



Management Of Friday Zikir Religious Activities As A Management Strategy For Students' Character Education At Madrasah Ibtidaiyah

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Abstract

This study aims to determine the management of school programs through religious activities of Friday dhikr to foster moral education values in students in Madrasah Ibtidaiyah. This habituation strategy seeks to optimize the moral education and spiritual values of students. The research location is located in one of the Madrasah Ibtidaiyah in South Kalimantan and is a routine activity carried out by students, accompanied by the board of teachers. The research method used a descriptive qualitative type to describe the findings in the field. Data collection techniques used include interview techniques, relevant literature studies, and analysis of the results. The results of the study concluded that the religious activities of Friday dhikr carried out routinely are effective and have a positive impact on the management of moral education and discipline in students, thus forming good character. Parents and teachers work together to make this activity a success. This activity is important and very relevant to continue to be preserved, considering that it has many positive impacts on students. This activity is able to foster the values of akhlakul karimah in addition to learning materials in the classroom, character formation, instilling a religious spirit, mutual respect, and discipline in students.

Keywords: religious activities, moral education, character building, school management.

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1. Introduction

The Indonesian education system strives to advance intelligence and improve the quality of national human resources. This aims to empower the younger generation to compete and excel in various disciplines. As mandated by Law Number 20 of 2003, education is defined as a deliberate and planned initiative. This initiative creates an environment and learning process that encourages students to actively explore their potential. Thus, students are expected to possess spiritual strength, self-control, a mature personality, intelligence, noble character, and skills that are useful for themselves, their community, their state, and their nation (Ambarsari & Darmiyati, 2022). Schools must provide a home-like atmosphere where children can freely learn various aspects of life. This includes fostering character, building social interactions, instilling discipline, and developing a sense of responsibility for themselves and their social environment (Hero, 2021). In Madrasah Ibtidaiyah, besides general subjects, Islamic Religious Education (PAI) is also taught, such as Aqidah Akhlak (Islamic Creed), whose knowledge is very useful for daily life. Aqidah Akhlak is a subject that is not only theoretical but also requires



practice, thus fostering good character. Therefore, Islamic-based values education plays a crucial role in shaping a complete person, known as a perfect human being (Insan Kamil) (Hidayah, 2019).

Islamic education currently faces the challenge of not only equipping students with religious understanding but also preparing them to face the complexities of the modern world (Mariyono, 2024). Islamic education has great potential to foster environmental awareness and responsibility because Islamic teachings strongly emphasize the importance of preserving the universe as a trust from God (Malik et al., 2025). The role of Islamic education in developing a modern educational model is crucial. This highlights the contribution of local intellectuals dedicated to adapting Islamic teachings to make them relevant to current developments (Al-Shuqairat et al., 2025). Many also believe that Islamic teachings have significant significance in influencing the decisions they make every day, especially amidst the ongoing negative judgment from society (Sanjakdar, 2025). Islamic religious education plays a crucial role in life, especially because its essence is to foster obedience and complete submission to Allah SWT. Providing religious education to students significantly influences their character formation. This aims to ensure that they grow into Muslims who adhere to religious teachings, have a strong foundation of faith, and are able to protect themselves from the negative impacts of the world that have the potential to damage morals and ethics (Azifatul Anwar et al., 2023).

The success of Islamic schools (Madrasah) in producing students with strong faith and good morals is a key factor in determining the future of the nation. In this regard, Islamic educational institutions have a significant role as the primary vehicle for transforming students' character into noble individuals (Munawir, Arofah, et al., 2024). The fundamental principle of educational success lies in fulfilling the mandate or task of fostering moral education (Fasya & Harfiani, 2023). This is inseparable from the role of teachers as educators in schools, especially class teachers and subject teachers. The presence of teachers in the classroom significantly determines the quality of learning. This is due to their dual role: as sources of knowledge and mentors who guide students in adopting positive attitudes throughout the educational process (Munawir et al., 2025). Teachers are both conduits of knowledge and highly influential in changing students' behavior. Therefore, it is crucial to set good examples and to cultivate positive teaching habits so that students, especially Madrasah teachers, can follow suit.

