

Research Article

# The Implementation of Religious Culture to Develop Students' Discipline Character

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## ABSTRACT

This study focuses on the implementation of religious culture in shaping the character of student discipline at SMA Batik 1 Surakarta. This study aims to analyze how the implementation of religious culture can shape the character of student discipline at SMA Batik 1 Surakarta. This study uses a qualitative descriptive method with data collection techniques through interviews, observations, and documentation. The subjects of the study included teachers and students. The results of the study indicate that religious culture at SMA Batik 1 Surakarta is implemented through daily programs, such as congregational prayer, Al-Qur'an tadarus activities, and Islamic attitude habits. This program not only instills religious values, but also shapes the character of student discipline, such as being on time, responsible, and committed to school rules. Supporting factors for the implementation of religious culture include support from the school, parents, and the surrounding environment, while the obstacles faced are ensuring student consistency in implementing religious culture outside of school.

**Keywords:** Discipline Character; Education; Religious Culture; Students

## 1. INTRODUCTION

Character education is a very important element in the education process, especially at the senior high school level. The main goal of character education is to produce individuals who are not only academically intelligent, but also have attitudes and behaviors that are in accordance with social norms and religious values. In Indonesia, religious-based schools, such as SMA Batik 1 Surakarta, play a vital role in instilling moral and religious values to their students. One of the values applied in the school environment is religious culture, which is believed to be able to play a role in the formation of students' disciplinary character. Religious culture in schools refers to activities and habits that integrate religious teachings in daily life, both in the learning process and interactions between individuals. At SMA Batik 1 Surakarta, religious culture is used as an approach to build students' disciplinary character. Discipline here is not only limited to compliance with school rules, but also involves discipline in worship, time management, and responsibility based on Islamic teachings.

The application of religious culture to shape students' disciplinary character can be explained through various approaches in psychology and education. Several studies have shown that religious values can increase students' motivation to act in a more organized and responsible manner (Hidayat & Putra, 2021). In addition, discipline built through religious understanding helps students in controlling themselves and facing various challenges in life (Ibrahim, 2020). Therefore, integrating a religious culture in the school environment can be an effective method to foster discipline in students. Discipline is a self-character that is very important and will be very useful for the future and even old age. The importance of this disciplinary character is explained by (Huda et al., 2021) that disciplinary character greatly affects future character. In order to have a good character, discipline needs to be taught from an early age. Parents, have a very important role in educating children's character from the start. This shows that parents have a big influence on children's development, because the family is the first place for children to start everything in their lives.

In addition to the family, the school environment also affects children's character education. Children's character education starts in elementary school, which is the first level of children in school, where at these age children begin to be able to think more maturely about life. This is the right time to instill character values. At this stage, teachers also play an

important role in children's character education, as stated by Amala & Kaltsum (2021), which states that teachers play a role in guiding students to have a disciplined attitude towards applicable regulations.

The implementation of discipline and character education will continue at every level of education. Each level has its own challenges, especially at the high school level, where students tend to be more critical and are often involved in debates with teachers. At this level, discipline is increasingly emphasized, both in terms of clothing rules, study, and religious rules. Religious learning has a big influence in shaping character and discipline, because religion teaches about the ethics of interacting with friends and parents, as well as about how to dress politely and in accordance with applicable norms. In schools, religious regulations are also applied, as seen in SMA Batik 1 Surakarta. This school is a private public school educational institution located in Surakarta and has an A accreditation. Although it is a private school, the quality of SMA Batik 1 Surakarta should be appreciated, especially in terms of religious education. As an educational institution based on Islamic teachings, SMA Batik 1 Surakarta has a great opportunity to integrate religious values in the learning process and strengthen students' disciplinary character. This study aims to analyze how the implementation of religious culture can shape the disciplinary character of students in SMA Batik 1 Surakarta. Its implementation needs attention through research.

