

Implementation of Religious Activities in Developing Religious Character and Social Responsibility of Students at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School in Tiumang Sub-District, Dharmasraya Regency

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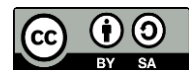
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Abstract

In the era of globalization, the massive influence of foreign culture and technology threatens to strengthen religious values and social awareness in early childhood (Borolla & Marini, 2022; Munawir et al., 2023). Raudhatul Athfal (RA) schools as Islamic educational institutions have a strategic role in shaping religious character and social responsibility, but many schools still separate religious practices from the development of social care (Kemenag Dharmasraya, 2023). This study aims to analyze the implementation of religious activities at RA Adz-Dzikra Isyhaarul Jannah in developing the religious character and social responsibility of students, as well as identifying the supporting and inhibiting factors. This research uses a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and document studies. The research subjects included teachers, students, and parents at RA Adz-Dzikra Isyhaarul Jannah, Dharmasraya. The data were thematically analyzed to identify the implementation patterns of religious activities and their impact on character building. The results show that this school implements seven main activities: Tadarus Al-Qur'an, Dhuha Prayer, Dhikr and Prayer, Tahfidz, Hadith Memorization, Arabic Language Learning, and Friday Infaq.

Keywords: character education, religious activities, social responsibility



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INTRODUCTION

Religious character education and social responsibility are fundamental aspects in forming students who are not only academically intelligent but also have noble morals and care about the social environment. In the era of globalization, where the influence of foreign culture and technology is increasingly massive (Borolla & Marini, 2022; Munawir et al., 2023), strengthening religious values and social awareness becomes very important (Fauzi et al., 2024). Raudhatul Athfal (RA) Adz-Dzikra Isyhaarul Jannah School in Tiung District, Dharmasraya Regency, has a strategic role in implementing religious activities to instill religious character and social responsibility from an early age. Through a learning approach integrated with Islamic values, this school seeks to create a generation that is not only devout in worship but also cares about society. This study aims to analyze the extent to which religious activities at RA Adz-Dzikra Isyhaarul Jannah are able to develop religious character and social responsibility of students, as well as supporting and inhibiting factors in the process.

In accordance with the statement above, character development emphasizes that character formation involves three main components: moral knowing, moral feeling, and moral action (B et al., 2023). Religious activities in schools can be a medium for internalizing these values through habituation, role modeling, and reflection (Nursalim et al., 2023). Meanwhile, social responsibility is related to Le Thanh's theory of social responsibility, which states that individuals need to be trained to have collective awareness and empathy for social problems (Le Thanh, 2024; Waghid, 2024). In the context of Islamic education, activities such as alms, zakat, and social service can be a means of training students to be sensitive to the surrounding environment. The integration between religious education and the development of social responsibility is in accordance with the concept of ta'dib in Islamic education (Tiniyyah & Akhyak, 2023) which emphasizes the balance between spirituality and social contribution.

Several previous studies have examined the relationship between religious activities and the formation of students' character. For example, research by (Nareswari & Chusniatun, 2024) shows that the habit of praying Dhuha and reciting the Qur'an can improve the discipline and religious attitudes of children in high school. Another study by Alimni et al. (Alimni et al., 2022) found that the infaq and sedekah program in Islamic elementary schools was able to foster empathy and social awareness in students. However, these studies generally focused on aspects of religious character separately from social responsibility. In addition, there have not been many studies that examine the implementation of religious activities in RA with an in-depth qualitative approach, especially in areas such as Dharmasraya which have unique socio-cultural characteristics. This study will complement previous findings by holistically analyzing the relationship between religious practices and the development of social responsibility in RA Adz-Dzikra Isyhaarul Jannah.

Several research gaps were identified in previous studies. First, the majority of studies focused more on the output of religious character formation without exploring its impact on social responsibility. Second, previous studies tended to be conducted in urban areas with more adequate educational facilities, making them less representative for semi-rural areas such as Dharmasraya. Third, there has been no research that specifically analyzes the role of teachers and the school environment in strengthening the internalization of religious and social values through religious activities. This gap indicates the need for more comprehensive research to

understand the dynamics of the implementation of religious activities in RA and the contextual factors that influence its success.

Character building and development is the responsibility of various parties, through official institutions in the school environment and informal institutions in the family and community, all stakeholders, teachers, parents and the community are responsible for the character development process.(Ritonga, Lahmi, et al., 2021;Widayanti et al., 2020;Amin et al., 2021). Many parents trust schools to help shape their children's character, but sometimes they themselves do not care about the character of their children in the family environment.(Hutabarat et al., 2021;Darna et al., 2023). This is not quite right because without parental cooperation, character development in schools will not run perfectly.(Syafriyon et al., 2024). Because the family environment has a significant influence in character development and in preparing children for their future lives, the family environment is actually the first and most important educational environment.(Ritonga, Sartika, et al., 2021).

