

## **Analysis of The Implementation of The "My School, My Islamic Boarding School" Program on The Religious Character of Elementary School Students**

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### **ABSTRACT**

This study investigates the implementation of the “*Sekolahku Pesantrenku*” program in shaping the religious character of elementary school students. The background of this research is the increasing concern over moral degradation among students in the 21st century, which requires schools to strengthen character education through structured religious habituation. The purpose of this study is to analyze the implementation process of the program, identify supporting and inhibiting factors, and examine its impact on students’ religious character development. This research uses a qualitative descriptive approach with a case study design conducted at SD Negeri 1 Karangmangu. Data were collected through observation, in-depth interviews, and documentation involving teachers, students, and parents. The data were analyzed using the Miles and Huberman interactive model, consisting of data reduction, data display, and drawing conclusions. The results show that the program is implemented through daily, weekly, and integrated curriculum activities such as congregational prayers, \*Qur’an\* recitation, memorization of short \*sūrah\*s, and moral habituation. The findings indicate that the program significantly improves students’ discipline, worship habits, moral behavior, and social attitudes. Supporting factors include teacher role modeling, parental involvement, and school commitment, while challenges include differences in student abilities and limited time allocation. In conclusion, the “*Sekolahku Pesantrenku*” program effectively strengthens students’ religious character through continuous habituation and integrated learning practices, although improvements in monitoring and consistency are still needed to maximize its impact.

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### **INTRODUCTION**

Indonesian society is faced with development dynamics occurring across various aspects of life in the 21st century. These developments have brought about changes that affect society in both attitudes and lifestyles. The impact of these changes is not only positive but also negative. To prevent and anticipate the adverse impacts of 21st-century phenomena, one preventive effort is to strengthen affective competencies at every level and educational unit, from basic to higher education. Afifah et al. (2018, p. 124) explained that:

Character refers to values that are embedded in children through education, experience, sacrifice, and environmental influence, and that serve as the foundation for their attitudes and behavior (Arifin et al., 2022; Arofah et al., 2021). Character does not emerge on its own but must be formed, developed, and built through strong will, which is a

manifestation of a person's character. Character education has essentially been promoted in schools since earlier curricula, as its implementation framework has been embedded and integrated into formal school regulations. The objectives of character education are also enshrined in Law Number 20 of 2003 concerning the National Education System, which states that:

National Education functions to develop capabilities and shape dignified character and civilization in the context of national life, aiming to develop learners into human beings who believe in and are devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Septianti & Afiani, 2020).

In the current era of globalization and rapid technological advancement, education systems worldwide face significant challenges in maintaining students' moral and character development alongside cognitive achievement (Afrilianti Nabila, 2025; Irodati, 2022). The influence of digital media, social transformation, and shifting cultural values has contributed to a gradual decline in ethical behavior and social sensitivity among learners. Many countries report growing concerns regarding student discipline, respect for authority, and declining empathy, indicating that education systems are under pressure to reinforce character education as a core component of schooling (Aziz & Ana, 2022; Labudasari & Nuraeni, 2021).

Recent global reports emphasize that education is no longer sufficient if it focuses solely on academic outcomes. UNESCO's Global Education Monitoring Report (2023) highlights the importance of socio-emotional learning and values-based education as essential elements in addressing moral decline and social fragmentation among young learners. The report underscores that schools must function as character-building institutions that integrate ethical values into daily learning practices. This reinforces the urgency of strengthening character education frameworks globally, particularly in primary education where foundational behaviors are formed (Hamriana, 2021; Nurgiansah, 2022).

In the Indonesian context, similar challenges are evident, especially among elementary school students who are highly influenced by digital exposure and changing social environments. Studies indicate growing concerns regarding declining religious attitudes, discipline, and moral awareness among students. The Indonesian Ministry of Education, Culture, Research, and Technology has repeatedly emphasized the importance of strengthening the *Profil Pelajar Pancasila* which includes faith, morality, and global diversity as key dimensions. However, implementation at the school level still varies significantly, particularly in integrating religious values into daily school culture.

Previous studies have shown that character education programs can positively influence students' behavior when implemented consistently. Ahsanul Khaq (2019) found that habituation methods in schools significantly contribute to the formation of students' religious character through routine activities. Similarly, Retnasari et al. (2023) revealed that school culture plays a critical role in cultivating religious values among students when supported by consistent teacher modeling and structured activities. These studies confirm that structured religious habituation programs are effective in shaping student character.

However, despite the growing body of research, a gap remains in understanding how integrated school-based religious programs—particularly those combining formal education

with *pesantren* style habituation—operate in elementary school settings. Most existing studies focus on general character education or isolated religious activities rather than comprehensive programs that integrate curriculum, habituation, and school culture simultaneously. This indicates the need for more contextualized research examining holistic program implementation in real school environments (Iswatiningsih, 2019; Rachmadyanti, 2017).