## 2. RESEARCH METHOD

This research is a type of field research that is carried out by visiting directly the place or environment where the phenomenon that is the object of research takes place (Waruwu, 2023). In this study, researchers went directly to the location to collect data, make observations, and interact with research subjects. This research applies a qualitative approach, which is a research method that produces descriptive data. SMA Batik 1 Surakarta was chosen as the main location in this study. The research focused on the religious learning habits and activities at the school, with students and teachers as the main data sources. The selection of SMA Batik 1 Surakarta was based on its characteristics as a school that has a strong religious foundation, allowing for an in-depth study of religious values-based education there. Data collection in this study used three main methods: interviews, observation, and documentation. Data analysis in this study used three stages according to (Miles et al., 2019), namely data reduction, data presentation, and conclusion drawing. To ensure the credibility of the data, this study used the source triangulation technique, which is comparing and confirming data from different data collection techniques (Suprayitno et al., 2024). With this method, it is expected to obtain an in-depth understanding of the role of religious culture in the formation of student discipline and character at SMA Batik 1 Surakarta.

## 3. RESULTS AND DISCUSSION

### 3.1 Religious Culture at School

Religious culture in schools is a system of values, norms, and habits based on religious teachings that are applied in everyday life. According to hidayah et al. (2024), the implementation of a religious culture in schools aims to create a conducive environment for students to learn. for strengthening students' Islamic character, including discipline, responsibility tagging, and social ethics. Religious culture includes activities such as congregational prayer, Qur'anic tadarus, and respect for teachers and fellow school members. Research by Laily et al. (2023), shows that a systematically implemented religious culture can shape the disciplinary character of students through habits that are continuously carried out, such as practicing greetings, performing worship regularly, and developing mutual respect. In addition, religious culture not only functions as a moral education strategy but also as a social control tool in building positive habits in the school environment. The implementation of religious culture in schools has an important impact in building students' disciplinary character. Waro (2022) states that habits such as the implementation of dhuha prayers and joint prayers have proven effective in shaping student discipline. A consistently implemented religious culture is able to create an environment that supports the development of students' positive character.

Full support from the school, the availability of adequate facilities, and the active role of teachers as role models are the main factors in the successful implementation of religious culture. Susanto (2020) emphasized that teachers have an important role as role models in religious values-based education. However, some challenges such as low student awareness and lack of parental supervision at home can be obstacles in achieving the effectiveness of this program. Therefore, collaboration between schools and parents is needed to ensure that the religious values taught at school can be applied consistently in students' daily.

## 3.2 Discipline Character Building Through Religious Culture

Discipline is an important character in the world of education that reflects compliance with rules and social norms. Hidayat & Putra (2021) explain that religious values in education play a big role in increasing student discipline, because religious teachings emphasize the importance of order, obedience, and responsibility. Religious learning is very influential on students' disciplinary attitudes. It can be seen from religion itself, especially Islam, which instructs us as Muslims to remain obedient to Allah's rules, namely carrying out his commands and staying away from his prohibitions. Allah SWT said in Q.S Luqman 31[20]:

أَلَمْ تَرَ أَنَّ الْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

### Meaning:

*"Do you not see that Allah has subjected for you what is in the heavens and what is on the earth? He has perfected for you His favors, both inward and outward. But there are those among the people who dispute (the oneness of) Allah without knowledge, guidance, and an illuminating scripture."*

The verse implies that we must obey the commands of Allah SWT even though in our environment there are who deny it, but we can be sure that those who argue are people who do not have guidance. The Koran is the most real world guidance that was revealed to the prophet Muhammad SAW as the perfection of other books. Religious education has a very important role in shaping the character and discipline of students. Religious learning not only conveys religious aspects, but also moral values that shape students' attitudes and behavior. Students' disciplinary behavior towards Islam is often implemented in school habits or culture. As found in the ministry of religion regulation no.13 of 2014 article 2 which contains that every student is required to be instilled with Islamic or religious values in order to create individual Islamic characters in their daily lives.

Research conducted by Hidayah et al. (2024) with the title "Implementation of Religious Values in Efforts to Improve Student Discipline at MI Ma'arif NU Blotongan" shows that the implementation of discipline based on religious values can be applied effectively and has a positive impact on students. The similarity between this research and the author's research lies in its focus on discussing strategies to improve student discipline through the application of religious values. According to research conducted by Laily et al. (2023), the implementation of a religious culture in improving student discipline at MAPM Cukir Jombang refers to the theory put forward by Asmaun Sahlan. In his theory, there are six main aspects that are the basis for implementing a religious culture, namely: (1) getting used to smiling, greeting, and greeting, (2) instilling mutual respect and tolerance, (3) fasting sunnah Monday and Thursday, (4) cultivating Dhuha prayers, (5) routinely reading or tadarus Al-Qur'an, and (6) holding istighasah and prayer together. In this study, data were obtained about the religious culture listed in the school regulations at SMA Batik 1 Surakarta in the form of:

### 3.2.1 3S Culture and Salim to Teachers when Entering the School Area

Teachers are our second parents and become our parents when we at school. Obeying the teacher at school is part of the obligation. Therefore, this salim is enforced as a form of respect for the teacher.

