

Strengthening Students' Islamic Character Through The Anak Beriman And Kepribadian Program At Sdn 2 Pangenrejo

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ABSTRACT

Strengthening Islamic character at the elementary school level is an essential effort in developing students who not only possess academic competence but also demonstrate religious attitudes, noble morals, discipline, and social responsibility. The ongoing phenomenon of a gap between students' understanding of religious values and the implementation of Islamic behaviors in daily life encourages schools to develop religious habituation programs. This study aims to describe the implementation of the Program Anak Beriman (Faithful Children Program), analyze strategies for strengthening Islamic character in learning activities, and examine the impact of the program on the development of students' religious character at SDN 2 Pangenrejo. This study employed a qualitative approach using a case study method. The research was conducted at SDN 2 Pangenrejo, with data sources consisting of the principal, teachers, representatives of students from grades 1-6, and parents. Data were collected through observation, interviews, and documentation, and were analyzed using the Miles, Huberman, and Saldaña data analysis model, which includes data reduction, data display, and conclusion drawing. The findings indicate that the (1).Program Anak Beriman was implemented through various religious habituation activities, including collective prayers, recitation of Asmaul Husna, Qur'an reading, memorization of daily prayers and short Qur'anic chapters, prayer practices, and religious social activities. (2).The strategies for strengthening Islamic character were carried out through habituation, teacher role modeling, student guidance, the use of learning media, and collaboration with parents. (3).The program has contributed positively to the development of students' religious character, as reflected in their worship habits, discipline, politeness, responsibility, and concern for the surrounding environment. This study contributes by providing an overview of the implementation of Islamic character strengthening based on school culture, which can serve as a reference for elementary education institutions in developing sustainable character-building programs.

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Introduction

The development of globalization and advances in digital technology have significantly influenced students' lives, including their moral and religious aspects. Changes in patterns of social interaction, the increasing use of digital media, and shifts in values within everyday life have become challenges for educational institutions in developing a generation that not only possesses academic abilities but also demonstrates good character. At the elementary school level, character education is a fundamental aspect because this stage represents the initial period in the formation of students' personalities, attitudes, and habits. One of the essential characters that needs to be developed is religious character, which is reflected through faith, religious observance, noble morals, discipline, responsibility, and concern for the social environment.

Character education from an Islamic perspective is not only oriented toward the development of social behavior but also encompasses a spiritual dimension that connects human relationships with Allah SWT and interactions among fellow human beings. Islamic character is the result of an internalization process of religious values through understanding, habituation, and continuous role modeling. Faizah (2022) explains that Islamic education plays an important role in developing students' character because Islamic values serve as the foundation for shaping students' moral attitudes, behaviors, and personalities. Therefore, religious character education cannot be limited only to Islamic Religious Education learning in the classroom but needs to be strengthened through school culture and religious habituation activities.

One of the approaches widely applied in developing religious character is the theory of habit formation. According to Mutakin et al. (2014), an individual's character can be developed through behavioral habituation processes that are carried out repeatedly, consistently, and supported by a conducive environment. In the context of elementary education, religious habituation can be implemented through various activities, such as Qur'an recitation, collective prayers, congregational prayers, the recitation of Asmaul Husna, and religious social activities. These activities are not only aimed at improving students' religious understanding but also at developing positive habits that gradually shape their personalities.

Various studies have demonstrated that religious programs implemented in schools contribute significantly to strengthening students' religious character. Fadilla et al. (2025) explained that Islamic Religious Education teachers' strategies through learning activities, habituation practices, and religious programs are able to instill the values of faith (aqidah), worship (ibadah), and morality (akhlak) among elementary school students. Similarly, Suryani et al. (2022) revealed that the Islamic Personality Development Program was able to shape students who were more disciplined, responsible, and demonstrated behaviors aligned with Islamic values through guidance activities, role modeling, and habituation processes.

Furthermore, Julkarnain and Tamam (2022) found that Islamic personality development programs contributed to the establishment of a positive school culture through the development of strong faith, disciplined worship practices, and noble character. Similar findings were reported by Suprobo and Sari (2023), who stated that the Islamic Personality Development Program at the elementary school level could strengthen religious character through habituation of respectful, trustworthy, caring, and responsible behaviors.

