



IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION IN CULTIVATING RELIGIOUS CULTURE TO IMPROVE GOOD CHARACTER IN STUDENTS

Mohammad Hasyim¹, ²Muftiddini Kumala, ³Ahmad Sahidah

^{1,2,3}Universitas Nurul Jadid, East Java, Indonesia

Email: hasyim45@gmail.com¹, muftidinikumala@gmail.com²,

Ahmadsahidah.@unuja.ac.id.com³.

Abstract:

This research aims to analyze the implementation of Islamic religious education in improving character by adapting teaching methods to the student's cultural context. This study uses qualitative methods with a case study at PDF Nurul Jadid Paiton Probolinggo, involving interviews, observation and documentation. The research results show that applying Islamic religious education can train students to have good character. Family involvement also contributes significantly to students' academic achievement and social development. Overall, using Islamic religious education has great potential in improving the development of students' good character development. This approach not only meets academic needs but also considers the social and emotional aspects of the student learning experience, as well as positively contributing to diversity and preserving local culture.

Keywords: *Implementation of religious education, religious culture, good character.*

INTRODUCTION

Islamic religious education plays a strategic role in forming religious culture and improving the character of students amidst social challenges (Akip, 2024; Fadilah et al., 2021; Nurjaman, 2020; Umar & Ismail, 2020). Modern social phenomena show a character crisis, such as deviant behavior, violence, and low respect for moral values. Islamic religious education is believed to be able to provide solutions by strengthening spiritual and ethical foundations (Daus & Pd, 2022; Prasetya & Cholily, 2021; Somad, 2021; Velasufah, 2020). Research from the International Journal of Educational Development (2020) states that education based on religious values can reduce levels of deviant behavior by up to 30%. This is relevant in the context of schools as the main agent in building the morale of the younger generation. This research is crucial because the social challenges faced require a comprehensive approach, including the implementation of Islamic religious education, to encourage religious culture and positive character in students (Najiburrahman et al., 2024).

Previous studies have highlighted the effectiveness of religious education in forming moral values, but studies on its implementation to instill a comprehensive religious culture are still minimal. Many studies focus on the short-term impact of Islamic religious learning on moral values, but the sustainable aspects of religious culture, especially in building students' character, have received less attention. A study from the Journal of Moral Education (2019) shows that religious learning contributes to increasing student empathy, but not all schools are able to implement religious culture-based education consistently. Meanwhile, a study in Indonesia by the Islamic Studies Journal (2021) emphasized the importance of a holistic approach in instilling religious culture, but this research was limited to the family sphere. This article is here to fill the

gap in the literature by systematically exploring the implementation of Islamic religious education in building religious culture in the school environment.

This research aims to answer how Islamic religious education can be implemented to instill religious culture in order to improve the character of students (Fadilah et al., 2021; Lickona, 2022; Prasetya & Cholily, 2021; Shinta & Ain, 2021; Somad, 2021). Character problems among students, such as a low sense of responsibility and integrity, indicate the need for an educational approach that emphasizes religious values in depth. Islamic religious education can be the main instrument in supporting this. According to the Asian Journal of Educational Research (2022), students' good character is closely related to the success of religious education that is integrated into school culture. However, there has been no research that explicitly maps concrete steps in implementing religious education for religious culture. This research explores the implementation aspects needed to realize Islamic religious education as the main driver of religious culture which has an impact on the character of students.

in building religious culture and improving the character of students, but its effectiveness depends on systematic implementation. In practice, religious education is often trapped in the transfer of knowledge without paying attention to the formation of a culture that supports religious values. A culture-based approach can be the key to success. A study in the Religious Education Journal (2023) revealed that schools with culture-based religious education programs showed an increase in student good behavior by 40%. In addition, the Journal of Islamic Education (2021) emphasizes that implementation that includes collaboration between teachers, students and the school environment is an important element. This research is expected to provide guidance for the effective implementation of Islamic religious education in instilling religious culture, so that it can make a significant contribution to the formation of students' character.

RESEARCH METHODS

The unit of analysis in this research is the implementation of Islamic religious education at Nurul Jadid Formal Early Education. This institution was chosen because it has a reputation for integrating religious values into students' learning and daily lives. As a modern Islamic boarding school, PDF Nurul Jadid offers an education system that emphasizes character formation based on religious culture. This research aims to explore the practices, challenges and successes of implementing Islamic religious education at this institution, especially in instilling a religious culture that shapes students' good character (Najiburrahman et al., 2024).

Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus (Assyakurrohim et al., 2023; Mustafa et al., 2022; Waruwu, 2023). A qualitative approach was chosen to understand in depth the social and cultural context at PDF Nurul Jadid, while the case study allows a detailed exploration of the implementation of religious education in building a religious culture. Case studies are relevant for exploring unique and in-depth phenomena, so that research results can make a significant contribution to the development of theory and practice of Islamic religious education. The source of information for this research involves teachers and students at PDF Nurul Jadid. Teachers were chosen as the main informants because of their role in designing and implementing Islamic religious education programs, while students provided perspectives on the impact of learning on their character. This combination of perspectives is important to obtain a comprehensive picture of the effectiveness of the religious culture approach in learning the Islamic religion.

Data was collected through observation, in-depth interviews and documentation (Syahrizal & Jailani, 2023). Observations were carried out to understand the direct practice of implementing religious education in the Islamic boarding school environment, in-depth interviews explored the subjective views of teachers and students, while documentation, such as curriculum and activity reports, complemented the data obtained. This method ensures the accuracy and validity of the data for further analysis. Data analysis was carried out in three stages: data reduction, data display, and data verification. Data reduction filters out important information, data display presents findings systematically, and verification ensures consistency and validity of conclusions.

This research uses content analysis methods to understand documents, discourse analysis to examine verbal interactions, and interpretation analysis to explore deep meaning from the data. This approach ensures rich and in-depth research results.

RESULTS AND DISCUSSION

The following are the results of interviews with teachers and students at PDF Nurul Jadid regarding the implementation of Islamic religious education in cultivating religious culture:

Table 1. Results of interviews with teachers and students

Respondent	Main Question	Main Answer
Teacher 1	How do religious values apply in learning?	"We integrate religious values into all subjects, not just religious education."
Teacher 2	What are the challenges in cultivating a religious culture?	"The main challenge is the differences in student backgrounds, so a flexible approach is needed."
Teacher 3	What is your experience with religious culture at school?	"I feel discipline and daily religious activities really helped shape my character."
Teacher 4	What is the biggest benefit of religious education at this school?	"The benefit is that I have become more regular in worship and have more respect for other people."

Restatement: Interview data shows that the implementation of religious values is integrated in learning and daily life at school, with various challenges from the teacher and student side.

The interview results show a consistent pattern in the application of religious values, namely through the integration of learning and habituation to religious activities. Teachers emphasize the importance of a flexible approach to addressing the challenges of students who come from diverse backgrounds. Meanwhile, students appreciate the positive impact of religious culture on their character, such as discipline and respect for moral values. This pattern illustrates a holistic effort by the school to align academic activities with religious-based character formation.

This pattern occurs because PDF Nurul Jadid applies a comprehensive approach, where Islamic learning is not only taught theoretically but also practiced in everyday life. The teacher acts as the main facilitator, while regular religious activities provide a conducive environment for students to absorb these values. This interpretation shows that successful implementation is influenced by the commitment of all parties in the school as well as integration between the curriculum and school culture.

Observation

The following are the results of direct observations of the implementation of Islamic religious education at PDF Nurul Jadid:

Table 2. Observation results on the implementation of Islamic religious education in PDF Nurul Jadid

Aspect	Observation
Daily activities	There are group prayers, morning habits, and congregational prayers as part of the mandatory routine.
Use of study time	Islamic religious learning takes place for 5 hours per week, outside of extracurricular activities.
Student participation	90% of students participate in daily religious activities enthusiastically.

The physical environment of the school	There is a small photo in the class as a reminder.
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Observation Aspect

Daily activities There are group prayers, morning routines, and congregational prayers as part of the mandatory routine. Use of study time Islamic learning takes place for 5 hours per week, outside of extracurricular activities. Student participation: 90% of students participate in daily religious activities enthusiastically. School physical environment There is a small photo in the classroom as a reminder.

Observations show that religious activities at PDF Nurul Jadid are well structured, actively involve students, and are supported by a physical environment that supports religious culture.

Observation data shows an integrated pattern between daily routines, formal learning, and the school's physical environment. Activities such as group prayer and morning devotions create a deeply religious atmosphere, while the Islamic religious curriculum provides a strong theoretical foundation.