In Madrasahs, moral education is not only taught in the classroom. It also includes supervision and guidance to shape students' character. Morality is essential in Islam, so every learning process aims to shape and cultivate good character. One method for internalizing these values is through religious activities. Education is designed to enable students to understand and internalize the moral values conveyed in these activities. Religious activities are designed to guide students as a generation of Muslims. The goal is for them to understand, internalize, and believe in Islamic teachings, then apply them in their daily lives (Alviana & Naelasari, 2022). Religious activities in schools can instill good habits in students and can even teach moral education or character education to them. The main goal of these activities is to guide students in instilling and implementing Islamic law and its values, which will then become the foundation for their lives (Septian et al., 2022). Moral education aims to continue the preaching of the Prophet Muhammad (peace be upon him). The main mission is to perfect humans to the best morals (Nurlatifah, 2020).

Ideally, the Indonesian education system should equip students with a strong religious character, encompassing faith, piety, and noble morals, in line with the primary ideals of national education. However, the recent character crisis indicates a situation that contradicts these expectations (Mubin & Moh. Arif Furqon, 2023). Moral education needs to be emphasized on habituation. In reality, moral education focuses solely on theoretical concepts rather than practical ones. As a result, students only learn theory but fail to integrate it into their lives. The absence of moral education taught from an early age will result in the moral decay of the nation, and crime can occur everywhere. Therefore, moral education must continue to be taught in schools, not only in Madrasahs but also at home. The role of parents in moral education is crucial. Through religious activities held regularly at the school as a strategy for managing moral education with a method of habituating students, so that they can



implement these activities at school, the aim is to foster Islamic activities in students and grow a religious spirit in their personalities.

The importance of management in Islamic educational institutions to align their vision and mission with the expectations of society because most parents who entrust their children to Madrasahs aim not only to have good academics but also to fulfill moral and religious values. This deserves special attention because it includes the Madrasah's strategy in balancing the preservation of traditional values with efforts to demonstrate the relevance and existence of academics in today's modern era (Mahmud et al., 2024). The management of Friday Zikir activities at MI is an interesting phenomenon because this strategy is not only a way for Madrasahs to maintain traditional religious values through moral education, but also as proof that moral education, or what can also be called Islamic-based character, remains relevant and able to compete in the dynamics of modern education. Activities in Friday Zikir are also inseparable from learning the Qur'an and getting used to reading the Qur'an. Thus, religious education, especially learning the Qur'an, is the main foundation in the formation of moral character and the spiritual growth of students in Indonesia (Nurhayati et al., 2025). The moral education approach is carried out through habituation based on repetition of behavior, as well as role models that prioritize direct demonstration of noble values to students (Syafi'i et al., 2024).

Research conducted by Anwar (2023) entitled *The Effectiveness of Religious Activities in Student Behavior* shows that religious activities in schools are considered effective. The results of this study also indicate that religious activities play a role in character and personality formation, motivate individuals to participate and of course are expected to receive God's blessing (Azifatul Anwar et al., 2023). Meanwhile, the results of research by Iis Khaerunnisa Fitriani show that religious activities, especially memorizing the Qur'an and *Muhadharah* carried out in Madrasahs, are categorized as effective in shaping the spiritual character of students. These activities are routinely carried out and are mandatory for all students. The success of activities in schools in implementing them includes the interests and talents of students, adequate school facilities, the differences between madrasahs and public schools being the main thing, the initial conditions of students' abilities that are continuously guided, the support and wishes of parents and preparation to face the challenges of the times, with these activities can develop the character of worship, responsibility, respect and appreciation, mutual assistance, and train mental and courage. Meanwhile, factors that hinder implementation include a lack of parental awareness, students' difficulties in memorizing the Qur'an, the influence of the surrounding environment, parents' economic factors, and additional assignments from schools or Islamic boarding schools (Wahid et al., 2022). Another study conducted by Subiyantoro et al. (2025) at the Madrasah Aliyah level confirmed that the synergy between Islamic spiritual values and student-oriented humanistic education is an effective methodology for building moral integrity and academic achievement (Subiyantoro & Rohmadani, Zahro Varisna Achadi, 2025). In the context of Madrasah Ibtidaiyah (MI), this principle can be adapted through the management of Friday Zikir activities to form the foundation of students' character from an early age so that they become individuals who are intellectually intelligent but remain morally strong. Therefore, the implementation of this activity has a rich array of positive impacts and is crucial to continue preserving and innovating through various other innovative programs.