The role of teachers and the school environment are important factors in the success of religious character strengthening programs. Islamic Religious Education teachers do not merely function as transmitters of religious knowledge but also serve as role models in implementing Islamic values in daily life. Akmalludin et al. (2025) explained that the professionalism of Islamic Religious Education teachers has a significant influence on developing a religious school culture through exemplary behavior, discipline, and active involvement in religious activities. This indicates that the success of character education is not only determined by the programs designed by schools but also by the quality of program implementation and the commitment of those involved.

In the context of elementary education, the Program Anak Beriman dan Kepribadian serves as one form of school innovation in strengthening students' religious character. This program is designed through various religious habituation activities aimed at improving students' faith, religious commitment, and moral behavior. Previous research on the Program Anak Beriman dan Berkepribadian at SD Negeri Karangdalem Purworejo showed that the program was implemented through daily activities, such as regular religious studies, tadarrus Juz 'Amma, Qur'an reading and writing activities, as well as annual activities including Islamic short-term boarding programs, wisuda anak beriman (Faithful Children graduation), and zakat activities. The program was proven to support the development of students' affective and religious aspects (Mutia Gema Sani, 2022).

SDN 2 Pangenrejo merupakan salah satu sekolah dasar yang menerapkan Program Anak Beriman sebagai strategi penguatan karakter religius siswa. Berdasarkan observasi awal, program tersebut dilaksanakan melalui berbagai kegiatan seperti pembacaan Asmaul Husna, surat pendek, doa bersama, shalat dhuha, pembiasaan salam, kegiatan sosial keagamaan, serta kegiatan tahunan seperti pesantren kilat dan kegiatan zakat. Program tersebut diarahkan untuk membangun karakter siswa agar memiliki sikap religius, disiplin, sopan santun, peduli sosial, dan bertanggung jawab.

Namun demikian, meskipun berbagai penelitian telah membahas pendidikan karakter Islami dan program pembiasaan religius di sekolah, sebagian besar penelitian masih berfokus pada sekolah Islam terpadu, madrasah, atau program pembinaan keagamaan secara umum. Kajian mengenai bagaimana implementasi program keagamaan berbasis karakter Islami pada sekolah dasar negeri masih relatif terbatas. Selain itu, belum banyak penelitian yang secara khusus mengkaji proses pelaksanaan, strategi, serta dampak Program Anak Beriman dan Kepribadian dalam membentuk karakter religius siswa di SDN 2 Pangenrejo.

Berdasarkan kesenjangan tersebut, penelitian ini bertujuan untuk mendeskripsikan pelaksanaan Program Anak Beriman di SDN 2 Pangenrejo, menganalisis strategi pelaksanaan program dalam membentuk karakter religius siswa, serta mengetahui dampak program terhadap perubahan perilaku religius peserta didik. Penelitian ini diharapkan dapat memberikan kontribusi teoritis dalam kajian pendidikan karakter Islam serta memberikan manfaat praktis bagi sekolah dalam mengembangkan program pembinaan religius yang terstruktur, berkelanjutan, dan sesuai dengan karakteristik peserta didik sekolah dasar.

Method

Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus (case study). Pendekatan ini dipilih karena penelitian bertujuan untuk memahami secara mendalam mengenai proses penguatan karakter Islami melalui Program Anak Beriman dan Kepribadian pada siswa SDN 2 Pangenrejo, baik dari aspek pelaksanaan program, strategi pembinaan, bentuk pembiasaan religius, maupun perubahan perilaku peserta didik setelah mengikuti program tersebut. Penelitian kualitatif digunakan untuk mengkaji fenomena sosial dan pendidikan secara mendalam melalui pengalaman, pandangan, serta aktivitas individu yang terlibat dalam suatu konteks tertentu (Creswell & Poth, 2018). Sementara itu, penggunaan desain studi kasus dilakukan karena penelitian ini berfokus pada satu fenomena tertentu dalam lingkungan nyata, yaitu implementasi Program Anak Beriman dan Kepribadian sebagai upaya penguatan karakter religius siswa di SDN 2 Pangenrejo. Menurut Yin (2018), studi kasus memungkinkan peneliti memperoleh pemahaman yang menyeluruh terhadap suatu fenomena kontemporer melalui eksplorasi berbagai sumber data yang relevan.

