

Efforts to Foster Religious Maturity Through the Religious Friday Program for Students at SMA Negeri 1 Manyaran

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ARTICLE INFO

Article history

Received:
12-12-2024

Revised:
25-02-2025

Accepted:
23-03-2025

Keywords: Religious maturity, Practice of religious values, Religious Friday Program.

ABSTRACT

Religious maturity of students is important in education because it includes the practice of religious values. Therefore, continuous development is needed such as the Religious Friday Program at SMA Negeri 1 Manyaran to increase students' religious awareness and consistency. This study aims to 1). analyze the implementation of the Religious Friday Program, 2). Determine its impact on students' religious maturity, 3). Determine the supporting and inhibiting factors in its implementation at SMA Negeri 1 Manyaran. This research method uses a qualitative descriptive approach. Data were collected through observation, interviews, and documentation. The research subjects included the principal, Islamic religious education teachers or program coordinators, and students of SMA Negeri 1 Manyaran. Research results 1). The implementation of the Religious Friday Program is carried out through three stages, namely planning by the principal and staff, implementation in the form of recitation every Friday morning before learning which begins with reading the Qur'an to instill religious values, and evaluation through routine monthly meetings and monitoring of students' religious habits such as congregational prayer, reading the Qur'an, and praying before and after learning. 2). The Religious Friday program at SMA Negeri 1 Manyaran is effective in increasing students' religious maturity, strengthening their ability to read the Qur'an, understanding the meaning of verses, and increasing Islamic insight. This program also fosters spiritual awareness, making congregational prayer at school and at home a meaningful habit, and has a positive impact on behavior, such as discipline, respect for teachers, cooperation, and mutual assistance, so that religious values are reflected in daily life. 3). Supporting factors for the Religious Friday program include full school support, solid cooperation with the Student Council, and adequate facilities. Meanwhile, the obstacles are that participants are less disciplined, so that activities sometimes run longer than the planned schedule. In addition, there are still participants who use cell phones or talk to themselves during the activity. When the weather is not supportive, especially in the rainy season, activities are hampered because there is no closed space that can accommodate the congregation such as in the school yard.

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Introduction

Education is a conscious and planned effort to create an environment and learning process in which learners actively develop their potential to become people who possess the spiritual religiousness, self-control, personality, intelligence, noble morals, and skills necessary for themselves, society, nation, and country. The goal of national education does not only focus on improving the intellectual abilities of students, this goal also includes the formation of strong character and confidence of students. This is in line with the philosophy of Pancasila, which places the One Godhead as the first precept, showing how important religiosity is in the life of the nation and state.

Religious maturity is a person's ability to understand, live, and apply the religious principles that he adheres to in daily life. He adheres to a certain religion because of his beliefs. This belief is displayed in religious attitudes and behaviors, which show obedience to religion. The religious maturity of adolescents, especially high school students, is very important as they are in the stage of finding their own identity and forming a value system that they will hold in the future. (Arizah Laila Madani & Atikah Asna, 2025)

Mature people also have a sense of responsibility and they also have self-extension. Their lives are not limited to various activities related to their main needs and obligations, they have a basic sense of security, and they can live relationships with others, both in deep and in-depth relationships. Religious maturity has several important indicators that can be measured, including a deep understanding of religious teachings, consistency in carrying out worship, the ability to integrate religious values in daily life, and tolerance for differences. (Esti Zaduqisti, 2016)

The process of internalizing religious values, which takes place consistently and is influenced by various factors, both internal and external, leads to the maturity of religion itself. A person's personal spiritual experience, self-awareness, and reflective thinking ability are very important internal factors in shaping the depth of one's religiosity. External factors, such as personal experience with God, and level of self-awareness, are also crucial in shaping the depth of one's religiosity. (Surawan & Dedy Suhada, 2025)

The religious life of the younger generation is greatly influenced by the increasingly complex social conditions of modern society and the impact of globalization. The occurrence of moral decadence, or the deterioration of students' morals (character), which can be seen from the many student fights, drug abuse, and un-Islamic promiscuity, as well as lifestyle changes caused by the era of information disclosure and globalization, are the main problems faced by the world of education today. This will ultimately result in moral damage. Children who like "Uniko" lie to their parents and teachers and disrespect their parents, teachers, and elders. Because of this, some people consider religious education ineffective. (Ika Kartika & Opan Arifudin, 2021)