The implementation of Islamic *aqidah* and *akhlak* education is to cultivate noble morals. Noble morals can begin with how one speaks. The use of polite language essentially has two significant impacts: improving the quality of communication between individuals, including students, teachers, and families, and preserving cultural and social values (Obaid et al., 2024). In line with this, through routine Friday Zikir activities, students are accustomed to using polite language and *thayyibah* sentences. This not only improves the quality of their communication but also serves as a management strategy for maintaining religious cultural values and creating a noble social environment in the madrasah. Efforts to instill the values of religious education aim to stimulate spiritual growth in students. This growth occurs when students not only understand but also acknowledge the values contained in religious teachings. Afterward, these values are absorbed and become part of their personal



value system, which demands consistency in their daily attitudes, behavior, and moral actions (Wahid et al., 2022). Thus, religious activities are proven to be able to shape character and personality and religiousness and discipline as well as teach participation in these activities.

The purpose of this study is to describe the findings related to the implementation of religious activities in the form of management as a management of moral education and character building through religious activities carried out at the Madrasah Ibtidaiyah, considering that these activities are carried out routinely. Habits implemented in the school environment can effectively trigger changes in student character (Mubin & Moh. Arif Furqon, 2023). These religious activities include reading the Qur'an every morning before class begins, performing the dhuha prayer, performing the hajat prayer, reciting dhikr and prayers, and memorizing the Qur'an. These activities will make students accustomed to practicing them at school. A positive impact is that they are able to apply them in their daily lives, and even that religious character can become a habit in the future. Religious activities carried out every Friday morning aim to instill moral education and character education in students, making students who not only have academic knowledge but also religious.

2. Method

This research uses a descriptive qualitative approach. This research uses qualitative methods to capture a realistic picture of the experiences and perspectives of participants involved in the field. Through this approach, researchers can analyze and describe various patterns and events directly encountered at the research site (Ambarsari & Darmiyati, 2022). This research attempts to describe the findings based on existing field data and incorporates the facts obtained. The research location is in South Kalimantan, specifically in Hulu Sungai Tengah Regency, at a State Islamic Elementary School (Madrasah Ibtidaiyah Negeri) in the Barabai sub-district.

Research data was obtained through interviews with research subjects, namely educators or class teachers, and observations. The research object, as a relevant target direction in this study, is the Friday dhikr religious activity at the Madrasah Ibtidaiyah. The total number of students at the school is approximately 240, divided into grades 1-6. The data was then combined with theories related to the research focus. Data collection techniques included interviews and observations, as well as exploring material from literature relevant to the research topic. The obtained data was then collected through data analysis, data reduction, data interpretation, and conclusion drawing. In processing the data, this study applied the Miles and Huberman model analysis technique. These stages include data reduction, systematic presentation of information, and drawing conclusions or final verification (Saputra & Hilmiati, 2020). With this analysis technique, the data obtained will be systematically organized and directed towards the research objectives.

3. Results and Discussion

The results of the study indicate that religious activities in Madrasah Ibtidaiyah in the form of weekly routine activities in the name of "Friday Zikir" activities have a positive impact on students. through this activity fosters moral values and strengthens religious values that have been learned in the classroom, considering that Madrasah does uphold the principle of a great, dignified madrasah, which emphasizes the formation of positive character and morals or noble morals through habituation. Several MI slogans in South Kalimantan revolve around faith, intelligence, and skill. Thus, the existence of this weekly religious activity that is routinely implemented in this school, or other schools, is able to provide many positive and significant impacts on the formation of character and moral values in students. considering that moral education is an important part for students in every learning carried out in Madrasah Ibtidaiyah, because it needs to be taught from an early age. With the existence of religious activities carried out, it is able to provide moral education, especially discipline, the habit of praying in congregation and participating in zikr together, as well as mutual respect between friends and teachers.