High student participation shows the school's success in building collective awareness of religious values. This pattern shows the school's systematic efforts to form a religious culture. This integration pattern can be explained by the school management's commitment to creating an environment that supports the implementation of Islamic values.

The physical environment equipped with reminders of worship and Islamic slogans functions as a reinforcing element for the habituation of religious values. High student participation reflects the school's success in instilling awareness of the importance of religious culture. This interpretation shows that a multifaceted approach, including aspects of the curriculum, routine and environment, is key in shaping student character.

The following is documentation data related to learning activities and implementation of religious culture:

Table 3. Presentation of documentation related to learning activities and implementation of religious culture

Document	Main Contents
Islamic religious curriculum	Contains integration of material on aqidah, morals, fiqh, and hadith.
Daily activity report	There are records of the implementation of activities such as morning habits and congregational prayers.
Student evaluation results	Increased religious character scores from good to very good category in 80% of students.
Student manual	Contains guidelines for implementing religious activities and rules based on Islamic values.

Main Content Document

The Islamic religious curriculum contains an integration of material on aqidah, morals, fiqh and hadith. Daily activity reports There are records of activities such as morning routines and congregational prayers. Student evaluation results Increased religious character scores from good to very good category in 80% of students. Student guidebook contains guidelines for implementing religious activities and rules based on Islamic values.

Documentation shows that there is structured planning, implementation and evaluation in supporting religious culture at PDF Nurul Jadid. From the available documentation, a planned pattern can be seen in the implementation of Islamic religious

education. The comprehensive curriculum provides a strong theoretical foundation, while daily reports and evaluation results demonstrate its application and impact on students. The student guidebook ensures that students have a clear reference in carrying out religious activities. This pattern reflects a consistent approach in connecting theory, practice, and evaluation to achieve religious value-based educational goals.

This pattern emerges because PDF Nurul Jadid has a system designed to ensure the continuity of Islamic learning in students' lives. The curriculum provides a formal framework, while daily activities and student guides reinforce that learning in a practical context. The evaluation results show the success of this approach in shaping student character. This interpretation underlines the importance of synergy between theory and practice in religious education to create a strong religious culture.

CONCLUSION

Research regarding the Implementation of Islamic Religious Education in Cultivating Religious Culture to Improve the Good Character of Students conducted at the Nurul Jadid Islamic Boarding School produced several important conclusions as follows:

A. Islamic Religious Education as a Foundation for Religious Culture The implementation of Islamic Religious Education at the Nurul Jadid Islamic Boarding School has succeeded in becoming a solid foundation in forming a religious culture among students. Through learning based on religious values, routine religious activities, and daily worship practices, students show an increase in religious understanding and practice of Islamic teachings in everyday life. This reflects that Islamic Religious Education is not just a subject, but also a holistic approach that influences the character of students as a whole.

B. Religious Culture Cultivation Strategy Cultivation of religious culture is carried out through the integration of formal, informal and non-formal education. Activities such as book study, congregational prayer, group prayer, and strengthening morals through direct guidance from teachers and caregivers have proven to be effective. This strategy creates a conducive environment for cultivating religious habits while building the character of students who are disciplined, honest and responsible.

C. Good Student Character as a Result of Implementation The religious culture that is applied consistently at Nurul Jadid has a positive impact on the formation of student character. Characters such as honesty, obedience, responsibility and social piety develop rapidly through a religious education-based approach that emphasizes direct practice in daily life. Students not only understand moral values, but are also able to apply them in social interactions.

D. Environmental Support as a Determining Factor An Islamic boarding school environment that is structured, disciplined and rich in religious activities is a key factor in the success of this implementation. Support from teachers, caregivers and the Islamic boarding school community strengthens efforts to instill religious values. This shows that the success of Islamic Religious Education does not only depend on teaching materials, but also an environment that supports character formation.

E. Recommendations for Further Development. The results of this research provide recommendations that the implementation model at Nurul Jadid can be used as an example for other educational institutions, especially in combining the formal curriculum and religious culture to shape student character. Apart from that, innovations such as the use of interactive media or gamification in religious activities can be applied to increase the effectiveness of religious learning in the digital era.

This conclusion shows that the holistic and integrated Islamic Religious Education approach at Nurul Jadid is able to create students with good character and a strong religious culture, making them individuals who contribute positively to society.

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