Penelitian ini dilaksanakan di SDN 2 Pangenrejo pada bulan Juni sampai Juli 2026. Pemilihan lokasi penelitian didasarkan pada pertimbangan bahwa sekolah tersebut memiliki program pembiasaan keagamaan yang secara sistematis diarahkan untuk membangun karakter Islami peserta didik melalui Program Anak Beriman dan Kepribadian. Program tersebut menjadi bagian dari budaya sekolah yang diwujudkan melalui berbagai aktivitas religius, seperti pembiasaan doa bersama, membaca Al-Qur'an, pembacaan Asmaul Husna, kegiatan ibadah bersama, pembiasaan sikap sopan santun, kedisiplinan, tanggung jawab, serta perilaku positif dalam kehidupan sehari-hari. Konteks sekolah dasar dipilih karena masa pendidikan dasar merupakan tahap penting dalam proses internalisasi nilai karakter, di mana kebiasaan yang dibangun sejak dini memiliki pengaruh terhadap pembentukan kepribadian peserta didik.

Sumber data dalam penelitian ini diperoleh dari informan yang dipilih menggunakan teknik purposive sampling, yaitu pemilihan informan berdasarkan pertimbangan bahwa mereka memiliki pengetahuan dan keterlibatan langsung terhadap pelaksanaan Program Anak Beriman dan Kepribadian. Informan penelitian terdiri atas kepala sekolah, guru Pendidikan Agama Islam (PAI), guru kelas atau guru pendamping program, siswa, dan wali siswa. Kepala sekolah dipilih sebagai sumber data karena memiliki peran dalam menentukan kebijakan serta pengembangan budaya sekolah, sedangkan guru PAI dan guru pendamping menjadi sumber informasi utama terkait strategi pelaksanaan dan pembinaan karakter Islami. Sementara itu, siswa dan wali siswa menjadi sumber data untuk mengetahui pengalaman serta dampak program terhadap perubahan sikap dan perilaku peserta didik. Pemilihan beberapa kategori informan tersebut bertujuan agar penelitian memperoleh gambaran yang komprehensif dari berbagai sudut pandang terkait implementasi program.

Data collection in this study was conducted through three main techniques, namely observation, interviews, and documentation. Direct observation was carried out to examine the implementation of the Program Anak Beriman dan Kepribadian, including religious habituation activities, interactions between teachers and students, and students' behaviors during school activities. In addition to observation, this study employed semi-structured interviews with the principal, Islamic Religious Education (PAI) teachers, classroom

teachers, students, and parents. The interviews were conducted to obtain information regarding the objectives of the program, implementation strategies, challenges encountered, and changes in students' religious character after participating in the program. Documentation techniques were used as supporting data, including school profiles, school work programs, schedules of religious activities, photographs of activities, and other documents related to the Program Anak Beriman dan Kepribadian. The use of various data collection techniques was intended to obtain comprehensive information and provide an in-depth description of the research phenomenon (Moleong, 2017).