Adolescence, which is a transitional phase from childhood to adulthood, is characterized by a desire to try new behaviors, emotional instability, and the search for self-identity. This situation often leads to various types of social deviations called juvenile delinquency. This phenomenon is not only limited to violations of social and legal norms but also violations of moral and religious values. Previous research has shown that the two main factors that cause teens to behave aberrantly are their lack of self-control and their inability to manage their emotions. Globally, a UNICEF report in 2021 shows that rapid social and technological change increases adolescents' vulnerability to risky behaviors. (Haris Adnan Alwi & Siti Roudhotul Jannah, 2025) So, religious education in schools has a strategic role in directing and guiding the religious development of adolescents towards the expected maturity.

In today's digital era, learners can easily access various information through the internet and social media, some of which are contrary to religious principles. In fact, if used correctly, digital technology can serve as a tool that helps reinforce religious principles. For example, social media and digital platforms can be used to spread positive teachings, provide spiritual guidance, and form communities that support spiritual principles. However, technology can also be a dangerous tool if used to spread misleading information or undermine social harmony if not used with a strong moral conscience. Therefore, it is critical to raise public awareness of the ways in which technology can be used to support, rather than threaten, the integrity of religious teaching. (Iskandar, et al, 2025)

However, the reality is that Islamic religious education in schools still faces many challenges in increasing the religious maturity of students. Islamic religious learning, which is often conventional and limited to formal class hours, is often unable to influence the formation of students' religious character. Spending limited time on learning, unvariable learning methods, and unorganized religious practices are all obstacles to gaining a deep understanding and appreciation of religion. As a result, many learners understand religion cognitively but are unable to use it in daily life. As a result, their religious maturity needs to be increased.

The phenomenon of moral decadence that occurs among adolescents also shows that religious education must be strengthened in schools. A variety of issues, which include the loss of values such as honesty, responsibility, and social care. This happens because the family loses moral authority due to a lack of example and effective communication, and society becomes permissive or inconsistent in upholding family values. (Menuk Rahmawati, 2025)

In a situation like this, the role of education is very important. It is not only limited to formal educational institutions such as schools, but also education in the family, community environment, and non-formal influences such as communities and religious organizations. Each of these components affects the religious awareness and attitudes of children and adolescents. Therefore, the formation of a religious spirit is the result of cooperation in various forms of education that are mutually supportive and sustainable rather than just the responsibility of one party. (Noffatiha Urbania, et al. 2025)

Results of an Interview with Mrs. Latifah Nur'aini, S.Pd as a teacher of Islamic Religious Education subject at SMA Negeri 1 Manyaran School Several phenomena were found that showed that the religious maturity of students was not optimal. There are still students who do not have the habit of carrying out mandatory worship, especially the five prayers. They don't do it regularly for various reasons, such as forgetting, laziness, or not having time because of busyness. Students are able to explain religious concepts such as faith, Islam, and ihsan theoretically, but they still have difficulty applying these values in their daily lives. Their understanding of Islamic religious values tends to be textual and has not yet reached the level of applicable contextual understanding. For example, students realize that Islam teaches honesty; However, there are still cases of dishonesty such as cheating during exams or lying to teachers and parents.

Realizing the importance of efforts to foster religious maturity, SMA Negeri 1 Manyaran has implemented the Religious Friday Program as one of the flagship programs in religious development. The Religious Friday program aims to overcome the problem of religious maturity of students. This program is a religious activity that is carried out every Friday and consists of various activities such as reciting the Qur'an together, cult delivered by teachers, moral development and other social religious activities. This program aims to provide a more relevant and meaningful religious experience for students.

Method

This study uses a qualitative approach with a qualitative descriptive research type that examines non-numerical data in the form of words to describe phenomena naturally (Nasution, 2023). This field study was carried out at SMA Negeri 1 Manyaran, Wonogiri. In its implementation, the researcher acts as a key instrument that goes directly into the field to interact and collect data (Anggito & Setiawan, 2018). The research data is sourced from primary data obtained through direct interviews with school principals, PAI teachers as program coordinators, and students, as well as secondary data sourced from school profiles, infrastructure documents, books, and scientific journals (Hasibuan et al., 2024).

