are an effort to maintain, preserve, and increase human faith in Allah SWT by implementing Islamic teachings. This theory emphasizes the importance of implementing Islamic teachings in everyday life and the critical role of schools in shaping students' character and morals. 35 Zakiah Darajat et al. (2009) emphasise that the first step in religious education is to form habits of good moral behavior exemplified by the Prophet Muhammad. Role models and the surrounding environment greatly influence these habits, such as greeting friends, showing politeness, and helping each other.

10 Rohmani (2019) states that forms of Islamic programs include congregational prayer, *tadarus* Al-Qur'an, BTA (Al-Qur'an Tilawah Guidance), SBA (Al-Qur'an Reading School), and activities such as PHBI (Islamic Holiday Commemoration) and *tahfidzul* Qur'an. The theory proposed by Leterpi, Zakiah Darajat, and Mahmudah Rohmani is relevant to the Islamic religious education program at SMP Negeri 4 Pallangga. The activities carried out at this school, such as congregational prayers, religious studies, and commemorating Islamic holidays, are efforts to increase faith and form good moral behavior habits. Support from all elements of the school and the supportive environment plays a significant role in the success of this program. 5 This study shows that the Islamic religious education program at SMP Negeri 4 Pallangga significantly impacts students. Structured and routine religious activities increase students' knowledge and understanding of Islam, shaping their character to be more religious and have noble morals. Support from all elements of the school, including teachers, students, and parents, is significant for the success of this program. 5 Observations show that students demonstrate strong discipline, enthusiasm, and togetherness when participating in religious activities.

30 The implication of this study is the importance of implementing a structured Islamic religious education program supported by all elements of the school to improve students' religiosity and character. Schools must continue routinely and consistently organizing religious activities to provide a more profound and sustainable impact in building students' character. In addition, collaboration between schools, parents, and religious institutions around the school is needed to strengthen the implementation of this program. With thorough preparation and structured implementation, Islamic school programs can significantly benefit students' spiritual development. This will help them have noble morals, care for others, and become faithful and pious. Support from all elements of the school, including teachers, students, and parents, is essential for the success of this program.

Implementation of the Islamic Religious Education Program

19 This study reveals the implementation of the Islamic religious education program at SMP Negeri 4 Pallangga, Gowa Regency, which aims to improve students' religiosity. Based on data obtained from interviews, planning documents, and observations, the theories put forward by the figures regarding the importance of religious education and the 7

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implementation of religious activities in schools are based on existing practices in the field. Leterpi's theory (2020), which states that religious activities aim to maintain, preserve, and increase human faith in Allah SWT, is very relevant to the implementation of religious programs at SMP Negeri 4 Pallangga. In interviews with Islamic religious education teachers, it was revealed that activities such as congregational prayers, commemoration of Islamic holidays, and routine recitation of the Al-Qur'an were designed to increase students' faith. Zakiah Darajat et al. (2009) emphasized the importance of forming habits of good moral behavior through role models and the surrounding environment. Observations of the Isra Mi'raj commemoration activities showed that students were actively involved in the event, which reflected the role models of teachers and the committee in preparing and implementing activities. Ismatullah (2019) and Tangahu & Muda (2020) describe various religious activities such as *Dhuha* prayer, *Dzuhur* prayer in congregation, *tawasul* reading, and intensive religious programs. Document data on the SMP Negeri 4 Pallangga activities shows that these activities are also implemented in this school. Glock & Stark identified five dimensions of religiosity: belief, practice, experience, knowledge, and impact of religion (Nurhanjani & Wahyudi, 2018). Observation data shows that students at SMP Negeri 4 Pallangga are active in worship practices such as congregational prayer and reciting the Al-Qur'an and show increased religious knowledge and understanding through lecture activities and competitions.

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Implementing the Islamic religious education program at SMP Negeri 4 Pallangga, Gowa Regency, is running well and is structured. Based on interviews with teachers and students and direct observation, religious activities such as commemorating Islamic holidays, praying in congregation, and reciting the Al-Qur'an regularly have become an integral part of the school culture. These activities increase students' religiosity, strengthen social relationships between students, and support the formation of good character.

The religious program planning document shows that each activity is designed in detail, from the objectives and targets to the implementation method. Evaluation of previous activities is also used to improve and perfect future activities. The implementation of activities is done according to the plan that has been prepared, and the implementation report includes the participation of students and teachers and the results and evaluation of each activity.

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Observations on the Isra Mi'raj commemoration activities show that students are enthusiastic about participating in the event, and this activity provides insight into Islamic history and improves their religious understanding. Routine activities such as praying in congregation and reciting the Al-Qur'an help students build worship habits and deepen their knowledge of Islam. The results of this study have several important implications. First, careful planning and consistent implementation are essential in schools' Islamic religious education programs. Structured and diverse religious programs can have a significant positive impact on students' spiritual and moral development. Second, support from various parties, including teachers, students, and parents, is essential for the sustainability and effectiveness of religious programs in schools. Active participation of all elements of the school in religious activities can strengthen social relationships and create a harmonious

learning environment. Third, religious activities in schools provide new knowledge about religion and shape students' characters to be more religious and have noble morals. Implementing a good Islamic religious education program can help students develop values such as tolerance, cooperation, and mutual respect, which are crucial in forming good character. Fourth, continuous evaluation and improvement in religious programs in schools are essential. By evaluating the activities that have been carried out, schools can identify weaknesses and deficiencies and plan improvements for future activities so that religious programs can benefit students more significantly.