*"Based on observations in the field, it can be seen that students at SMA Batik 1 Surakarta have high discipline in following activities and undergoing school routines that show the positive influence of the religious culture applied in the school. The implementation of salim culture to the teacher when entering the school area at SMA Batik 1 Surakarta is good, directed and routinely implemented every morning. In addition, the school also familiarizes smiles, greetings, and salutations as part of daily religious habits."*

Through the implementation of this salim culture, SMA Batik 1 Surakarta has succeeded in creating a more harmonious school environment and supporting the formation of disciplined, respectful, and responsible student characters.

### 3.2.2 Praying in congregation (dhuha, dzuhur, and asr) at SMA Batik 1 Surakarta

SMA Batik 1 Surakarta has implemented this prayer habit well. Each student will bring their own mukena and then pray in congregation. This program aims to instill religious values and improve discipline in everyday life. Every day, students are required to perform Dhuha, Dzuhur, and Asr prayers in congregation in the school environment. Dhuha prayers are performed in the morning before the learning activities begin, while Dhuhr and Asr prayers are performed in the according to a predetermined schedule. This activity is guided by teachers or educators who are in charge of ensuring that the implementation takes place in an orderly and solemn manner. Based on the results of interviews with PAI teachers for the implementation of this activity, as quoted from the following interview results:

*"The implementation of this activity is monitored by attendance which is the duty of the Damba team, namely 9 teachers as its coaches and there are administrators from the Damba team itself, namely students. They will work together to monitor prayer activities so that they run smoothly and added assistance from teachers who teach the last hour before the implementation of prayer they will check one by one students in their respective classes. The implementation of prayers is carried out in 2 sessions, namely the first session of class 10 as a whole and class 12 specialization of Mathematics and Natural Sciences, then for the second session of class 11 as a whole plus class 12 specialization of social studies. The place for praying is also separate for men in the lower hall area and women in the prayer room."*

The implementation of congregational prayers routinely provides various benefits in shaping student discipline, namely, fostering a sense of responsibility by participating in congregational prayers, students are accustomed to carrying out their worship obligations consistently, which also affects an increased sense of responsibility in academics and social life.

### 3.2.3 Reading the Qur'an before Learning

The Quran is the most recent book revealed by Allah through the prophet Muhammad to all Muslims. This book is the perfect book of other books, so it is not surprising that the book is used as a guide to life for Muslims. The reading of this book is considered sacred and has a great reward because each letter read will count one reward per letter. SMA Batik 1 Surakarta implements a religious habit by requiring students to read the Qur'an before starting learning activities. This program is designed to instill religious values while forming student discipline in daily life. Based on the results of interviews with PAI teachers for the implementation of this activity, as quoted from the following interview results:

*"The implementation of this activity, SMA Batik 1 Surakarta implemented it routine every morning as a welcome in the morning before learning. Each student will bring their own Quran. The implementation will be guided by the teacher who will teach in the first hour. Each recitation of the Quran every day is one ruku, for class 10 starting from juz 1-10, class 11 starting from juz 11-20, class 12 starting from juz 21-30. Then if one child successfully completes in 3 years without any absences, it means that he is considered to have finished reading the 30 Juz Al-Quran for 3 years at school. For children who have not finished because there is an absence, it will be completed at a periodic recitation once a month at the student's parents' house called Damba (Dai Muda Batik 1)."*

The routine of reading the Qur'an before learning has various positive impacts in shaping students' disciplinary character, including:

#### 1) Instilling the Habit of Punctuality

The program encourages students to arrive early to school, thereby reducing tardiness while building awareness of the importance of time management.

#### 2) Establishing Consistency

By carrying out these activities regularly, students get used to carrying out obligations regularly, which also has an impact on discipline in completing tasks and obeying school regulations.