The urgency of this study lies in the increasing need for educational models that can effectively respond to moral and spiritual challenges among young learners. Elementary school age is a critical period for character formation, during which habits, values, and attitudes are more easily internalized. Without structured intervention, students may develop weak moral foundations that persist into adulthood. Therefore, schools must implement sustainable programs that systematically integrate religious values into daily learning activities.

This research offers novelty by examining the “*Sekolahku Pesantrenku*” program as an integrated model that combines formal schooling with *pesantren* based habituation in shaping students’ religious character. Unlike conventional approaches that separate religious instruction from general learning, this program embeds religious practices such as prayer, *Qur’an* recitation, and moral habituation into everyday school routines. This integration creates a unique educational ecosystem that strengthens both cognitive and affective domains simultaneously (Lestari et al., 2025; Rachman et al., 2023).

The purpose of this study is to analyze the implementation process of the “*Sekolahku Pesantrenku*” program and its impact on the religious character development of elementary school students. It also aims to explore supporting and inhibiting factors that influence the effectiveness of program implementation in the school environment. By doing so, this study provides a comprehensive understanding of how structured religious habituation can shape student behavior in real educational settings.

The contribution of this research is both theoretical and practical. Theoretically, it enriches the literature on character education by providing empirical evidence on integrated religious habituation models in elementary schools. Practically, it offers insights for educators, school administrators, and policymakers in designing effective character education strategies that combine religious values with daily school activities. It also contributes to the development of school culture frameworks that prioritize moral and spiritual growth.

In terms of objectives and benefits, this study aims to identify, describe, and evaluate the implementation of the program in shaping students’ religious character, while also assessing its effectiveness in fostering discipline, morality, and spiritual awareness. The benefits of this research include providing a reference for improving character education programs, supporting policy development in school-based religious education, and offering a model that can be adapted by other schools facing similar challenges in character formation.

## **METHOD**

This study used a descriptive qualitative field research approach to examine the implementation of the “*Sekolahku Pesantrenku*” program and its impact on the formation of

elementary school students' religious character. This approach was selected because it allowed for an in-depth understanding of program implementation processes and their contextual outcomes. The study adopted a qualitative case study design, focusing on program implementation, supporting and inhibiting factors, and its impact on students' religious character within a specific school setting.

### **Research Place**

The research was carried out at SD Negeri 1 Karangmangu, Purwojati District, Banyumas Regency. The school was chosen because it has implemented the values of religious character in a representative manner, integrated local wisdom in its programs, and considered the affordability of location for time and research cost efficiency.

### **Subjects and Objects of Research**

The determination of the research subject uses the purposive sampling technique, which is the selection of data sources based on criteria that are in accordance with the research objectives. The subjects of the study include religious teachers, classroom teachers, parents of students, and students, in order to obtain a comprehensive analysis from various perspectives. The object of the research is the entire educational ecosystem at SD Negeri 1 Karangmangu which supports the "*Sekolahku Pesantrenku*" program, with a focus on observation on three main elements, namely curriculum modification, learning strategies, and evaluation techniques used in instilling religious character values.

### **Data Collection Techniques**

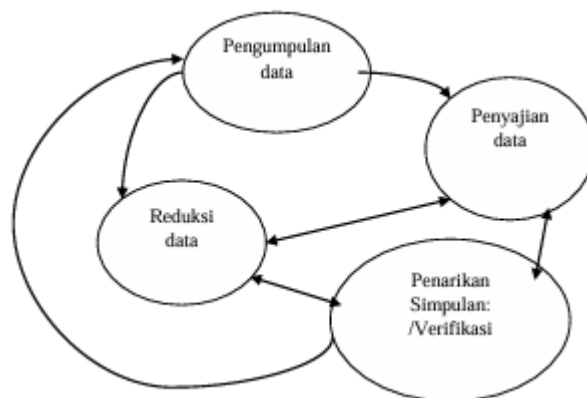
This research relies on qualitative data sourced from observations and interviews. In accordance with the characteristics of the qualitative methodology, data collection is carried out in a natural situation with the researcher himself acting as the main instrument. The ability and depth of the researcher's knowledge are key in collecting data, which is mainly obtained through participant observation, in-depth interviews, and documentation studies (Sugiyono, 2023).

Data collection techniques are applied specifically to capture comprehensive information. In-depth interviews were conducted with religious teachers, classroom teachers, students and parents to understand their perceptions and first-hand experiences. In addition, participatory observation is applied to program activities such as congregational prayers, tadarus, and moral habituation, complemented by documentation analysis in the form of activity notes, photos, and relevant school policies.