3.1 Planning Friday Zikr Activities

In the initial stage, the school carefully and purposefully planned the steps for implementing Friday Zikr activities. The principal and teachers held a joint discussion to determine the activity pattern, time, location, and the form of student involvement from various grade levels. This agreement then served as a collaborative working guideline to ensure smooth implementation and aligned with student needs. During this planning process, the school also took into account the students' ability levels, particularly regarding Quran recitation, understanding religious values, and instilling moral values. Therefore, students were grouped by grade level. Upper grade students (3–6) were scheduled to perform the Dhuha prayer in congregation and recite long chapters of the Quran, such as Yasin, Al-Waqiah, and Al-Mulk. These activities were held at a mosque near the school to ensure a solemn and orderly process.

Meanwhile, lower grade students (1–2) received special guidance in their respective classrooms. They are encouraged to read and memorize short verses from the Quran under the guidance of teachers, according to their developmental level and reading ability. This method ensures that each participant can participate in activities tailored to their needs and level of understanding. Furthermore, the school prepares educators responsible for implementing these activities. During the planning stage, a clear division of labor is established regarding who will lead activities in the mosque, who will accompany students in class, and who will monitor the implementation from start to finish. The school also prepares other necessities, including Qurans, prayer equipment, and a dress code for students.

Essentially, this planning stage aims not only to ensure the orderly and efficient implementation of the Friday Dhikr activities but also to firmly instill religious values, discipline, and morals in students. With careful planning, the school can create a conducive learning and worship atmosphere, enabling students to develop good character and moral values, in line with the educational goals of the Madrasah Ibtidaiyah (Islamic Elementary School).

3.2 Organization and Implementation of Friday Zikr Activities on Moral Education

Research results indicate that religious activities at the Madrasah Ibtidaiyah (Islamic Elementary School), in the form of Friday Zikr, have a positive impact on students' moral education. The school systematically organizes teaching staff and students. Teachers are responsible for guiding and supervising implementation according to the needs of students at each grade level. Moral education is an important part of every lesson at the Madrasah Ibtidaiyah. Religious activities at the school provide moral and character education as a form of teaching management strategy through habituation methods, particularly instilling discipline, congregational prayer, and collective Zikr, and mutual respect and appreciation among peers.

The Friday Zikr religious activity is held every Friday from 7:40-8:30 a.m. Central Indonesian Time (WITA) and takes place at the mosque located across from the school, not far from the Madrasah Ibtidaiyah. Friday remembrance activities include congregational Dhuha prayer and recitation of Quranic verses, including Surah Al-Waqiah and Al-Mulk, for students in grades 3 through 6. Lower grades, grades 1 and 2, do not participate in Dhuha prayer or recitation of Surah Al-Waqiah and Al-Mulk. Instead, they are asked to recite selected verses, such as Surah Ad-Dhuha through Surah An-Nas. This is because lower-grade students are only taught short surahs. Meanwhile, upper grades, from grades 3 through 6, are taught longer Quranic verses, such as those from the first 30 chapters, from Surah An-Naba to Surah An-Nas.

Students who regularly participate in Friday remembrance activities demonstrate positive behavioral changes, such as increased respect for teachers and parents. It also increases student discipline, active participation, polite behavior, and good language with teachers and peers. These religious activities also foster a religious spirit in students, enabling them to appreciate Islamic teachings more and use them as a guide in their lives. This positive impact is the goal of implementing these religious activities as a routine activity at the Madrasah Ibtidaiyah (Islamic elementary school).