The data collection techniques in this study apply the non-participant observation method to observe the actual condition of the school environment (Waruwu, 2024), structured interviews to explore the implementation and impact of the program (Rahmawati et al., 2024), and documentation to collect school administrative data (Ardiansyah et al., 2023). Furthermore, the raw data collected was analyzed interactively through the Miles and Huberman model analysis techniques (Sofwatillah et al., 2024). This data analysis process includes three simultaneous stages, namely data reduction to sort out relevant findings (Hardani, 2020), presentation of data (*display*) in a chronological narrative manner (Qomarudin & Sa'diyah, 2024), and drawing conclusions and final verification based on consistent field data (Hardani, 2020).

In order to ensure the credibility and validity of scientific findings regarding efforts to grow religious maturity in schools, researchers checked the validity of the data using a triangulation testing approach (Sa'adah et al., 2022). The type of technique specifically chosen is data source triangulation, where the researcher crosses, compares, and verifies the degree of reliability of data obtained from interviews with school principals, PAI teachers, and students, then re-matches it with the results of direct observation recordings and physical documentation evidence at SMA Negeri 1 Manyaran (Agustini et al., 2023)

Results and Discussion

a. Implementation of the Religious Friday Program at SMA Negeri 1 Manyaran

Based on the results of the research, the Religious Friday Program at SMA Negeri 1 Manyaran is held routinely every month on Friday. This program is a special agenda that involves all school residents, both teachers, education staff, and students. The form of activities includes congregational prayers, recitals of the Qur'an, religious studies and instilling religious values, increasing faith, and forming the religious character of students.

The implementation of the Religious Friday Program at SMA Negeri 1 Manyaran is a form of the school's efforts to instill religious values and shape the religious character of students. This program is managed through management functions that include planning, implementation, and evaluation. The three stages are carried out systematically so that the program can run effectively and sustainably.

1) Planning

Planning the Religious Friday program is a very important initial stage in determining the success of the program implementation. At this stage, the principal together with the ranks of teachers and related parties prepare an activity plan in a structured manner by considering the needs of students and the goals to be achieved, which is to foster religious maturity.

Planning begins with the determination of program objectives that focus on increasing faith and piety, forming noble morals, and strengthening students' awareness in carrying out religious teachings consistently. In addition, planning also includes the preparation of a schedule of activities that are carried out regularly every Friday before learning starts, so that the program can run consistently and become a positive habit for students. Furthermore, the school determines activity materials that are relevant to the development of students, such as material on faith, worship, morals, and moral values in social life. The material is designed not only to provide theoretical understanding, but also to encourage students to be able to implement these values in daily life.

In this stage, tasks are also distributed to the teachers or coaches involved so that each party has clear responsibilities. Good coordination between parties is an important factor in ensuring that the program can be implemented according to plan. With careful planning, the Religious Friday program has a clear direction in an effort to foster the religious maturity of students.

2) Implementation

The implementation of the Religious Friday program is the implementation stage of the planning that has been prepared. This activity is carried out routinely every Friday, one hour before the learning activity starts. The implementation began with the reading of the Qur'an together as a form of religious habituation, then continued with recitation activities containing the delivery of religious materials.

In its implementation, this program is not only oriented to the transfer of knowledge, but also emphasizes the process of internalizing religious values. Students are encouraged to understand the meaning of religious teachings deeply, as well as relate them to daily life. This aims to form a higher awareness in students to carry out religious teachings consistently without coercion. Teachers have an important role as guides and role models (*uswah hasanah*) in the implementation of the program. Teacher example is a key factor in the success of the formation of students' religious character.

At this stage, the activity is carried out in the form of recitation guided by alternating speakers, both from Islamic Religious Education teachers and sometimes Guidance and Counseling teachers. In its implementation, the school uses the lecture method, the question and answer method, and the questions are delivered in a short and interesting manner, and sometimes accompanied by the giving of small prizes to make the activity feel more exciting and motivate the participants. During the study activity, students who act as worshippers are encouraged to listen to the material presented while noting the important points of the study. The notes are then used as material to make a resume and answer questions that will later be collected to the homeroom teacher at the end of the session. Furthermore, the results are submitted to the program coordinator as a form of application of the attention or supervision method used by the school as material for evaluating activities.