### **Data Analysis**

This study uses qualitative data analysis methods that are carried out continuously from the beginning to the end of the research process. According to the model cited by Moleong (2021: 248) from Seidel (1998), the analysis stage begins with recording and coding field data, followed by the collection and classification of information, and ends with the identification of relationship patterns and substantive findings.

The analysis process was carried out interactively following the model of Miles and Huberman (1994) which consisted of three main stages. The first stage is data reduction which includes filtering and focusing on relevant information. The second stage is in the form of presenting data in the form of a narrative or matrix to make it easier to understand. The third stage is verification and drawing conclusions through the exploration of patterns and themes to answer the research questions.



**Figure 1. Schematic of the interactive model of data analysis according to Miles and Huberman**

## **RESULTS AND DISCUSSION**

### **Analysis of the Implementation of the Sekolah Ku Pesantrenku Program on the Religious Character of Elementary School Students of SD Negeri 1 Karangmangu, Purwojati District, Banyumas Regency**

1. An overview of teachers' understanding of the Sekolahku Pesantrenku Program on the Religious Character of Elementary School Students of SD Negeri 1 Karangmangu.

The following are the results of interviews with teachers of grades IV, V, VI, and Islamic Religious Education Teachers related to the Sekolahku Pesantrenku Program."

- a. Interview Results with Mrs. Rizky as a Class IV Teacher

*"In my opinion, the Sekolahku Pesantrenku Program is a very good program to shape students' religious character from an early age. This program not only teaches religious theory, but also accustomes students to practice Islamic values in daily life. Through activities such as joint prayer, reciting the Qur'an, congregational dhuha prayers, and memorizing short letters, students become more disciplined in worship. I also saw students getting used to praying before and after the activity without having to be constantly reminded. In its implementation, we as teachers try to set a good example for students because example is very important in the success of this program. In addition, we also make religious activities fun through Islamic stories and interesting approaches so that students feel comfortable and enthusiastic about participating in activities."*

The above statement illustrates a teacher's positive view of the *Sekolahku Pesantrenku* Program, which is considered effective in building students' religious character from an early age through practical approaches and habituation, not just theory. The success of this program is marked by an increase in student worship disciplines such as joint prayer, dhuha prayer, tadarus, and memorization of short letters, the formation of an autonomous habit of praying without being reminded, as well as the active role of teachers as fun role models and facilitators. This is in line with the theory conveyed by John Dewey that education is not just the transmission of knowledge, but the process of forming experiences that build social and moral character. From the relationship between concepts, it can be seen that the habit of regular worship forms discipline and internalizes religious values; teacher example strengthens motivation and imitates positive behavior; a fun approach with Islamic stories increases students' enthusiasm; and direct practice builds habits that are inherent until

adulthood. The results of the research from Rahimah (2025) show that consistent routine activities, such as praying together, tidying up toys, and taking turns in activities, are able to strengthen children's character values and habituating routine activities is an effective strategy in building a foundation of children's character (Asmy & Rahimah, 2025). Thus, the three main pillars that reinforce each other in this program are habituation, example, and positive affective approach.

b. Interview Results with Mrs. Eryza, Class V Teacher

*"I understand the Sekolahku Pesantrenku program as a school's effort to create an educational environment that is religious and characterful. This program is integrated with learning activities in schools so that Islamic values are not only taught in religious subjects, but can also be associated with other subjects. Activities such as cults, memorization of short letters, and congregational prayers have a positive impact on students' attitudes. I see students becoming more polite, more respectful of teachers and friends, and more confident when performing in front of the class during worship. In its implementation, there are indeed challenges, such as differences in students' ability to read the Qur'an, but we try to provide assistance according to the needs of students. In my opinion, cooperation between schools and parents is also very important so that the habituation carried out at school can continue to be applied at home."*

The statement reflects the teacher's understanding that the Sekolahku Pesantrenku Program is the school's effort to create a religious and characterful educational environment, where Islamic values are integrated into various subjects, not only taught separately in religious lessons. Theoretically, this statement can be linked to curriculum integration theory that emphasizes an integrated approach between religious values and general subjects. The results show that although information technology has great potential to improve the quality of PAI learning, challenges such as the suitability of materials with Islamic values, limited infrastructure, and resistance to change need to be overcome. Children's character develops through interaction in a religious school microsystem where cult activities build students' self-efficacy through the experience of performing and successfully overcoming fear. Furthermore, teachers' recognition of the importance of school-parent cooperation shows an awareness that consistency of habituation between school and home through educational partnerships will strengthen the internalization of religious values in a sustainable manner.