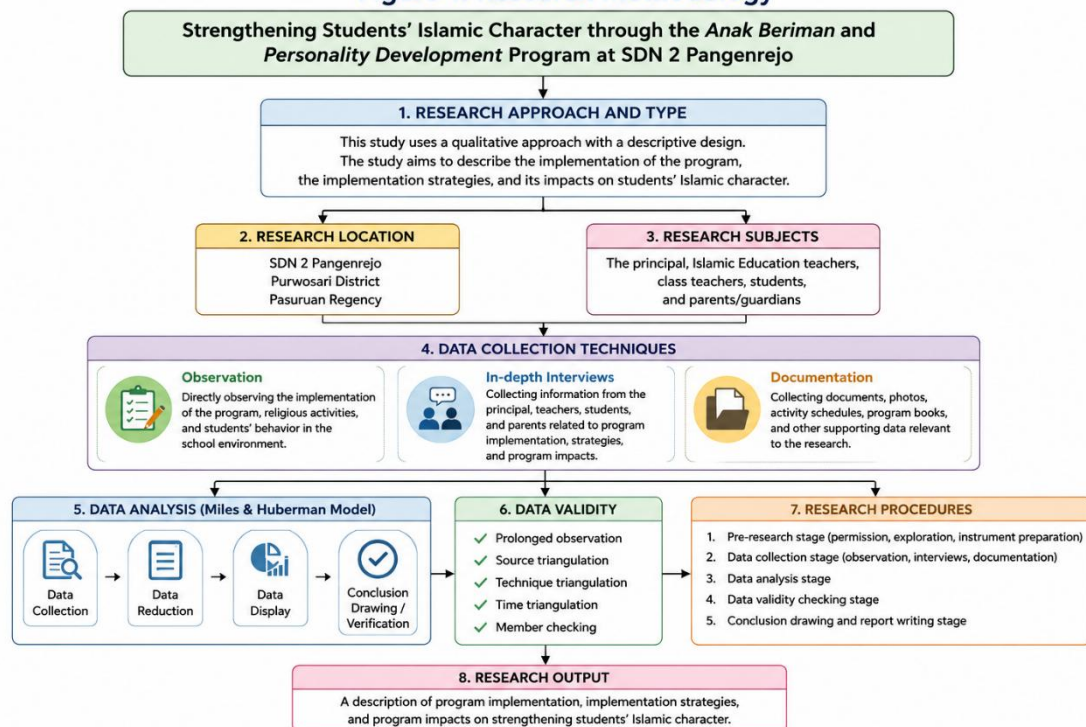
Data analysis in this study employed the interactive analysis model developed by Miles, Huberman, and Saldaña (2014), which consists of three main stages: data condensation, data display, and conclusion drawing and verification. In the data condensation stage, the researcher selected, simplified, and categorized data obtained from observations, interviews, and documentation according to the research focus on strengthening Islamic character. Subsequently, the categorized data were presented in narrative descriptions to systematically illustrate the relationships among the research findings. The final stage involved drawing conclusions and verification, which aimed to identify patterns, meanings, and relationships among findings based on the analyzed data. The analysis process was conducted continuously from the beginning of data collection until the completion of the study to produce valid and accountable research findings.

The validity of the research data was maintained through source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from various informants, including the principal, teachers, students, and parents, ensuring that the data did not represent only one perspective. Meanwhile, technique triangulation was carried out by comparing the results of observations, interviews, and documentation to ensure the consistency and accuracy of the collected information. Furthermore, this study applied member checking, which involved reconfirming the researcher's interpretation of the findings with the informants. According to Sugiyono (2022), triangulation and member checking are essential procedures in qualitative research to enhance credibility and ensure that research findings accurately reflect actual conditions.

During the research process, ethical considerations were also taken into account by obtaining permission from the school and informants before conducting data collection. The identities of informants were protected according to research requirements, and all collected data were used solely for academic purposes. Through this approach, the study is expected to provide an in-depth understanding of the implementation of the Program Anak Beriman dan Kepribadian as a strategy for strengthening students' Islamic character at SDN 2 Pangenrejo.

Figure 1.

Figure 1. Research Methodology



Source: Developed based on the 2026 research design

Results and Discussion

This research findings section presents the results regarding the implementation of the Program Anak Beriman dan Kepribadian in strengthening students' Islamic character at SDN 2 Pangenrejo based on data obtained from observations, interviews, and documentation. The research data were collected from the principal, teachers, students from grades 1–6, and parents, focusing on three main aspects: program implementation, strategies for strengthening Islamic character, and the impact of the program on changes in students' behavior. The findings indicate that the Program Anak Beriman is one of the school programs designed to develop students' religious character through systematically planned and sustainable religious habituation activities.

1. Implementation of the Program Anak Beriman through Religious Habituation Activities at School

The findings show that the Program Anak Beriman at SDN 2 Pangenrejo was implemented as an Islamic character development program through the integration of religious activities into students' daily school routines. Based on interviews with the principal, the program was initiated due to the school's need to improve students' understanding and practice of religious values. Some students still required guidance in performing religious practices, such as prayer, Qur'an recitation, and developing behaviors aligned with Islamic values. Therefore, the

school established the Program Anak Beriman as a means of character development through regularly implemented religious activities.

Based on the observation results, activities within the Program Anak Beriman included habituation of prayers before and after learning activities, recitation of Asmaul Husna, Qur'an reading, memorization of short surahs, prayer practices, learning about the stories of Prophets and Messengers, and introduction to the Arabic language. In addition to these daily activities, the school also conducted other religious activities, such as recitation of Surah Al-Kahfi on Fridays, charitable activities (infak), Ramadan Islamic programs, and commemoration of Islamic holidays. School program documentation also indicated the existence of scheduled habituation activities and religious programs as part of school efforts to support students' character development.