#### 3) Improves Concentration and Focus

Reading the Qur'an before starting the lesson helps calm students' minds, so they are more prepared and focused in receiving learning materials.

### 3.2.4 Reading Morning Recitation

SMA Batik 1 Surakarta implements a religious culture by holding a Friday morning recitation as part of the "Friday

Religion" program. This activity aims to strengthen religious values and increase students' faith. Every Friday morning, students follow the tausiyah delivered by the school's ustadz or ustazah, discussing various Islamic themes such as morals, the application of religious teachings in daily life, and the importance of religious values. This habit helps students understand and practice religious teachings consistently, thus forming a disciplined character in their daily lives. Apart from recitation, the school also organizes other programs such as "Healthy Friday" and "Clean Friday." "Healthy Friday" activities include joint sports activities such as gymnastics and jogging, while "Clean Friday" focuses on cleaning the school environment. The combination of these three programs aims to build the character of students who are not only religious but also healthy and care for the surrounding environment. Based on the results of interviews with PAI teachers for the implementation of this activity, as quoted from the following interview results:

*"The programs as the implementation of religious culture are also applied to teachers and all employees at SMA Batik 1 Surakarta. The program is held once a week right on Friday morning. This program is not only for teachers but also applied to students. Given that the place used for recitation is not adequate, there is a rotation or rotation, for example, in the first week of class 10 there are 13 classes then divided into 5 recitation classes, 4 skj classes, and 4 classes of community service in the school environment area. With this program, it is hoped that it will be able to foster attitudes of religious discipline such as those who do community service to foster the attitude of "annadhofatul minal iman" which they instill in themselves, then those who recite get spiritual insight, and those who do SKJ gymnastics get physical fitness and health."*

Observations show that students who are active in participating in these activities show a better level of discipline, which is reflected in students' compliance with school regulations, and responsibility in completing tasks. Zulkarnain (2008) explains that religious values include three main aspects, namely tawhid, worship, and morals. These three aspects become the foundation in the implementation of religious culture. Furthermore, it is described in the religious culture applied at SMA Batik 1 Surakarta as an effort to shape the discipline character of students, as follows:

a. Tauhid

The value of monotheism is a fundamental element that has been inherent in every individual since the early days of Indonesia. creation as part of the fulfillment of the nature of faith. All students at SMA Batik 1 Surakarta are Muslim and believe in Allah as the One True God. In the learning process, they are guided to always obey God through the subjects of creed and morals. In addition, they are also taught to avoid shirk behavior or associating partners with Allah SWT.

b. Akidah

Worship is a form of servitude to Allah by carrying out all His commands as stated in the Qur'an. At SMA Batik 1 Surakarta, the implementation of worship is realized through the habit of performing obligatory and voluntary prayers, as well as reading the Qur'an. Zuhr prayer is performed during the second break, while Dhuha prayer is performed in the school musala after the first class. The Asr prayer is performed after the school dismissal bell, while reading the Qur'an is part of the routine before starting the lesson.

c. Morals

Morals are traits or characters that are inherent in individuals and become a measure of good or bad personal quality. At SMA Batik 1 Surakarta, moral habituation is implemented through various positive practices, such as respecting and obeying teachers and greeting them when they meet. Students are taught to be polite to teachers, including listening attentively to explanations as a form of respect. In addition, the culture of smile, greeting, and salutation is also applied in daily interactions. As part of character building, students are accustomed to salim culture before entering the school environment.

## 4. CONCLUSION

Based on the results of the study, it can be concluded that the implementation of religious culture at SMA Batik 1 Surakarta in shaping the disciplinary character of students includes the disciplinary character obtained from the 3S culture and salim to the teacher, resulting in the discipline of politeness to parents and respect. Praying in congregation (dhuha, dzuhur, and asr), produces a disciplined character, namely training about responsibility and. Reading the Qur'an before learning, produces a disciplined character, namely increasing consistency and readiness to learn. Friday morning recitation, resulting

in disciplined character, namely strengthening religious insight and social discipline. Although there are obstacles in its implementation, such as low student awareness and lack of parental supervision, the school has tried to overcome them through Damba (Dai Muda Batik 1) program. This research confirms that religious culture can be an effective strategy in shaping students' disciplinary character, so it is expected to be a reference for other schools in developing a religious value-based education system.

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