c. Interview Results with Mr. Diding, Grade VI Teacher

*"According to my understanding, the Sekolahku Pesantrenku Program is a program for the formation of religious character that is carried out through the habit of worship and the cultivation of noble morals to students. This program really helps students to have discipline in carrying out worship, such as praying on time and reading the Qur'an every day. I see a change in students' behavior to become more orderly, more responsible, and more polite in speaking. In the implementation of the program, teachers have an important role as mentors and role models because students tend to imitate what teachers do. Despite the obstacles such as limited time and busy school activities, we still try to run the program well because the benefits are very great for the development of students' character. I hope that this program will continue to be developed because it is able to form students who are not only academically intelligent, but also have good morals."*

The statement shows the teacher's understanding that the Sekolahku Pesantrenku Program is a religious character formation program that is carried out through the habit of worship and the cultivation of noble morals. This program is considered very helpful for students in developing worship discipline, such as praying on time and reading the Qur'an every day. The teacher also observed a change in positive behavior in students, namely becoming more orderly, more responsible, and more polite in speaking. In its implementation, teachers realize their important role as mentors as well as role models, because students tend to imitate teachers' behavior. Despite the obstacles such as limited time and busy school activities, the program is still carried out well because of its great benefits for the development of students' character. Teachers also hope that this program will continue to be developed to be able to form students who are not only academically intelligent but also have noble character. Thus, the essence of this statement emphasizes that habituation, exemplarity, and consistency are the keys to the program's success in shaping students' religious character holistically. In line with the results of research from Yufarika (2025), the strategy for religious character formation at MIS YASIM Nipa Bima district includes several approaches, such as habituation, example, giving rewards and punishments, creating a comfortable and fun environment, cooperation between madrassas and parents, and the implementation of character-based curriculum (Yufarika et al., 2025).

d. Interview Results with Mrs. Lina, Islamic Religious Education Teacher

*"In my opinion, the Sekolahku Pesantrenku Program is a very important program in shaping the religious character of students in elementary school. This program emphasizes the habituation of worship, the cultivation of Islamic values, and the formation of morals through activities that are carried out regularly and continuously. Activities such as tadarus Al-Qur'an, congregational prayers, cults, MABIT, grave pilgrimages, joint prayers, and distribution of social assistance provide direct experience to students in practicing religious teachings. I understand that the success of this program depends not only on the material taught, but also on the example of the teachers and the support of parents. Therefore, we always try to establish good communication with the parents of students so that religious habituation at school can be continued at home. Overall, I see this program as having a positive impact on student behavior, such as increased worship discipline, good manners, social care, and a sense of responsibility."*

The teacher's view is that the Sekolahku Pesantrenku Program is an important program in shaping the religious character of students in elementary school, with an emphasis on the habit of worship, the cultivation of Islamic values, and the formation of morals through routine and continuous activities. The success of the program does not only depend on the material taught, but also on the example of teachers and support from parents, so that good communication with parents is an important strategy so that religious habits at school can be continued at home. Overall, this program is considered to have a positive impact on student behavior, which is reflected in increasing worship discipline, good manners, social concern, and a sense of responsibility. The essence of this statement emphasizes that the synergy between habituation in schools, teacher examples, and parental involvement is the key to the success of the program in shaping students' religious character in a holistic and sustainable manner. Islamic Religious Education teachers have a crucial role as educators (mu'allim),

role models (*uswah hasanah*), and spiritual guides (*murabbi*) who seek to build religious character through the integration of contextual learning, the use of positive digital media, and the habituation of daily worship (Nurussalam, 2022).

Based on the results of the research that has been conducted, teachers' understanding of the *Sekolahku Pesantrenku* Program on the Religious Character of Elementary School Students of SD Negeri 1 Karangmangu is to integrate the values of pesantren education into the formal school environment, especially at the elementary school level. This program focuses on the formation of students' religious character through the habit of worship, the cultivation of noble morals, and the strengthening of Islamic values in daily life. In its implementation, teachers' understanding of this program is a key factor that determines the success of implementation in the field.

In general, teachers understand the *Sekolahku Pesantrenku* Program as a systematic effort to create a religious and characterful school environment. Teachers don't just see this program as an additional activity, but as an integral part of the educational process that aims to shape the whole personality of the students. From the teacher's perspective, education does not only focus on the cognitive aspect, but also includes affective and psychomotor aspects, especially in terms of the formation of attitudes and behaviors that are in accordance with religious values.

Teachers' understanding of this program also includes the awareness that pesantren-based learning emphasizes habituation and role models. Teachers realize that the success of the program is not only determined by the material taught, but also by the attitude and behavior of the teacher himself. In line with this, Rifka (2024) emphasized that "The findings indicate that teachers who consistently demonstrate discipline, responsibility, and social care contribute to creating a conducive school climate and nurturing positive cultural values such as cooperation, respect, and empathy among students" (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024). Therefore, teachers play a role as role models for students in carrying out worship, being polite, and showing discipline. In this case, teachers understand that they have a moral responsibility to reflect the values taught in the program.