Data from the Ministry of Religious Affairs of Dharmasraya Regency (2023) shows that only 40% of RA in the area consistently integrate religious activities with social development programs. This indicates that many schools still view religious activities as individual rituals without any connection to collective responsibility. On the other hand, a report from the Dharmasraya Social Service (2022) stated that the level of participation of early childhood in social activities is still low, which may be due to a lack of habituation in schools. This fact emphasizes the importance of research to optimize the role of RA in instilling religious and social values simultaneously, especially in areas with limited resources such as Tiumang.

This research has high urgency because it can provide practical recommendations for RA managers in designing religious activities that not only improve religious character but also the social responsibility of students. Academically, the findings of the study will enrich the treasury of Islamic education science, especially related to the strategy of integrating religious and social values at the RA level. The objectives of this study are: (1) to analyze the implementation of religious activities at RA Adz-Dzikra Isyhaarul Jannah, (2) to identify its impact on the religious character and social responsibility of students, and (3) to explore the supporting and inhibiting factors in the process. Thus, this study is expected to be a reference for the development of a holistic character education model at the early childhood education level..

RESEARCH METHOD

Research Design

The research conducted in this study is qualitative, emphasizing descriptive notes on sentences in their entirety, comprehensively, and in depth to describe something that will be studied so that the sentences create a more real understanding of the actual situation without numbers or frequencies. Descriptive research methodology is a type of research used to explain events or phenomena that are currently occurring, both those caused by natural phenomena and those caused by humans. This event is explained to show how religious activities are used to develop social responsibility and religious character in children at the Raudhatul Athfal Adz Dzikra Isyhaarul Jannah School.

Research Target/Subject

The subjects of the study can be individuals, institutional organizations, or the general public. After that, specific circumstances or problems are used as the objectives and objects of the study.

Research Procedure

Field study is one of the data collection methods. Researchers will conduct field research to collect original data because this type of research is usually used in qualitative research. This research uses qualitative techniques, also called qualitative research, which is a methodology based on a paradigm that views field facts comprehensively, significantly, and interactively (reciprocally). Usually, this type is used to study real objects without requiring researchers to produce anything.

Instruments, and Data Collection Techniques

This shows that the case study technique focuses more on solving problems than finding or creating new ideas. This study uses a qualitative descriptive approach to describe completely and comprehensively how religious activities are implemented at Raudhatul Athfal Adz Dzikra Isyhaarul Jannah School, Tiumang District, Dharmasraya Regency in order to build religious character and social responsibility. To help students develop good religious character and social responsibility, this study will describe how schools carry out religious activities.

RESULTS AND DISCUSSION

Implementation of Religious Activities at the Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School

According to the data found, religious activities at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School as stipulated are religious activities designed by educational institutions to help students in forming a sense of social obligation and religious character. According to the research findings, religious activities at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School as in table 1 below:

Table 1. Religious Activities at Raudhatul Athfal Adz-Dzikra

No.	Religious Activities
1	Tadarus Al-Quran before the start of teaching and learning activities
2	Dhuha prayer activities every morning
3	Dhikr and prayer
4	Memorizing the Qur'an
5	Memorizing hadiths used in daily activities
6	Learn Arabic
7	On Friday, Infaq is done

From the data in table 1 above, it can be explained that religious activities at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School include seven main points: first, Tadarus Al-Qur'an,

an activity of reading the Qur'an together before learning begins, aimed at familiarizing students with the holy book and improving reading skills. Second, Dhuha Prayer, a sunnah prayer in the morning which is taught to instill the habit of worship and discipline from an early age. Third, Dhikr and Prayer, the practice of remembering Allah through thayyibah sentences and daily prayers to strengthen children's spirituality. Fourth, Memorizing the Qur'an (Tahfidz), a program of memorizing short verses for religious memory and basic understanding of Islam. Fifth, Memorizing Hadith, an introduction to short hadiths that are relevant to everyday life to form noble morals. Sixth, Learning Arabic, basic teaching of Arabic as a tool to understand religion and the Qur'an. Seventh, Friday Infaq, an activity of giving alms every Friday to foster social awareness and the habit of sharing. All these activities are designed to shape students' religious, moral and social character from an early age.

Implementation of Religious Activities in Developing Religious Character and Social Responsibility at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School.