3.3 Evaluation and Monitoring of Friday Zikr Activities



Research results also show that schools not only focus on implementation but also on evaluating and monitoring the Friday Zikir activities. Following implementation, the school and teachers regularly hold monthly meetings to discuss progress and any obstacles encountered. During these meetings, each teacher can share their experiences, including student participation levels, technical challenges that arise, and other unmet needs. This evaluation allows schools to gain a clearer picture of the effectiveness of Friday Zikir activities in shaping students' moral values and character development. For example, reports from class and subject teachers can reveal changes in student attitudes over time, increasing levels of discipline and politeness, or even specific obstacles that need to be addressed, such as limited space or the need for more adequate support staff.

Furthermore, schools use the results of this evaluation process to inform improvements and innovations in the implementation of Friday Zikir activities in the future. With this step, schools can continue to ensure that the religious and moral values education they implement positively impacts students and fosters character development. This evaluation and monitoring also demonstrates that schools are not solely focused on implementation but are committed to making this activity a continuous process, incorporating the material taught through direct implementation and developing students with discipline, religious attitudes, and noble character.

3.4 Habitual Strategies Through Religious Activities for Moral and Character Values

The religious activities held at the Madrasah Ibtidaiyah (Islamic elementary school) in the context of Friday Dhikr (remembrance of God) can be said to have a positive impact on students, especially in terms of moral education and character development. These activities encourage students to participate in Islamic religious activities, such as performing religious duties like the Dhuha prayer, reading the Quran, and dhikr (remembrance of God). Prayer can be used as a means to establish a pattern of time discipline in daily life. If this habituation strategy respects time, good habits will develop, and various tasks, even those that are not urgent, can be completed more quickly and efficiently (Hariyani & Rafik, 2021). Instilling good morals through habituation is a fundamental step in building and strengthening noble character in an individual, especially from childhood. Instilling commendable behavior in elementary school is considered crucial for creating a future generation with noble character and strong moral principles (Syafi'i et al., 2024). In this context, students are not only educated in classroom knowledge but also taught to cultivate religious behavior. This way, discipline, religious obedience, and togetherness become role models for students.

Before any activity is undertaken, an initial plan is drawn up, identifying the activities to be implemented, who will lead and coordinate the activities, the timing, and other details. The coordination and implementation process is then coordinated with the school, homeroom teachers, and all teaching staff at the school. Having the Friday Zikr religious activity as a regular Friday morning activity helps instill moral education in students. However, its implementation is divided into two activities, tailored to the grade level. The Friday Zikr religious activity can be seen in the following table, detailing the activity name, time, and location:

Table 1: List of Friday Zikr Activity Agenda at Madrasah Ibtidaiyah

No.	Activity Time	Name of Activity	Participant	Place
1.	07.40-07.50	Dhuha Prayer	All upper grade students (3,4,5, and 6)	Mosque near the Madrasah
2.	07.40-08.00	Reading of Selected Surahs	Lower grade students (1 and 2)	Classrooms (1 and 2)
3.	08.00-08.30	Memorizing Selected Surahs	Lower grade students (1 and 2)	Classrooms (1 and 2)
4.	07.50-08.30	Reading the Quran Together, including surah Yasin, Surah	All upper grade students (3,4,5, and 6)	Mosque near the Madrasah



		Al-Waqiah, and Surah Al-Mulk		
5.	08.30	End of Activity and Return to Class	All Students	Each

(Source: MI in South Kalimantan, 2025)

Based on the table, this religious activity is carried out by all students and coordinated by the teacher council. However, in its implementation it is divided into 2 activities, activities for upper grades and activities for lower grades. Activities for lower grades contain religious activities such as reading selected surahs or short surahs, such as surah Ad-Dhuha, to An-Nas, then continued with memorizing selected surahs, led by the class teacher and located in each classroom. Meanwhile, the Friday dhikr activity for upper grade students is located in a mosque near the school. Some activities carried out include congregational dhuha prayer, reading the Qur'an such as surah Yasin, Al-Waqiah and Al-Mulk, and praying together, this activity is accompanied by the teacher council and all educational staff. After the activity is completed, students will be asked to shake hands with each other, both with teachers and with their friends, this is an important part of education in the form of respecting teachers and friends, as well as having a polite and courteous attitude, and teaching the importance of maintaining good relations. Thus, this activity is called the habituation method and the role model method.