Through consistent and directed implementation, the Religious Friday program is able to contribute to fostering the religious maturity of students, which is characterized by increased awareness of worship, discipline attitudes, responsibility, and the ability to control oneself in accordance with religious teachings. This is supported by research by Permatasari et al, which also shows that religious activity programs such as Religious Friday are effective in increasing

awareness of worship and the formation of students' religious character through habituation and exemplary approaches. (Permatasari, Piska, et al, 2024)

In addition, this activity also instills moral values and forms religious attitudes so that students have good character and morals. Studies in the Religious Friday program present material on faith, fiqh, morals, as well as the Qur'an and Hadith, which are arranged thematically and scheduled by the school according to their level of importance, with the aim of equipping students with comprehensive religious knowledge. This finding is in line with previous research which states that religious activities carried out regularly have a positive influence in shaping the religious character of students. Through these positive habits, religious values can be embedded and lived so that they develop into beliefs in students.

Based on the description above, it can be concluded that the recitation in the religious Friday program, combined with habituation activities, plays an effort to foster religious maturity in students. The findings of this researcher are in line with the opinion that to foster religious maturity in students, there are several habituation methods used by educators to form good habits and commendable behavior in students. Habituation is very important because a person's behavior is formed from habits that are repeated repeatedly. Without habituation, a person will tend to be slow in acting because they have to consider each action first. (Hasan Basri, 2023)

Supporting activities such as the habit of carrying out congregational prayers, reading the Qur'an before learning activities begin, and starting and closing learning with prayer, along with various other school programs, are forms of applying habituation and exemplary methods carried out by the school. These efforts aim to realize the achievement of religious maturity in students.

3) Evaluation

Evaluation is an important stage to find out the extent to which the program implemented has achieved the set goals. Based on the results of the research, the evaluation of the Religious Friday program at SMA Negeri 1 Manyaran was carried out continuously and thoroughly.

The form of evaluation carried out in the Religious Friday program is carried out systematically and continuously. One of the main forms of evaluation is through regular meetings held by the school once a month. In the forum, various aspects of the implementation of activities were discussed, ranging from the presence of students, the smoothness of the activities, the effectiveness of the methods used, to the obstacles faced during the program. Through this meeting, the school can reflect together and formulate improvement steps so that the implementation of the program in the future will be more optimal.

In addition to regular meetings, evaluation is also carried out through direct observation of changes in students' attitudes and behaviors in daily life in the school environment. Teachers actively observe the development of students, especially those related to aspects of religiosity. The indicators observed include increasing awareness in carrying out worship, such as activeness in congregational prayers, the habit of reading the Qur'an, and sincerity in praying. In addition, changes in discipline attitudes, responsibility to tasks, and self-control skills are also important focuses in the evaluation process.

These changes are used as the main indicator in assessing the success of the Friday Religious program. The more there is an improvement in these aspects, the

more it shows that the program implemented has had a positive impact in fostering the religious maturity of students. Thus, evaluation not only serves as an assessment tool, but also as a basis for decision-making for the development and improvement of the program on an ongoing basis.

The findings of this researcher support the results of research conducted by Azizah Nurrohmah, et al., on students at SMK N 3 Purworejo who carry out efforts to strengthen the religious character of their students through routine recitation activities every Friday and various religious activities. they concluded that the Religious Morning Program at SMK N 3 Purworejo, which includes activities such as Sapa Salam (5S), Murottal Pagi, Book Study, Reading and Writing the Qur'an (BTQ), as well as Religious Friday, Clean Friday, and Healthy Friday, aims to instill religious values in students' daily lives. This activity is effective in forming religious habits, strengthening morals, and improving the discipline of worship. With the active participation of students, the school creates an environment that supports the formation of religious character and fosters awareness of the importance of carrying out worship and practicing religious values consistently. (Azizah Nurrohmah, 2024)

With continuous evaluation, the Religious Friday program can continue to improve its quality so that it can have a more optimal impact in fostering the religious maturity of students. This is supported by the research of Harnanto, et al., who also show that evaluation in the management of religious character education is important to find out the obstacles, program effectiveness, and as a basis for program improvement in the future. (Harnanto, et al. 2024)

b. *The Impact of the Religious Friday Program in Fostering Religious Maturity of Students at SMA Negeri 1 Manyaran*

Based on the results of the research that has been conducted, the Religious Friday Program at SMA Negeri 1 Manyaran has a significant impact in fostering the religious maturity of students. This can be analyzed using indicators of religious maturity according to Ahmad Saifudin, which include good differentiation, dynamic motivation for religious life, productive and consistent implementation of religious teachings, a comprehensive outlook on life, a meaningful outlook on life, and the spirit to seek and serve God. From the results of the research, there are these indicators:

- 1) There are indicators of the productive and consistent implementation of religious teachings, as well as the integration of religious values in daily life.