In addition, teachers generally understand that the *Sekolahku Pesantrenku* Program has a planned and sustainable activity structure. Activities in this program usually include daily activities such as joint prayer, reading the Qur'an, and *dhuha* prayers; weekly activities such as cults and memorization of short letters; as well as annual activities such as Islamic boarding schools. Teachers see that these activities are designed to form positive habits in students gradually and consistently. Thus, teachers' understanding is not only limited to knowing the type of activity, but also understanding the purpose and benefits of each of these activities. In the aspect of the curriculum, teachers understand that the *Sekolahku Pesantrenku* Program does not stand alone, but is integrated with the school curriculum.

Islamic values can be integrated in various subjects, so that learning becomes more contextual and meaningful. Teachers realize the importance of linking subject matter with moral and spiritual values, so that students not only acquire knowledge, but also understand how to apply it in daily life.

Furthermore, teachers' understanding also includes the importance of collaboration between schools, parents, and the community. Teachers realize that the formation of students' character cannot be done optimally without the support of the family environment.

Therefore, teachers strive to establish good communication with parents to ensure that the values taught in school are also applied at home. In this context, teachers understand that the success of the program is a shared responsibility, however, the level of teachers' understanding of the Sekolahku Pesantrenku Program can vary. Some teachers may have a deep understanding because of their religious education background or teaching experience in the pesantren environment. Meanwhile, other teachers may still be in the adjustment stage and need training or mentoring to understand the concept and implementation of the program more comprehensively. These differences can affect the quality of program implementation in the classroom and in the school environment as a whole.

Teachers also understand that the implementation of the Sekolahku Pesantrenku Program requires the right strategy so that it can be well accepted by students. The approach used is not only instructive, but also persuasive and educational. Teachers try to create a fun learning atmosphere so that students do not feel burdened by religious activities. In this case, teachers understand the importance of creativity in delivering materials and activities, for example through educational games, inspirational stories, or other interactive learning methods.

On the other hand, teachers are aware of challenges in the implementation of the program, such as time constraints, differences in student backgrounds, and lack of facilities and infrastructure. However, with a good understanding of the program's goals and benefits, teachers tend to have high motivation to overcome these obstacles. Teachers try to find effective solutions, such as optimizing the available time, adjusting learning methods, and making the most of existing resources.

Teachers' understanding also includes aspects of program evaluation. Teachers realize that the success of the Sekolahku Pesantrenku Program needs to be measured periodically to find out the extent to which the goals that have been set can be achieved. Evaluation can be carried out through observation of student behavior, assessment of worship practices, and reflection on the implementation of activities. Thus, teachers can make continuous improvements and program development.

Overall, the general picture of the teacher's understanding of the Sekolahku Pesantrenku Program shows that the teacher views this program as an important effort in shaping the religious character of students. The research findings indicate that positive routines such as making prayer a habit before and after learning, instilling honesty, mutual respect, and concern for others, have a significant influence on building students' religious character (Aliya et al., 2025). This understanding includes aspects of goals, activities, the role of teachers, curriculum integration, collaboration with parents, and program evaluation. Although there are differences in the level of understanding among teachers, in general they are aware of the importance of this program and strive to implement it as best as possible.

With a good understanding and strong commitment from teachers, the Sekolahku Pesantrenku Program is expected to make a positive contribution in creating a generation that is not only academically intelligent, but also has noble morals and strong religious values in daily life

## **2. Analysis of the implementation of the Sekolahku Pesantrenku Program on the Religious Character of Elementary School Students of SD Negeri 1 Karangmangu**

The implementation of the Sekolahku Pesantrenku Program at SD Negeri 1 Karangmangu is one of the strategic efforts in shaping the religious character of students from an early age. The program is designed to integrate Islamic values into daily life in the school environment, so that students not only gain academic knowledge, but also have a strong moral and spiritual foundation. In practice, the implementation of this program is carried out in a structured, sustainable manner, and involves all school residents.

In general, the implementation of the Sekolahku Pesantrenku Program begins with the habituation of religious activities that are carried out every day. This activity is the main foundation in shaping the religious character of students. Every morning before starting learning, students are accustomed to reciting prayers together, followed by Qur'an tadarus activities. Through this activity, students are trained to get closer to Allah and build the habit of reading the Qur'an from an early age.

Teachers play an active role in guiding students, both in terms of pronunciation and understanding the simple meaning of the verses read. In addition, the implementation of the program also includes congregational dhuha prayer activities that are carried out regularly. This activity not only aims to train students in carrying out worship, but also instills the value of discipline and responsibility. Students are taught to understand the importance of maintaining prayer times and carrying out worship solemnly. In this process, teachers provide direct examples (examples) so that students can imitate good behavior.