As part of its religious program, Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School routinely holds Al-Qur'an tadarus lessons. All teachers and students must participate in Tadarus. By strengthening religious values and gaining benefits and provisions in the afterlife, students at the Islamic boarding school will benefit from this practice. In addition to helping children read the Quran more fluently, this practice fosters an attitude of istiqomah and social responsibility that is beneficial to them both in the classroom and in the wider community.

Dhuha prayer is a religious ritual that is routinely carried out at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School. Dhuha prayer in congregation must be carried out in a hall that has been chosen by all teachers and students. Through participation in this activity, students will learn about the obligation of Muslim prayer. In addition, the female teacher also reiterated the benefits of this practice before and after the Dhuha prayer, by saying that this practice can bring fortune which can then be shared with others so that it can foster a positive social attitude.

As part of its religious obligations, Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah routinely prays and dhikr. All students, female classmates, and female teachers are required to attend the Duha prayer followed by congregational prayer and dhikr. This dhikr and prayer are done to increase the amount of time spent with the Creator after the obligation to pray is fulfilled. Through the development of self-control and social responsibility, prayer helps in character development. The majority of respondents stated that prayer helps in developing an attitude of patience and sincerity.

Memorizing the Quran is a routine practice at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School. All students, santri, and ustadzah are required to memorize Juz 30. This can be done in class which is a mandatory hour at the beginning of the learning process, or at home through Murojaah activities supervised by family members and parents. Furthermore, murojaah is distributed to each class group according to the ustadzah's schedule. Every week, stars of praise and awards are given to students who have completed murojaah for a week. They feel quite happy with this and are motivated to submit their murojaah on time every day in order to get the Top Murojaah ranking every week. The timely and well-organized completion of murojaah exercises shows how these memorization and murojaah exercises can improve the religious character and sense of responsibility of students and their families.

Memorizing Hadith activities is also one of the Character of students' religiosity is greatly influenced by memorizing hadith, and can also foster a sense of personal responsibility.

Student friends will immediately reprimand him if he breaks the rules. For example, friends will immediately tell their students if he eats and drinks while standing. This is a positive attribute for the community outside the school in the future because of the caring nature and desire to remind each other.

The school uses visual aids and singing methods as two of the many strategies for teaching Arabic. These methods can make it easier for teachers to teach Arabic vocabulary, and because the learning is interesting and comprehensive, students, especially girls, are more willing to participate in class.

Alms activities every Friday can be carried out through alms of Rp. 2,000 or more which are set aside by students every Friday to help the underprivileged who need assistance or who are in need when a disaster occurs. This alms activity can help students develop their social responsibility and religious character.

Without the cooperation and dedication of several stakeholders, the expansion of religious activities of Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School would not have succeeded. This includes building a religious environment, enforcing school standards that apply to the entire school community, and fostering community commitment. The School's Citizenship Policy is:

Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School has a number of policies related to religious activities that foster religious character and social responsibility. Among them are the following: memorizing the Qur'an, learning Arabic, memorizing the hadiths used in daily activities, Dhikr and prayer, and tadarus al-Qur'an before teaching and learning activities begin. Every Friday, infaq is carried out.

Community Commitment in Schools A structural approach can be used to explain the strength of the commitment of school leaders. It is now a school commitment and policy to use religious activities to foster social responsibility and religious character.

Building a Spiritual Environment The research findings show that Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School has created a religious atmosphere through a number of religious activities that begin in the morning. These activities include the following: Dhuha prayer activities every morning, reading the Qur'an before the start of teaching and learning activities, memorizing the Qur'an, memorizing hadiths used in daily activities, Dhikr and prayers after prayer, learning Arabic, and infaq every Friday.

The Impact of Implementing Religious Activities in Developing Religious Character and Social Responsibility at Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School

Students are more disciplined and have a better understanding of religion when religious activities are used to foster religious character and social responsibility. Students' character and daily behavior, including how they interact with their peers and how they treat teachers and seniors in class and in everyday life, also show such influence.

Students' good morals towards teachers and elders, strong enthusiasm for helping each other, and high levels of honesty are the four most obvious impacts that can be observed in them. (4) Becoming more pious and having greater faith.

It is evident from this data that students strive to apply greater self-discipline in their religious endeavors. This is ingrained in social duties and religious morals in addition to punishment when supervised by a teacher. In addition, the implementation of religious activities at the Raudhatul Athfal Adz-Dzikra Isyhaarul Jannah School has the effect of fostering

social responsibility and religious character by making students increasingly aware of the fact that as fellow human beings we must always remember each other.