This can be seen from the increase in student discipline, such as a decrease in disciplinary violations, increased respect for teachers, and the development of a helpful attitude between students. In addition, the increase in students' awareness in carrying out prayers without needing to be reminded shows that there is consistency in carrying out religious teachings. The habit of reading the Qur'an that is carried to the home also reflects that religious values are beginning to be internalized in the lives of students, so that it is not only ritual in school but also a daily habit.

- 2) There is a dynamic indicator of motivation for religious life, where students begin to have an inner urge to carry out worship without coercion. This is shown by increasing individual awareness in worship and sustainable change in behavior.
- 3) There are indicators of independence in religion and consistency in the productive implementation of religious teachings.

Students who were previously passive in PAI learning became more active and confident after participating in Religious Friday activities. In addition, in the implementation of Dzuhur and Asr prayers, students already have their own awareness to carry out worship without having to be reminded repeatedly. This shows that religious values are not only understood, but have also become part of individual consciousness.

- 4) The existence of good differentiation indicators and a comprehensive outlook on life,

Where students gain new knowledge through cult activities and tadarus of the Qur'an. These activities not only increase religious knowledge, but also form habits of worship consistently, such as reading the Qur'an at home after Maghrib and Isha prayers. This shows that the religious understanding gained in schools can be applied in daily life in a sustainable manner.

- 5) There are indicators of the consistent implementation of religious teachings and a meaningful outlook on life.

This is shown by the increase in the habit of praying on time and in congregation, both at school and at home. In addition, students also began to understand that the Religious Friday program not only focuses on ritual worship, but also shapes attitudes and behaviors in daily life. This shows that religion has become a meaningful guideline for students.

- 6) There are good indicators of differentiation, dynamic religious motivation, and the spirit to seek and serve God.

This can be seen from the attitude of students who are more careful in acting and speaking, more disciplined, and have responsibility in carrying out the commands of Allah SWT. In addition, the awareness to continue to improve themselves shows that students have the encouragement to continue to get closer to God.

From this explanation, it can be concluded that the Religious Friday Program has a positive impact on the religious maturity of students according to the indicators according to Ahmad Saifudin. This maturity can be seen from the increase in consistency in worship, the growth of independence in carrying out religious teachings, the development of religious motivation that comes from within, and the formation of a more comprehensive and meaningful outlook on life.

These findings are in line with research by Rosuli & Hasyim (2024) showing that the implementation of religious habituation methods in schools is able to shape the religious character of students through routine activities such as congregational prayers, recitation of the Qur'an, and joint prayer. The results of the study confirm that habituation that is carried out consistently can improve worship discipline and foster religious responsibility and awareness in students. This is relevant to the findings of this study, where students show increased consistency in worship and independence in carrying out religious teachings. (Abdi Rosuli, Fuad Hasyim, 2023)

These findings also support previous research conducted by Fadholi showing that religious activities in schools that include habituation, understanding, and example can strengthen faith and shape changes in students' behavior for the better. These activities not only increase the aspect of worship, but also form religious motivation that comes from within (intrinsic). This is in

accordance with the findings of this study that students experience the development of stronger and more independent religious motivation. (Amak, Fadholi, 2024)

These findings also support previous research conducted by Yuni Erma Ristanti, on students at SDN Jabon 1, Mojoanyar District, Mojokerto Regency. That this program has a positive impact on student behavior, especially in getting them used to performing congregational prayers, both at school and outside the school environment. Routine religious activities also create a religious atmosphere that is reflected in the way students dress, attitude, and discipline towards school rules. This shows the commitment of the principal and teachers in instilling religious values through habituation in the educational process. (Yuni Erma Ristati, 2023)

c. *Supporting and Inhibiting Factors in the Implementation of the Religious Friday Program to Foster Religious Maturity of Students at SMA Negeri 1 Manyaran*

In the implementation of the Religious Friday Program which aims to foster the religious maturity of students at SMA Negeri 1 Manyaran, there are several factors that support and hinder these activities. One of the main supporting factors is the support from the principal of SMA Negeri 1 Manyaran who together with the school management are trying to ensure that this program runs well. This program was held as a form of implementation of the school's slogan which emphasizes the cultivation of religious values, the formation of noble morals, and the habituation of students in carrying out worship and behaving according to religious teachings. With the full support of all school stakeholders, the Religious Friday Program can be carried out regularly according to the schedule that has been set.