During Dhuhur, students are also accustomed to carrying out congregational prayers at school. This activity strengthens the value of togetherness and ukhuwah among students. They learn to respect each other, to march orderly, and to follow the priest well. The implementation of this congregational prayer is one of the important indicators in the formation of religious character, because students not only understand the theory of worship, but also practice it directly in daily life.

In addition to daily activities, the program also includes weekly activities such as kulturem (seven-minute lectures) and memorization of short letters. In kulturem activities, students are given the opportunity to perform in front of their friends and convey simple religious messages. This trains students' courage, confidence, and communication skills. On the other hand, the short letter memorization activity aims to improve students' ability to memorize the Qur'an while understanding its contents.

The implementation of the Sekolahku Pesantrenku Program is also supported by learning activities that are integrated into the curriculum. Teachers try to relate the subject matter to religious values, so that learning becomes more meaningful. For example, in Indonesian lessons, students can be given reading texts that contain moral and religious values. In science or social studies lessons, teachers can relate the material to the greatness of Allah as the creator of the universe. Thus, students not only learn cognitively, but also affectively and spiritually.

In its implementation, teachers have a very important role as guides and role models. Teachers not only deliver material, but also show attitudes and behaviors that reflect religious values. The example of teachers is a key factor in the success of the program, as students tend to imitate what they see. Therefore, teachers are required to have consistency

in their attitude and behavior in accordance with religious teachings. In addition to teachers, parental involvement is also an important part of the implementation of the program. The school tries to establish good communication with parents so that the habituation carried out at school can be continued at home. With cooperation between schools and families, the formation of students' religious character can take place more optimally and sustainably.

In terms of impact, the implementation of the Sekolahku Pesantrenku Program shows positive results on the religious character of students. This can be seen from the change in student behavior who became more disciplined in worship, more polite in speaking, and more respectful of others. Students also show improvements in the ability to read and memorize the Qur'an. In addition, the school atmosphere becomes more conducive and religious, which ultimately supports the overall learning process. However, the implementation of this program is inseparable from various challenges. One of the obstacles that is often faced is the difference in students' backgrounds, especially in terms of the ability to read the Qur'an. In addition, time constraints are also a challenge, because schools have to balance academic and religious activities. Facilities and infrastructure that are not fully adequate can also be obstacles in the implementation of the program.

Nevertheless, the school continues to strive to overcome these various obstacles. Teachers take different approaches according to the needs of students, and make effective use of the available time. The school is also trying to improve supporting facilities gradually. With a strong commitment from all school residents, this program can continue to run and grow.

Overall, the implementation of the Sekolahku Pesantrenku Program at SD Negeri 1 Karangmangu is an effective effort in shaping the religious character of students. This program not only provides knowledge about religion, but also instills Islamic values through habituation and example. With consistent implementation and support from various parties, this program is expected to produce a generation that has noble morals, discipline in worship, and is able to apply religious values in daily life.

### **3. Analysis of students' responses to the implementation of the Sekolahku Pesantrenku Program on the Religious Character of Elementary School Students of SD Negeri 1 Karangmangu**

Based on the results of interviews conducted by researchers with students at SD Negeri 1 Karangmangu, various responses were obtained regarding the implementation of the Sekolahku Program and several interviews with students related to the implementation of the Sekolahku Pesantrenku Program

#### **a. Grade 4**

- 1) "I feel happy with the existence of the Sekolahku Pesantrenku Program, many of the activities including activities carried out such as dhuha prayers, tadarus Al-Qur'an, and memorization of short letters makes him more accustomed to carrying out daily worship. I became more disciplined, especially in terms of prayer times and the habit of praying before doing activities."
- 2) "I feel happy to participate in the My Islamic Boarding School Program because every morning we are accustomed to reading the Qur'an and praying together. These activities make me more diligent in worshipping at home and at school."

- 3) "In my opinion, the Sekolah Ku Pesantrenku Program is very useful because it teaches discipline in carrying out congregational prayers. Now I am more punctual when praying and have more respect for teachers and friends."
  - 4) "I became more confident in reading the Qur'an after participating in tadarus activities every day. In addition, I also memorize daily prayers and short letters."
- b. Class V
- 1) "The joint dhuha prayer activity made me used to carrying out sunnah worship. I also feel calmer and more energized when studying in class."
  - 2) "With the existence of the Sekolahku Pesantrenku Program, I learned to speak politely and maintain an attitude to my friends. Teachers often remind us of the importance of good morals in daily life."
  - 3) "I feel that this program helps me to be more disciplined because every activity has a regular schedule. I got used to getting up early and preparing myself for worship."
  - 4) "The activity of memorizing short letters made me more enthusiastic about learning religion. My parents are also happy because now I often lead prayers at home."
- c. Class VI
- 1) "I like cult activities and listening to Islamic stories because it can provide lessons about good behavior. I have come to understand more about the importance of being honest and helping each other."
  - 2) "The Sekolahku Pesantrenku program makes the school atmosphere more religious and comfortable. I feel closer to my friends because I often worship together."
  - 3) "After participating in this program, I started to get used to reading prayers before and after the activity. I also value time more and don't like to delay worship."
  - 4) "In my opinion, the Sekolahku Pesantrenku Program is very good because it not only teaches religious knowledge, but also forms religious characters such as discipline, responsibility, and manners."

