
STRENGTHENING STUDENTS' RELIGIOUS CHARACTER THROUGH AN ISLAMIC SCHOOL CULTURE PROGRAM AT AL KARIM NATURE ELEMENTARY SCHOOL, LAMPUNG

¹. Asep Bambang Susanto, ². Arman Syahyudi, ³. Rizdo Panca Satria ⁴. Rika Utari
^{1,2,3,4}. Institut Agama Islam Darul Fattah, Lampung, Indonesia
¹. darulasep@gmail.com, ². armansyahyudi21@gmail.com, ³. squadrizdo46@gmail.com,
⁴. rika47731@gmail.com

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ABSTRACT

Strengthening religious character in primary school students requires more than the delivery of religious knowledge; it requires a school environment that consistently translates Islamic values into daily habits. This Community Service Program (PkM) was conducted at Al Karim Nature Elementary School, Lampung, to strengthen students' religious character through an Islamic school culture program. The program integrated congregational worship, Qur'an recitation, dhikr and prayer, Islamic greetings, polite communication, cleanliness, discipline, teacher role modelling, and daily worship monitoring. Implementation included planning and coordination, program strengthening, participatory practice, mentoring, and evaluation. The results demonstrated high student enthusiasm, improved participation in religious activities, stronger discipline and responsibility, and the development of positive habits, including respectful communication, helping others, maintaining cleanliness, and engaging in Qur'anic activities. Daily worship records supported continuous monitoring and communication between the school and families. Overall, the program strengthened collaboration among teachers, students, parents, and the community service team, indicating that an Islamic school culture provides a holistic and sustainable approach to internalizing religious values in elementary education.

Keywords: *Religious character, Islamic school culture, habituation, elementary school, community service*

INTRODUCTION

Education serves not only as a process of transmitting knowledge from one generation to the next but also as a means of fostering learners' cognitive, moral, and social development through the formation of attitudes, values, and positive life habits. Character development has therefore become an essential dimension of educational quality alongside academic achievement. In Indonesia, this objective is explicitly mandated by Law Number 20 of 2003 on the National Education System, which states that national education aims to develop learners' potential so that they become individuals who believe in and are devoted to God Almighty, possess noble character, are knowledgeable, capable, creative, independent, democratic, and responsible citizens.(Abdullah, 2022) Consequently, educational success should be evaluated not only by students' academic performance but also by the quality of character demonstrated in their daily behaviour.

At the elementary school level, character development occupies a crucial position because children are in a developmental stage in which habits, role modeling, and concrete experiences readily shape behavioral patterns. Character education that is delivered consistently helps students recognize moral values, appreciate their importance, and practice them in real-life situations. Recent studies indicate that character education in Islamic elementary schools develops effectively when values are not merely taught as subject matter but are integrated into the school culture, daily routines, social interactions, and students' learning experiences (Arif et al., 2024).

One of the primary dimensions of character education is religious character. Religious character refers to a personality trait rooted in religious beliefs and values, which is reflected in awareness of worship, honesty, discipline, responsibility, compassion, politeness, and the ability to maintain harmonious relationships with others. Therefore, religious character is not merely synonymous with the frequency of ritual activities.(Hasanah & Hasna, 2025) Religious values should be reflected in the way students speak, learn, maintain cleanliness, respect teachers and peers, obey school regulations, and fulfill their responsibilities.

Strengthening religious character requires a comprehensive approach. School culture serves as one of the key strategies because it creates an environment in which values are learned through repeated experiences. (Retnasari et al., 2023) explain that the cultivation of religious character through school culture is carried out through physical and non-physical elements, shared values and beliefs, as well as the habitual practices implemented by all members of the school community. (Cahyanto et al., 2024) also emphasize that school culture provides opportunities for integrating religious values through programs, approaches, activities, and everyday practices that reinforce one another.

In this context, an Islamic school culture is understood as a pattern of values, habits, role modeling, regulations, symbols, and interactions that consistently reflect Islamic teachings. Its manifestations include greeting others politely with Islamic salutations, reciting prayers before and after activities, reading the Qur'an, performing congregational worship, engaging in dhikr, maintaining cleanliness, dressing modestly, being punctual, helping one another, respecting teachers, and fostering social responsibility. When these activities are implemented in a planned and continuous manner, the school establishes a moral ecosystem that helps students connect their religious knowledge with concrete actions.

School culture also functions as a hidden curriculum. Many values are learned by students from what they observe and experience every day rather than solely from classroom instruction. (Nasukah, 2017) Teachers' role modeling, the way school members communicate, the organization of school activities, responses to misconduct, and appreciation for positive behavior all serve as powerful educational messages. (Hafidz, 2024) demonstrates that a positive school culture, fostered through habits of honesty, trust, cooperation, reading, discipline, cleanliness, and appreciation, contributes significantly to students' character development.