The implementation of this program involved all grade levels, with activities adjusted according to students' developmental stages. Lower-grade students were primarily involved in basic religious introduction activities, such as daily prayers, short surah memorization, introduction to Prophets and Messengers, and basic worship practices. Meanwhile, upper-grade students received more advanced learning activities, including understanding the meaning of Qur'anic verses, Qur'an reading procedures, Islamic laws, and the habituation of responsibility in carrying out religious practices.

2. Strategies for Strengthening Islamic Character through Teacher Role Modeling and School Culture

The research findings indicate that the main strategies implemented in the Anak Beriman Program to strengthen Islamic character were carried out through habituation, teacher role modeling, and the involvement of the school environment. Teachers did not only play a role in delivering religious knowledge but also served as role models in implementing Islamic behaviors within the school context. Based on the interview results, teachers guided students through routine activities such as reciting the Qur'an, performing religious practices, habituating greetings (salam), maintaining polite behavior, and developing discipline in participating in school activities.

The observation results showed that teachers provided direct guidance and assistance during religious activities. Students were directed to participate in activities in an orderly manner, including collective prayers, recitation of Asmaul Husna, and communal religious practices. In addition, teachers also provided guidance regarding students' daily interactions, such as encouraging them to greet others with salam, respect teachers, ask for permission appropriately, and maintain the cleanliness of the school environment.

3. The Impact of the Anak Beriman Program on the Formation of Students' Religious Character

Based on interviews with students, the activities in the Anak Beriman Program helped

them understand and develop religious practices in their daily lives. A third-grade student stated that the program assisted them in memorizing prayers, reciting the Qur'an, learning Arabic, and understanding religious teachings. The student also explained that after participating in the program, they became more accustomed to reciting prayers before activities, performing prayers on time, and maintaining good attitudes toward teachers and friends.

Furthermore, a fourth-grade student stated that the activities in the Anak Beriman Program encouraged them to become more diligent in praying, reciting the Qur'an, performing prayers, respecting teachers, maintaining cleanliness, and helping parents at home. These findings indicate that the implementation strategy of the program did not only take place through formal learning activities but also through a school culture that continuously habituated students to practice Islamic behaviors in their daily activities.

Based on the results of observations and interviews, the Anak Beriman Program has contributed to changes in several aspects of students' Islamic character, including religious character, discipline, responsibility, politeness, and social awareness. These changes were reflected in students' habits of participating in religious activities and their daily behaviors within the school environment.

The observation results showed that students began to demonstrate several positive habits, such as greeting teachers with salam when meeting them, shaking hands respectfully, asking permission when leaving the classroom, maintaining environmental cleanliness, and participating in religious activities more orderly. Teachers also stated that the most noticeable change was the increased awareness among students in performing religious practices and applying Islamic values in their daily school life.

Among upper-grade students, character development was particularly evident in the aspects of discipline and responsibility in carrying out religious activities. A fifth-grade student explained that through the Anak Beriman Program, they gained knowledge about the names of Prophets and Messengers, Arabic language, Islamic laws, and prayer procedures. After participating in the program, the student felt more motivated to perform religious practices, recite the Qur'an, memorize short surahs, greet teachers, and follow school regulations.

Meanwhile, a sixth-grade student stated that the Anak Beriman Program helped them understand the meanings of Qur'anic verses, makhraj al-huruf (pronunciation points of Arabic letters), Qur'an recitation procedures, and the pillars of prayer. The changes experienced included increased discipline in performing religious practices, greater respect toward teachers and parents, and stronger concern for the surrounding environment.

Family Support in Strengthening the Implementation of the Anak Beriman Program

In addition to school-related factors, the research findings indicate that family support plays an important role in sustaining the development of students' Islamic character. Based on interviews with parents, the program implemented by the school has influenced changes in children's behavior at home. A parent stated that after participating in the program, their child became more diligent in performing prayers, reading the Qur'an, respecting parents, and demonstrating better attitudes in daily life.