Impact of Islamic Religious Education Programs on Student Religiosity

The Islamic religious education program implemented at SMP Negeri 4 Pallangga, Gowa Regency, is based on various theories that several religious education figures have put forward. One relevant theory expressed by Leterpi (2020) states that religious activities are efforts to maintain, preserve, and increase human faith in Allah SWT. These religious activities aim to ensure human happiness in this world and the hereafter. Field data from SMP Negeri 4 Pallangga shows that religious activities such as congregational prayers, religious competitions, and commemoration of Islamic holidays are designed to increase students' faith. This indicates that Leterpi's theory states the importance of religious activities in maintaining and growing students' faith.

In addition, Zakiah Darajat and colleagues (2009) stated the importance of forming good moral behavior habits, exemplified by the Prophet Muhammad SAW, such as greeting friends, showing politeness, respecting, and helping each other. These habits are formed through the example given by the surrounding environment. In this study, observational data showed that religious activities at SMP Negeri 4 Pallangga teach religious values and instill good habits in students. Students involved in congregational prayer activities, religious competitions, and reading the Qur'an show better behavior in everyday life, such as respecting and caring for their friends. This is Darajat's view, which emphasises role models and the environment in forming good moral habits.

Furthermore, Glock & Stark's theory regarding the dimensions of religiosity includes religious beliefs, religious practices, religious experiences, religious knowledge, and the impact of religion (Nurhanjani & Wahyudi, 2018). Based on data obtained in the field, religious activities at SMP Negeri 4 Pallangga cover all five dimensions. Religious lectures and learning about Islamic teachings strengthen students' religious beliefs. Students' religious practices are seen in the routine of congregational prayers and reciting the Quran, which are carried out every day. Students gain religious experiences through active participation in religious activities at school, such as commemorating Islamic holidays and religious competitions. Students' religious knowledge continues to develop through religious learning delivered by teachers and through discussions and lectures conducted during religious activities. The impact of religion is seen in positive changes in student's behavior, both in terms of discipline in worship, concern for others, and attitudes of mutual respect between friends.

2 This study shows that the Islamic religious education program at SMP Negeri 4 Pallangga positively impacts students' religiosity. First, increasing religious understanding. Religious activities at SMP Negeri 4 Pallangga, such as religious lectures, congregational prayers, and religious competitions, have provided students with additional knowledge about Islamic teachings and their history. Students show an increase in a deeper understanding of Islamic values and the importance of implementing religious teachings in everyday life. Through religious lectures, students learn theory and can relate religious teachings to the context of their lives, making their understanding of Islamic teachings more applicable. This shows that school religious activities significantly develop students' religious knowledge. 27 Second, the development of religious character. Active participation in various religious activities plays a significant role in shaping students' religious character. Activities such as congregational prayer and religious competitions not only teach worship skills but also serve to foster discipline and noble morals. Students actively involved in religious activities tend to show positive changes in their discipline in worship, concern for others, and attitudes of mutual respect between friends. This increase in religious character reflects the success of religious programs in forming a generation that understands religion well and can practice religious values in everyday life.

3 Third, social interaction and togetherness. Religious activities also play an essential role in strengthening social relations among students. Activities such as commemorating Islamic holidays and religious competitions provide opportunities for students to work together and support each other in achieving common goals. Through participation in these activities, students learn the importance of solidarity and cooperation, which are beneficial for religious activities and can be applied in their social lives. The atmosphere of togetherness created through these activities creates a harmonious and positive environment where students learn about religion and the importance of maintaining good social relations with others. Fourth, support from all elements of the school. The success of the Islamic religious education program at SMP Negeri 4 Pallangga cannot be separated from the support of all aspects of the school, including teachers, students, and parents. Good cooperation between the school and parents significantly encourages students to participate more actively in religious activities. Moral support from parents motivates students to participate more actively in existing activities. In addition, solid cooperation between teachers and students creates a conducive atmosphere for implementing effective and sustainable religious activities. This support is a key factor in the success of Islamic religious education programs in schools, which depends not only on the school's efforts but also on the commitment and involvement of parents in supporting their children's religious education. 9 33

29 CONCLUSION

This study shows that the Islamic religious education program at SMP Negeri 4 Pallangga positively impacts students' religiosity. Structured religious activities, such as congregational prayers, religious lectures, religious competitions, and commemoration of

Islamic holidays, increase students' knowledge of Islamic teachings and history and shape religious and noble characters. Students' active participation in these activities shows increased worship discipline, concern for others, and mutual respect. In addition, religious activities strengthen social relationships between students and create a harmonious environment and a spirit of togetherness. Support from all elements of the school, including teachers, students, and parents, is essential for the success of this program. Observations show that these activities have succeeded in building worship habits and deepening students' understanding of religion. Routine evaluation of activities is also used to improve existing religious programs. Thus, implementing the Islamic religious education program at SMP Negeri 4 Pallangga is effective and sustainable, significantly contributing to developing students' religiosity and character.

This research implies that implementing the Islamic activity program at SMP Negeri 4 Pallangga increased students' religiosity, creating an educational environment that was religious and conducive to their spiritual development. This research recommends that Islamic programs, such as *Dhuha* prayers, express Islamic boarding schools, and *tahfidz* mentoring, be expanded in scope and carried out sustainably by involving more parties, including the community and alums, to increase their impact. In addition, parental participation also needs to be strengthened to ensure continued support at home. However, this research has limitations, especially regarding the duration of observations and the scope of analysis, which only covers one school. Therefore, further studies in other schools with different situations are needed for broader generalizations.

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