From the results of interviews with students at SD Negeri 1 Karangmangu, the researcher can conclude that the students' response to the implementation of the Sekolahku Pesantrenku Program at SD Negeri 1 Karangmangu generally shows a positive and enthusiastic attitude. This program provides new experiences for students in carrying out religious activities regularly in the school environment. Through a variety of structured activities, students not only learn about religious theory, but also practice it directly in daily life. This makes the program easier to accept and feel the benefits by the students.

Most students are happy with activities such as congregational dhuha prayers, reciting the Qur'an, and memorizing prayers and short letters. These activities are considered not boring because they are carried out together with friends. This togetherness fosters a sense of enthusiasm and motivation in students to follow every activity well. In addition, the religious atmosphere at school makes students feel calmer and more comfortable in undergoing the learning process.

Positive responses can also be seen from changes in students' attitudes and behaviors. Many students are starting to get used to carrying out worship without having to be reminded by the teacher. For example, students become more disciplined in carrying out prayers on time, more diligent in reading the Qur'an, and used to praying before and after

activities. These habits show that the program succeeds in instilling religious values gradually through consistent habituation.

In addition, students also show improvements in moral and social behavior aspects. They become more polite in their speech, more respectful of teachers and parents, and more concerned about their friends. In daily life at school, students begin to get used to reminding each other in terms of kindness, such as inviting congregational prayers or reminding them not to speak rudely. This reflects that the values taught in the program are not only understood in theory, but also applied in social interactions.

However, not all students immediately gave a positive response at the beginning of the program. Some students feel that a lot of religious activities make them have to adjust, especially in terms of time and new habits. Some students initially feel lazy or unfamiliar with activities such as memorizing or following cults. However, as time goes by, they start to get used to it and even feel that the activity benefits them.

Cult activities, for example, are one of the activities that provide valuable experiences for students. Although many students are nervous at first to speak in front of their peers, this activity actually trains courage and confidence. Students learn to convey religious messages simply, which ultimately improves their communication skills. The students' response to this activity is also more positive as their confidence increases.

In terms of social interaction, the Sekolahku Pesantrenku Program also has a good impact on relationships between students. The atmosphere of togetherness in carrying out worship and other religious activities creates a stronger bond between them. Students become more compact, help each other, and have a high sense of community. This also supports the creation of a harmonious and conducive school environment.

Student responses are also influenced by the role of teachers in the implementation of the program. Teachers who provide guidance with a friendly, patient, and fun approach make students feel comfortable in participating in activities. Varied learning methods, such as the use of stories, games, and hands-on practice, also help increase students' interest in religious activities. Thus, students do not feel forced, but rather participate in activities with their own awareness and willingness.

Overall, the students' response to the implementation of the Sekolahku Pesantrenku Program at SD Negeri 1 Karangmangu can be said to be very good. Despite some challenges at the beginning, students were able to adapt and show positive changes in terms of worship, morals, and discipline. The program not only provides knowledge, but also forms good habits that are part of students' daily lives. With a positive response from students, the Sekolahku Pesantrenku Program has great potential to continue to be developed. Support from teachers, parents, and the school environment is an important factor in maintaining the sustainability of this program. It is hoped that through this program, students can grow into individuals who are not only academically intelligent, but also have a strong religious character and are able to practice Islamic values in daily life.

#### **4. Analysis of the response of the community and parents to the implementation of the Sekolah Ku Pesantrenku Program on the Religious Character of Elementary School Students of SD Negeri 1 Karangmangu**

Based on the results of interviews conducted by the researcher with several parents and the community around SD Negeri 1 Karangmangu, various responses were obtained regarding the implementation of the Sekolahku Pesantrenku Program as follows

##### **a. Guardians of grade IV students**

- 1) "As a parent, I feel happy and helped by the program, because their children not only get an academic education, but also a strong religious character development in school."
- 2) "I really support the Sekolahku Pesantrenku Program because after participating in these activities, my children become more diligent in praying and more disciplined in carrying out daily worship."
- 3) "In my opinion, this program is very good because it not only teaches general lessons, but also shapes the religious character of children from an early age. Now my son is more polite to parents and teachers."
- 4) "I saw a considerable change in my son after joining this program. He became more accustomed to reading the Qur'an and memorizing some daily prayers."