The research data also showed that parental involvement was carried out through

supervision and reinforcement of the habits instilled by the school. However, the findings also revealed that some students still require guidance in consistently implementing Islamic values, particularly in maintaining religious practices and applying religious character outside the school environment.

Religious Habituation as a Strategy for Internalizing Students' Islamic Character

The research findings indicate that the Anak Beriman and Kepribadian Program at SDN 2 Pangenrejo serves as one of the school's strategies for strengthening students' Islamic character through routine religious habituation activities. The program is implemented through various religious activities, including Qur'an recitation, collective prayers, Asmaul Husna recitation, memorization of short surahs, religious practice activities, and the development of Islamic social attitudes. These findings demonstrate that character formation is not only conducted through theoretical Islamic Religious Education learning but also through direct and repeated religious experiences within the school environment.

These findings are consistent with Lickona's (1991) concept of character education, which states that character development is formed through three main components: moral knowing, moral feeling, and moral action. This means that character education should not only provide an understanding of good and bad values but must also encourage students to practice these values through real actions until they become part of their personality. In the context of Islamic education, this process is related to the internalization of *aqidah* (faith), *ibadah* (worship), and *akhlak* (morality), which are reflected through students' daily behaviors.

The findings of this study reinforce the research conducted by Fadilla et al. (2025), which explains that the internalization of Islamic values among elementary school students can be carried out through teacher strategies, religious activities, and habituation processes that integrate aspects of faith, worship, and morality. The study highlights that religious habituation has an important role because religious values are more easily embedded when students gain direct experiences within the school environment.

Similar findings were reported by Suryani et al. (2022), who stated that Islamic personality development programs can shape students' character through routine activities such as religious guidance, Qur'an learning, collective worship, and positive behavior habituation. Therefore, the Anak Beriman Program at SDN 2 Pangenrejo demonstrates a similar pattern by positioning religious activities as a medium for character formation that is implemented systematically and continuously.

Nevertheless, this study provides an additional contribution by demonstrating that the success of Islamic character development programs does not solely depend on the existence of religious activities but also on the consistency of implementation and their integration into the school culture. This finding supports the view of Samani and Hariyanto (2013), who argue that character education will be effective when the values being developed become an integral part of school culture rather than merely additional programs with temporary implementation.

Teacher Role Modeling in Shaping Students' Islamic Character

The research findings indicate that teachers hold a strategic position in the success of the Anak Beriman and Kepribadian Program. Teachers do not only act as transmitters of religious knowledge but also as figures who provide concrete examples in implementing

Islamic values, such as discipline, politeness, responsibility, and social awareness. Teacher role modeling becomes an important factor because elementary school students tend to learn through the process of imitation toward the behaviors of people within their immediate environment.

From the perspective of Islamic education, role modeling is known as the concept of *uswah hasanah*, which refers to education through exemplary behavior. Teachers who demonstrate religious attitudes in their daily lives can more effectively instill these values in students. This perspective aligns with Al-Ghazali's (2005) view that educators are not only responsible for delivering knowledge but also carry a moral responsibility to become role models for their students.

The findings of this study support the research conducted by Darmansyah et al. (2026), which states that Islamic Religious Education teachers play an important role in developing students' character through guidance, mentoring, and exemplary behavior in school activities. Teachers who consistently demonstrate Islamic values can strengthen the process of internalizing religious values within students.

Furthermore, Akmalludin et al. (2025) also revealed that the professionalism of Islamic Religious Education teachers, reflected through discipline, commitment, and role modeling, is capable of creating a religious school environment. This demonstrates that strengthening Islamic character is not only related to teaching methods but also to the personal qualities of educators as behavioral models for students.

Based on these findings, it can be understood that the Anak Beriman Program at SDN 2 Pangenrejo does not operate solely through the structure of activities but also through social relationships between teachers and students. The success of the program is strongly influenced by teachers' ability to embody Islamic values in their daily interactions.

Religious School Culture as an Environment for Character Formation

This study found that the implementation of the Anak Beriman Program has contributed to the development of a school culture that supports students' Islamic character formation. This school culture is reflected through religious habituation activities, an environment that supports worship practices, and the involvement of school principals and teachers in maintaining the sustainability of the program.