Teachers are required to set good examples, and this behavior will lead to exemplary behavior for students. Therefore, this is an effort to provide role models for students. Through the role model method, based on Friday dhikr activities at school, the main focus is on teachers demonstrating good behavior to students, such as by giving examples of shaking hands, forgiving each other, and maintaining good relations, performing prayers properly, and reciting the Quran or certain chapters of the Quran with proper tajweed and a loud voice. This will foster a desire in students to emulate the teacher's role model and emulate that good behavior. It is important to understand that the role model method functions as a strategy to foster students' holistic development, encompassing intellectual, mental, and noble character aspects, or what is known as akhlakul karimah, through positive behavioral models. This is because role modeling is the process by which a person reflexively imitates information or behavior received from their environment, whether seen or heard (Alviana & Naelasari, 2022). The role model method at school is first demonstrated, based on the theory they have learned, and teachers exemplify how to behave well towards friends, show respect for teachers, parents, and respect for peers. During the Friday dhikr activity, students are instructed to dress neatly, line up neatly, and pray the Dhuha prayer in congregation. They also take turns shaking hands with their friends and teachers, as a way to teach them how to maintain relationships.

In the context of teaching, the habituation method is implemented by teachers by repeatedly introducing and practicing certain activities. This is intended to instill good habits that will gradually contribute to the formation of commendable morals (akhlakul karimah) (Alviana & Naelasari, 2022). Through this habituation method, students are required to participate in all series of activities, which ultimately leads to the habit of carrying out these activities. Even noble character traits such as shaking hands with peers and teachers, are commendable moral attitudes, as well as establishing good relationships with peers and respecting teachers. In addition to the habituation method, teaching strategies for moral education can also be implemented through storytelling. The storytelling method provides scientific instruction through storytelling or verbal storytelling to students, and can also use pictures as a complement (Oktavia et al., 2021). The habituation method in schools can instill moral values and religious attitudes in students. Furthermore, the vision and mission of the Madrasah are achieved, developing students who are faithful, intelligent, and dignified.

This religious activity not only fosters good habits in students but also fosters moral education in them. Of course, this moral education will be successful if students apply it to their lives. Considering that moral education is very important to teach students. The purpose of holding this activity is to foster a sense of faith and obedience to Allah SWT, making students who excel with a global perspective,



academically but also have noble morals. This religious program has proven effective to continue to be implemented in Madrasah Ibtidaiyah. Parents are very enthusiastic in supporting the success of this activity, this support includes parents trying to meet their children's needs to participate well in this activity, by providing facilities such as purchasing the Quran or also a treatise on daily practices in worship, such as Surah Al-Waqiah along with the Duha prayer prayer, as well as the dress code or clothing worn every Friday. The clothing is usually gray and is purchased by parents from the school, which provides and provides prayer clothes. This shows the parents' great enthusiasm for the smooth running of the Friday zikir religious activities routine.

3.5 Ongoing Evaluation and Support for the Effectiveness of Friday Zikr Activities

This religious activity is also regularly reviewed by the school principal and the teaching staff. This meeting is held once a month to conduct joint discussions and evaluate the activities. If any obstacles are encountered by class or subject teachers, these monthly meetings are discussed, and solutions are proposed. For educators, this activity is highly recommended and will continue to be held at the school. This will foster a positive habit of engaging in religious activities among students, foster moral education, and strengthen character, fostering discipline and regular religious activities, and fostering polite behavior. Therefore, it is crucial to continuously study, teach, and practice moral values. Furthermore, it is important to consider any obstacles that arise beyond teaching.