##### **b. Guardians of class V students**

- 1) "Activities such as congregational prayers, tadarus, and memorization of short letters are very helpful for children in getting used to worship. I feel that this program provides positive benefits."
- 2) "At first I was worried because children's activities at school became more dense. But after seeing the development of his attitude and discipline, I feel that this program is very good."
- 3) "In my opinion, MABIT activities are very useful because they train children to be more independent, disciplined, and responsible in carrying out worship."
- 4) "I feel happy because the school not only pays attention to academics, but also to the morals of the children. Now my son respects his parents more and speaks more politely."

##### **c. Guardians of class VI students**

- 1) "The social assistance distribution program teaches children to care for others and learn to share. Social values like this are very important to instill from childhood."
- 2) "Grave pilgrimage and joint prayer activities provide a good experience for children to learn to respect the deceased and strengthen religious values."
- 3) "I see that the school atmosphere has become more religious and comfortable since the existence of the Sekolahku Pesantrenku Program. The children also look more compact and remind each other in kindness."
- 4) "As a parent, I really appreciate the Sekolahku Pesantrenku Program because it has a positive impact on children's behavior and character. I hope this program will continue to be implemented and developed."

From the results of interviews with several parents, the researcher can conclude that the response of the community and parents to the implementation of the Sekolahku Pesantrenku Program at SD Negeri 1 Karangmangu generally shows a positive and

supportive attitude. The program is seen as an educational innovation that focuses not only on academic achievement, but also on the formation of students' religious character from an early age. For most parents, the existence of this program provides added value to their children's education because it is able to instill good habits related to religious values.

Parents of students feel a significant change in their child's behavior after participating in the program. Children become more disciplined in carrying out worship, such as praying on time, reading the Qur'an, and memorizing daily prayers. In addition, good manners, respect for parents and teachers, and better speaking habits are also starting to be seen in daily life. This change is one of the main reasons why parents appreciate the implementation of the Sekolahku Pesantrenku Program.

The results of the study indicate that digital technology has the potential to enrich the learning experience, increase accessibility, and provide interactive learning methods. The main challenges found include limited infrastructure and low technological skills among educators (Marzuki, 2020).

The statement affirms that digital technology has the potential to enrich the learning experience, improve accessibility, and provide interactive learning methods. The challenges include limited infrastructure and low technological skills of educators. From the community's side, this program also received a good response. The environment around the school feels the positive impact of religious activities that are routinely carried out. A more conducive atmosphere with religious nuances began to form, especially when students were involved in activities such as tadarus, congregational prayers, and commemorations of Islamic holidays. The community considers that this program not only provides benefits for students, but also contributes to building a more religious and harmonious social environment.

Community participation is also seen in several activities involving outside parties, such as flash boarding schools or other religious activities. Several community leaders also provided support in the form of attendance, motivation, and facility assistance. This shows that there is synergy between schools and the community in supporting the success of the program.

However, it is undeniable that at the beginning of the program, there were a small number of parents who had concerns. These concerns are generally related to the tight schedule of student activities, which is feared to reduce break time or academic study. However, as time went by and after seeing the positive impact felt by their children, these worries gradually diminished. Parents begin to understand that the activities in this program are designed in a balanced manner and actually support the child's overall development.

In addition, good communication between the school and parents is also an important factor in building a positive response. The school actively socializes and provides information about the goals and benefits of the program, so that parents can understand and support its implementation. In some cases, parents even participate in implementing religious customs at home as a form of follow-up to programs run at school.

Overall, the response of the community and parents to the implementation of the Sekolah Ku Pesantrenku Program at SD Negeri 1 Karangmangu can be said to be very supportive. This support can be seen from good acceptance, active participation, and appreciation for the positive impact produced. In line with the opinion of Ariani (2025) that

the pesantren education system must have infrastructure or superstructure (Li et al., 2019). With this support, this program has a great opportunity to continue to grow and make a wider contribution.

## CONCLUSION

Based on the results of research on the implementation of the “*Sekolahku Pesantrenku*” program on the religious character of students at SD Negeri 1 Karangmangu, Purwojati District, Banyumas Regency, it was concluded that the program had been implemented effectively through planning aligned with the school program, collaboration between teachers, parents, and the community, the implementation of engaging activities, and the use of varied learning methods, all of which contributed to improving students’ religious character.

The success of the program was supported by teachers’ readiness and active roles in developing and managing activities, the diversity of implemented programs, and strong motivation to achieve better outcomes. However, several obstacles remained, including inconsistency in religious practices within the family environment, less-than-optimal teacher monitoring of religious activities, and uneven student participation in program implementation. Therefore, efforts are needed to improve program quality through strengthening teachers’ understanding of student characteristics, increasing active student participation, enhancing school support for religious education through various initiatives, and conducting further in-depth research to improve the effectiveness of the “*Sekolahku Pesantrenku*” program in shaping students’ religious character.

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