A cultural approach is also highly relevant to the characteristics of nature-based schools. A learning environment that is closely connected to real-life experiences provides opportunities to integrate spiritual values with environmental awareness, togetherness, responsibility, and independence. In the context of Islamic elementary schools, character development becomes more meaningful when worship practices, social morality, and environmental stewardship are integrated into a unified educational experience rather than being implemented separately. (Trina, 2025)

SD Alam Al Karim Lampung has already implemented various religious activities that serve as valuable assets for students' character development. Based on the existing implementation of these programs, students are accustomed to participating in congregational worship, reading the Qur'an, engaging in dhikr, reciting prayers, and practicing courteous behavior. These activities demonstrate significant potential to be further developed from a focus on individual worship habits into a broader and more integrated Islamic School Culture Program.

The challenge faced by the school does not lie in the absence of religious activities but rather in the need to strengthen the interconnectedness among these activities so that they become a shared culture. Some students still require reminders, guidance, and reinforcement to practice religious habits with genuine awareness. In addition, continuity between religious practices at school and at home needs to be supported through effective communication with parents. Therefore, this Community Service Program (PkM) is designed to strengthen an Islamic school culture system that incorporates routines, role modeling, monitoring, evaluation, and collaboration.

This Community Service Program (PkM) aims to strengthen students' religious character through the Islamic School Culture Program at SD Alam Al Karim Lampung. Specifically, the program is intended to: strengthen the school community's understanding of Islamic school culture; integrate worship habits with social morality, discipline, and cleanliness; encourage teachers' role modeling; utilize daily worship records as a monitoring instrument; and strengthen the synergy between the school and families. The program is expected to produce changes that are reflected not only in students' religious activities but also in their everyday behavior.

METHOD

The Community Service Program was implemented at SD Alam Al Karim Lampung, located on Jl. Elang, Pinang Jaya, Kemiling, on October 28, 2025. The target participants were students and teachers with the support of the school. The data and description of the implementation results were developed from the documentation of the community service activities that had been carried out and were subsequently reconstructed within the framework of the Islamic School Culture Program to provide a more holistic scope of intervention.

This community service program employed the Participatory Action Research (PAR) approach, which emphasizes the active participation of community members throughout the process of identifying problems, planning interventions, implementing actions, reflecting on the outcomes, and continuously improving practices through collaborative engagement (Kemmis et al., 2014). The PAR approach was selected because it aligns with the objectives of community service, which not only seeks to solve practical problems but also empowers participants to become active agents of change.

In this program, teachers, school leaders, and the service team collaboratively identified challenges related to strengthening students' religious character through Islamic school culture. Based on the identified needs, all stakeholders jointly formulated improvement strategies and implemented them through a series of planned activities. Reflection and evaluation were conducted continuously to assess the effectiveness of the interventions and to formulate follow-up actions for sustaining the program.

Accordingly, the implementation of the program consisted of four interconnected stages: (1) identification and planning, (2) program strengthening, (3) practice and mentoring, and (4) evaluation and follow-up. These stages represent the cyclical process of Participatory Action Research, where each phase informs the next, allowing continuous improvement based on participants' experiences and reflections. Through this collaborative process, all members of the school community were actively involved from the initial planning stage to the final evaluation, fostering collective ownership, shared responsibility, and the sustainability of the religious character strengthening program.

These four stages were systematically arranged and interconnected to ensure that the implementation of the program was well-directed, effective, and sustainable. The participatory approach was selected because it provides opportunities for all members of the school community to be actively involved from the beginning to the end of the program, enabling the activities to be not only instructional in nature but also capable of fostering a sense of ownership and shared responsibility for the success of the program.

The selection of this approach was based on the understanding that the establishment of a school culture is a process requiring the active involvement of all

elements of the school and cannot be achieved within a short period of time. School culture cannot be developed merely through the delivery of materials or lectures; rather, it requires a continuous process beginning with an understanding of the values to be developed, followed by the provision of exemplary behavior, the consistent implementation of habituation, and evaluation to ensure that these values are genuinely internalized in daily behavior. Therefore, the participatory approach was considered an appropriate method to support the implementation of the Islamic School Culture Program because it encourages the involvement, commitment, and collaboration of all school members in creating a religious and character-based educational environment.