Etymologically, morals come from the word *khuluq* with the plural form *akhlaq*, which means manners, ethics or morals. The word *khuluq* is related to *khilqun*, but has differences: *khuluq* describes the inner (*ruhaniyah*) nature, while *khilqun* refers to the outer (physical) nature. Ibnu Maskawaih in his book *Tahdzibul Akhlak Wa That-hirul A'raq* defines morals as a condition of the soul that automatically encourages a person to carry out actions without requiring mental considerations. Noble moral education is also able to perfect a person's faith, as mentioned in the hadith of the Prophet Muhammad, which was narrated by Tirmidhi, with the following content: "The believer with the most perfect faith is the person with perfect character". (HR. Turmudzi) (Oktavia et al., 2021). If the goals of Moral Science are successfully realized, humans will have a clean heart, which will then encourage the birth of noble deeds. These commendable deeds will create a peaceful, harmonious, and prosperous society, both physically and spiritually, enabling individuals to carry out their activities effectively to achieve happiness in this world and the hereafter (Bunyamin & Akil, 2023). Therefore, morality can be called the most fundamental foundation in shaping one's character and personality. For noble moral values to grow and be evident in everyday life, a consistent and continuous development process is required (Hawa & Syarifah, 2021). Therefore, the importance of continuing to teach moral education, especially in Islamic elementary schools or schools, is crucial because it will have a positive impact on the future.

In everyday life, students are encouraged to be motivated and guided to develop noble morals (Idhaudin et al., 2019). Through moral education in Madrasah Ibtidaiyah, there is a subject that specifically discusses moral education, namely the subject of *aqidah akhlak*. Learning *aqidah akhlak* is a conscious effort and is designed to prepare students to be able to know, understand, appreciate, and believe in Allah SWT. This is realized through noble moral behavior in everyday life in accordance with the Qur'an and hadith, through guidance, teaching, training, and experience. This subject is a subject that teaches what forms of *akhlakul karimah* and exemplary, both in theory and in practice in real life. However, if students learn without practicing moral education, its impact will not be significant or the goals of moral education will not be achieved. Therefore, it is important for students to apply the moral education taught in schools, especially as teachers, they should show exemplary behavior to students, both through teaching habits and when interacting with students and teachers. Because the concept of exemplary behavior is important through exemplary examples given by teachers. Considering that the responsibility for moral education lies in the hands of educators, including parents, teachers, and community leaders (Arisanti, 2017). Exemplary behavior in education is an approach or method that has a large influence and is proven to be the most effective in preparing, shaping, and developing the potential of students (Khotijah & Halili, 2023).



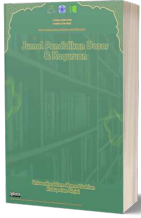
Morals are the most important factor influencing a person's lifestyle (Nurishlah et al., 2023). Morals play a crucial role in life, as a person's quality is determined by their morals. When morals are good, their life will be peaceful and secure. When Friday dhikr activities are held regularly, this indirectly educates students through habitual education. This habitual education fosters students who are not accustomed to it, becoming accustomed to it. And this activity has many benefits, such as getting children used to performing the Duha prayer, either alone or in congregation, getting children used to discipline, and getting children used to reading the Qur'an, they are taught to behave like good Muslims, meaning that the school has succeeded in educating students to be not only academically knowledgeable but also have noble morals and are also religious. The spiritual aspect, also commonly called religious values, generally refers to life values that emphasize progress in a religious context, or are also called religious values. This value consists of three main components, namely faith, faith, and belief (Munawir, Cahyani, et al., 2024). The religious values developed through Friday dhikr activities in schools are very visible, because in these activities there are many religious values such as performing congregational dhuha prayers, reciting surahs or verses of the Qur'an together, and dhikr, this is an important part of cultivating good habits in students, especially in terms of strengthening religion.