According to Deal and Peterson (2009), school culture refers to a set of values, beliefs, and habits that develop within an educational institution and influence the behavior of all members of the school community. Therefore, students' character development cannot be separated from the environment in which they interact daily.

The findings of this study are consistent with the research conducted by Sinta et al. (2024), which demonstrates that school programs based on religious values can shape students' character through the integration of school activities, habituation processes, and an educational culture that supports religious values. The study emphasizes that the success of character education is influenced by the synergy between school programs, leadership, teachers, and parental support.

In addition, the study entitled *Pendidikan Karakter Islami dalam Kebijakan Kurikulum Nasional* (2025) explains that Islamic character education needs to be implemented

comprehensively through curriculum integration, habituation activities, school culture development, and the involvement of various stakeholders. The findings at SDN 2 Pangenrejo strengthen this perspective by showing that Islamic character can develop when schools are able to establish a religious educational ecosystem.

The Impact of the Anak Beriman Program on Students' Character Development

Based on the research findings, the Anak Beriman Program has contributed to changes in students' behavior, particularly in aspects of worship discipline, politeness in social interactions, responsibility, and concern for the social environment. These changes indicate that the program not only provides students with religious understanding but also develops behavioral habits that reflect Islamic values.

This finding is consistent with the study conducted by Julkarnain and Tamam (2022), which demonstrated that Islamic personality development programs can shape students' Islamic character through strengthening faith, worship practices, discipline, and moral values. Islamic character education programs can serve as a means of developing a generation that possesses a balance between intellectual competence and spiritual-moral awareness.

Furthermore, the research by Utomo and Mindani (2025) supports these findings by showing that habituation of religious practices, such as congregational prayer, can foster students' religious character, discipline, and sense of social responsibility. This demonstrates that consistently implemented religious practices contribute significantly to students' character formation.

However, this study also found that the success of Islamic character development requires continuous support from the family environment. This is because students' character is shaped not only by the school environment but also by social interactions outside the school setting. Therefore, synergy between schools, families, and communities is necessary to ensure that the Islamic values instilled through educational programs can develop sustainably.

Figure 2.



Source: Developed based on the 2026 research design

Conclusion

This study demonstrates that the Program Anak Beriman and Kepribadian at SDN 2 Pangenrejo contributes to strengthening students' Islamic character through strategies of religious habituation, teacher role modeling, and the reinforcement of a religious school culture. The implementation of the program through religious activities, such as Qur'an recitation, collective prayers, the recitation of Asmaul Husna, memorization of short surahs, and the habituation of Islamic behaviors, has provided opportunities for students to understand and practice religious values in their daily lives. The findings indicate that the objectives of this study have been achieved, namely describing the implementation of the program, identifying its implementation strategies, and analyzing its impact on the development of students' religious character.

This study contributes to the development of research in the field of Tarbiyah and Islamic Education, particularly regarding the implementation of Islamic value-based character education at the elementary school level. The findings reveal that character formation does not solely depend on formal religious learning processes but requires integration between school programs, teacher role modeling, and a consistently developed religious culture. Practically, these findings imply that schools and educators need to design Islamic character development programs as an integral part of school culture rather than merely as additional activities. Teachers hold a strategic position as facilitators and behavioral models who strengthen the process of internalizing Islamic values among students.

Overall, this study confirms that strengthening Islamic character among elementary school students can be effectively achieved through a comprehensive approach that integrates habituation, exemplary behavior, and a supportive educational environment. The Program Anak Beriman and Kepribadian can serve as an alternative model for developing students' religious character that is relevant in addressing the challenges of social change and technological development affecting students' behaviors. In the future, the development of similar programs should consider program sustainability, family involvement, and collaboration between schools and communities to ensure that the Islamic values instilled in students can be developed more broadly and continuously.

This study has several limitations that need to be considered. The research was conducted within a limited context, namely one educational institution, SDN 2 Pangenrejo; therefore, the findings cannot yet be generalized to all elementary schools with different characteristics. Furthermore, this study employed a qualitative approach with data sources obtained through observation, interviews, and documentation, meaning that the findings primarily describe the processes and experiences of program implementation rather than quantitatively measuring changes in students' character. Therefore, future research may expand the research scope, involve a larger number of informants, and employ a mixed-methods approach to obtain a more comprehensive understanding of the effectiveness of Islamic character strengthening programs among students.

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