In addition, the success of this program is also supported by the active role of teachers in the implementation, monitoring, and evaluation of religious Friday activities so that activities can run well. In addition, solid cooperation between the school and the Student Council also supports the smooth implementation process of the activity.

Another supporting factor in the implementation of the Religious Friday Program in this school is the availability of adequate facilities and facilities and infrastructure. Religious studies and Qur'an tadarus activities are usually carried out in a spacious and comfortable school yard. The place has been equipped with a good sound system so that the voices of presenters and Qur'an readers can be heard clearly by all students. In addition, the school also provides laptops and projectors that can be used to convey material visually to make it more attractive and easy to understand. With these facilities, the implementation of the program can take place more smoothly and effectively.

The place used to carry out activities is also adequate enough to accommodate all worshippers, both teachers and students. The school has mosque facilities and classrooms that can be optimally used for various religious habituation activities. These facilities are used to support the implementation of activities such as congregational prayers, reciting the Qur'an, and the habit of congregational prayers during Dhuhur and Asr. With the availability of a decent and comfortable place, all participants can participate in worship activities together in a more solemn and orderly manner, so that the religious habituation program at school can run well and smoothly.

There are several factors that are obstacles in the implementation of study activities for students at SMA N 1 Manyaran. One of the obstacles that is quite visible is the lack of discipline from some students while participating in the activity program. In its implementation, there are still some students who talk alone or have

conversations with their friends when the study is ongoing. This condition certainly interferes with the course of activities, because it not only makes them less focused, but can also distract other students. As a result, the process of delivering material by the study filler cannot be accepted optimally, so that students' understanding of the material presented becomes less optimal.

The last inhibiting factor has to do with weather conditions, especially when the weather is not favorable or when entering the rainy season. This is an obstacle because the school does not have a closed room that is able to accommodate the number of worshippers with the same capacity and flexibility as the school yard. As a result, if it rains during the implementation of activities, schools have difficulty in determining an adequate place to carry out. With these conditions, the school does not have an alternative location that can be used to conduct studies in the Religious Friday program optimally.

This finding is in line with research by Siti Khodijah, et al., The availability of adequate facilities, such as the place where activities are carried out and a conducive school environment, is an important supporter in the implementation of the program. In addition, support from various parties, such as leaders, teachers, and education staff, also plays a big role so that the program can be carried out according to plan. However, there are still several obstacles or inhibiting factors, namely the existence of some students who have not been able to show discipline during the program. (Siti Khodijah, et al., 2024)

This research is also in line with previous research which stated that the success of the implementation of religious character strengthening programs is greatly influenced by supporting and inhibiting factors. The main supporting factors come from the school, including policies, teacher guidance, and the role of education personnel in facilitating activities. Meanwhile, the main inhibiting factors come from the students themselves. In the study, it was explained that some students tend to feel lazy or even bored when participating in activities due to a lack of self-awareness about the importance of the program. This condition causes religious character education in students to not be carried out optimally in accordance with the expected goals. (Khifayatul Khoiriah, et al., 2023)

Conclusion

The implementation of the Religious Friday program at SMA N 1 Manyaran runs in a structured manner through three main stages, starting with joint planning between the principal, vice principal, and PAI teachers. The implementation stage is realized through the routine of reading the Qur'an and recitation to instill applicable religious values, which is then closed with an evaluation stage in the form of monthly meetings and direct observation of changes in worship behavior and discipline of students. The success of this program is fully supported by the school, solid cooperation with the Student Council, and adequate infrastructure, although it still faces obstacles in the form of lack of time discipline for some students and focus disturbances due to the use of mobile phones during activities. This program has a significant positive impact on increasing the religious maturity of students in accordance with Ahmad Saifudin's theoretical indicators. This is reflected in the increase in consistency, independence, and intrinsic motivation of students in worship without coercion, as evidenced by the habit of praying in congregation, tadarus, and reducing the level of violations at school. Through the content of the cult material, students not only master religious understanding theoretically, but are able to transform it into a

broad, meaningful view of life, and foster an attitude of respect and social concern in daily life.

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