Regular religious activities are a teaching method for students, a form of habituation. By holding religious activities such as Friday remembrance at school, students are indirectly educated using the habituation method. The habituation method is an approach implemented by schools to train students to become accustomed to religious activities or practices, so they are able to study Islam and develop their religious spirit in the future (Khotijah & Halili, 2023). The habituation method is used to teach students to have noble qualities and noble morals. Thus, these frequent activities become established habits. Through the habituation of performing the Dhuha prayer in congregation, reciting selected surahs, and shaking hands with teachers together, these are good habituation activities for students. They also teach students the importance of discipline. This is in contrast to Farida's research, which states that extracurricular Islamic study activities can improve student achievement, especially in Islamic Religious Education (PAI) (Farida et al., 2021) Dewi's research provides a similar explanation to this study, which explores religious activities. Students' religious character can be fostered through familiarization with various religious activities. This is evident in the practice of the Dhuha prayer, which fosters discipline and sincerity in worship; the practice of reciting the Asmaul Husana, which teaches responsibility and patience; the implementation of Quranic recitations, which fosters a spirit of cooperation and a love for the Quran; and the study of Quranic translation, which encourages students to be more thorough and understand its values. These various steps have been proven to strengthen students' religious character amidst technological developments that bring various challenges (Hariyani & Rafik, 2021).

3.6 Benefits and Constraints of Implementation

Students gain numerous benefits through Friday dhikr activities. Through Friday dhikr activities, students are taught the importance of good habits, the importance of obedience to Allah SWT, the importance of performing the Dhuha prayer, reading the Quran, discipline, and polite behavior. This religious activity is effective in fostering students' morals and developing religious attitudes. The habit of reciting the Quran during Friday dhikr activities will enable children who are less fluent in reading it to become accustomed to it and become more proficient, even memorizing it. Students will also improve their prayer movements and fluency in their recitations, which will also help them improve their obligatory prayer movements and recitations. Thus, the desired goals of this activity can be achieved.

Meanwhile, the obstacle faced in implementing the Friday dhikr activity carried out on Friday is the lack of facilities that support this activity, because in the Madrasah Ibtidaiyah there is no prayer room, so the dhuha prayer and other Friday dhikr activities are carried out in the mosque, across from the school, about 100 meters away. The location of the activity is located across from the school which



is a fairly busy provincial road with traffic, so that when the Friday dhikr will be held, the teachers and security guards are on standby to secure the road and organize students to pass and walk towards the mosque, and this certainly requires vigilance or caution of students and teachers, this is an obstacle experienced and becomes the focus of attention in the future, due to the lack of availability of school prayer room facilities. Despite these obstacles, the implementation of Friday dhikr activities can still be carried out routinely even though they are carried out in the area of the surrounding mosque which is located nearby. Another obstacle that arises in efforts to develop Islamic educational values related to moral education and character building in schools is the limited variety of teaching methods that can be used to optimize the process of fostering morality and personality in students (Irawan et al., 2021). Therefore, habituation and habituation methods can be applied in instilling moral education in addition to the theoretical teachings already implemented in the classroom.

Educators hope that routine religious activities, such as Friday dhikr, will continue to be a regular part of the school. Activities such as congregational Dhuha prayer, recitation of Surah Yasin, Al-Mulk, and Al-Waqiah, as well as selected verses, will continue to be maintained to accustom students to religious behavior and cultivate discipline in doing good deeds. Furthermore, teachers hope for further innovations, or new activities added to this Friday dhikr activity, as a way to further innovate the program. Another advantage is the provision of a prayer room as a means of conducting this activity without the use of external facilities. This ensures greater safety for children and less stress for teachers in managing traffic. Overall, this Friday dhikr religious activity has had a significant positive impact on students, particularly in the development of morals, good habits, and discipline.

4. Conclusion

The management of routine religious activities at the Islamic Elementary School (Madrasah Ibtidaiyah) has proven effective in supporting the development of moral education in students. The Friday Zikr religious activity, held every Friday morning, is systematically managed and, as a form of moral education management, fosters discipline, politeness, social interaction, and religious obedience. This fosters appropriate and religious character in students. Therefore, this Friday Zikr religious activity is highly relevant and should be continuously implemented by teachers and educators at the school. It is important to increase the effectiveness of these activities by consistently implementing innovations or additional programs to support active student participation. Evaluation and monitoring of each teacher is essential for future improvement. Furthermore, the Islamic Elementary School needs to improve the facilities and infrastructure that support these activities so that they run holistically, effectively, and efficiently.

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