The behavior of students during school events shows how incorporating religious activities can foster the development of their moral character and social responsibility. The impacts are as follows: 1) Students are very helpful to each other; 2) They treat teachers and elders with moral integrity; 3) They are very honest; and 4) They are more committed and have a greater sense of faith.

Some of the activities described above have relevance to behaviorism theory. (Miftahul Ulum & Ahmad Fauzi, 2023), where activities such as Tadarus and Dhuha Prayer form religious habits through repetition. The above findings also have relevance to the theory of moral development. (Kohlberg & Hersh, 1977), where in this case memorizing hadith and Infaq helps the development of children's morals through religious values. The findings above are also related to the theory of constructivism (Nandi & Das, 2023), in this case Learning Arabic and memorizing the Qur'an involves social interaction and gradual understanding. The above findings are also in accordance with the theory of multiple intelligences. (Mehiri, 2020), in the research results shown by religious activities sharpening verbal-linguistic intelligence (Arabic), intrapersonal (dhikr), and interpersonal (Infaq). In accordance with the research results explained above, it is known that these theories support that a holistic approach in Islamic education is effective for character formation.

The data in table 1 can also be explained that the research findings are in accordance with several previous research results. Nurlaili et al.'s research confirms that the repetition method is effective for children's memorization. (Nurlaili et al., 2020). Aulia and Madhakomala's research also confirms that Dhuha prayer increases student discipline. (Aulia & Madhakomala, 2024), in line with the findings in Adz-Dzikra. Ritonga et al. also emphasized the importance of basic Arabic in RA for understanding religion. (Ritonga et al., 2023). However, this study is unique because it combines all seven aspects at once with a structured approach. Some studies only focus on one aspect (e.g. Tahfidz or Dhuha Prayer), while in Adz-Dzikra, all activities are integrated into the daily curriculum.

These findings contribute to the development of holistic Islamic education, which not only emphasizes memorization (cognitive) but also the habituation of worship (affective) and social awareness (psychomotor). This study also has relevance to the independent curriculum, namely activities such as Infaq and Dhikr in line with strengthening the profile of Pancasila Students (faithful and noble). In addition, the findings related to the habituation model in Adz-Dzikra support the theory that religious values must be taught from an early age. This shows that an integrated approach is more effective than partial religious learning.

CONCLUSION

In accordance with the purpose of the study to analyze the implementation of religious activities at RA Adz-Dzikra Isyhaarul Jannah in forming religious character and social responsibility of students, the results of the study show that this school implements seven main activities: 1) Tadarus Al-Qur'an, 2) Dhuha Prayer, 3) Dhikr and prayer, 4) Tahfidz Al-Qur'an, 5) Memorizing hadith, 6) Learning Arabic, and 7) Friday Infaq. These activities have proven effective in instilling Islamic values while increasing students' social awareness. The main supporting factors include teacher commitment, a religious school environment, and collaboration with parents. Meanwhile, the obstacles faced include limited facilities and

variations in students' understanding of religious material. Overall, this study proves that an integrated approach to religious learning can shape the character of students who are not only devout in worship but also care about the social environment.

The research results as explained above having theoretical contributions, this study enriches the scientific treasury of Islamic Religious Education by confirming that the formation of religious character and social responsibility requires a holistic approach that combines cognitive (religious knowledge), affective (habituation of worship), and psychomotor (social action) aspects. This finding is in line with the theory of behaviorism (habituation through repetition), Kohlberg's moral development (internalization of values through stages), and constructivism (experience-based learning). In addition, this study supports the concept of *ta'dib* in Islamic education which emphasizes the balance between spirituality and social contribution. The results of the study also strengthen previous findings on the effectiveness of the repetition method in religious learning, while providing a new perspective on the importance of integrating social values into the religious curriculum at RA. Thus, this study becomes an academic reference for the development of a more comprehensive Islamic-based character education model.

However, it should be explained that this study has several limitations, including: 1) the scope of the study is limited to one RA in Dharmasraya so that the findings are not necessarily generalizable to a wider context; 2) the qualitative method used has not been supplemented with quantitative data to measure the impact statistically; and 3) the analysis of external factors (such as family influence) has not been explored in depth. Therefore, the researcher recommends for further research, 1) expanding the sample to several RAs with different characteristics to strengthen the validity of the findings; 2) using a mixed-methods approach (qualitative-quantitative) for a more comprehensive analysis; and 3) examining the role of parents and the community in supporting religious and social character education. In addition, further research can develop an integrated learning module that combines religious values and social responsibility to be implemented at various levels of Islamic education

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

Author 6: Other contribution; Resources; Visualization; Writing - original draft.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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