During the identification and planning stage, the community service team coordinated with the principal and teachers to map the existing religious practices, identify the needs for program strengthening, determine the activity schedule, and formulate the forms of participation of the school community. The mapping results indicated the existence of program assets in the form of congregational prayers, Qur'an recitation, dhikr, prayers, and teacher mentoring. These existing practices were then positioned as components of a broader school culture.

The program strengthening stage was implemented through the delivery of educational materials combined with interactive discussions regarding the importance of developing religious character among students. The materials presented were not only focused on understanding the implementation of worship as an obligation for every Muslim but also directed participants to understand that religious values should be manifested in daily behavior through an Islamic school culture. At this stage, participants were encouraged to understand the meaning of an Islamic school culture as an environment that habituates all school members to consistently apply religious values in various activities, both inside and outside the learning process.

In addition, the materials emphasized the importance of the exemplary role of teachers, educational staff, and all members of the school community as factors influencing the successful internalization of religious values among students. The discussions provided opportunities for participants to understand that character development does not solely depend on the delivery of learning materials but also on the real examples demonstrated in everyday life.

The materials presented also emphasized the importance of consistency between personal worship and social morality as two complementary aspects in the development of religious character. A student with strong religious character is not only measured by diligence in performing ritual worship but also by the ability to apply Islamic values when interacting with other people and the surrounding environment. Therefore, religious character is understood as the integration of a good relationship with Allah SWT (*hablum minallah*) and a good relationship with fellow human beings (*hablum minannas*).

This understanding was manifested through the habituation of discipline in fulfilling obligations, responsibility for assigned tasks, concern for maintaining environmental cleanliness, politeness in speech and behavior, honesty in every action, and care for friends and the surrounding environment. Thus, the program strengthening materials not only broadened participants' understanding of the concept of religious character but also developed their awareness that Islamic values must be reflected in every aspect of behavior so that they become an inseparable part of the school culture.

The practice and mentoring stage was carried out by integrating several habitual activities, including greeting others with Islamic salutations, reciting prayers and the Qur'an, performing congregational worship, engaging in dhikr, practicing polite speech, maintaining order and cleanliness, helping one another, and conducting brief reflections. Teachers acted as role models and mentors throughout the activities. Daily worship journals were used to assist students in recording their positive habits while also creating opportunities for communication with their families.

The evaluation was conducted descriptively through observations of participation, discipline, student responses, discussions with teachers, comprehension questions, and reviews of the daily worship journals. The observed indicators included enthusiasm in participating in activities, punctuality, awareness of worship, the habit of reading the Qur'an, politeness in communication, responsibility, caring attitudes, and teacher involvement. The evaluation results were used to formulate follow-up actions to ensure that the Islamic school culture could be sustained after the completion of the Community Service Program.

Table 1
Components of the Islamic School Culture Program for Strengthening Students' Religious Character

Islamic School Culture Component	Program Activities	Character Values	Indicators
Worship Culture	Daily prayers, Qur'an recitation, congregational prayers, and <i>dhikr</i>	Religiosity, discipline	Students participate in religious activities regularly and consistently.
Moral Culture	Practicing Islamic greetings (<i>salam</i>), polite communication, and showing respect to teachers and peers	Courtesy, respect, empathy	Students demonstrate more positive and respectful social interactions.
Responsibility Culture	Maintaining daily worship journals and completing daily assignments	Responsibility, honesty	Students consistently record and carry out daily religious and academic responsibilities.
Cleanliness and Order Culture	Maintaining classroom cleanliness and an orderly school environment	Care, discipline	The school environment becomes cleaner, more organized, and conducive to learning.
Role Modeling	Teachers demonstrate exemplary attitudes and provide continuous guidance	Integrity, consistency	Students imitate and internalize positive behaviors demonstrated by teachers.
Family Collaboration	Monitoring students' development and maintaining communication with parents	Consistency, care	Positive religious habits are reinforced and sustained at home through parental involvement.

RESULTS AND DISCUSSION

The implementation of the Community Service Program (PkM) demonstrated that strengthening students' religious character produces more comprehensive outcomes when religious values are not only manifested through the implementation of worship activities but are also internalized as an integral part of the school culture. Accordingly, religious character education is understood not merely as the

implementation of ceremonial or incidental religious routines but as a set of values that permeates all activities, interactions, and daily habits of the school community. This approach enables students to understand that religious teachings are not only expressed through their relationship with God but are also reflected in their behavior and attitudes toward others, the environment, and the responsibilities they hold as members of the school community.

In its implementation, worship activities, which had previously served as the primary focus, were maintained as the foundation for developing students' religious character. However, the meaning of these activities was expanded so that they extended beyond the mere performance of religious rituals and were connected to the development of various character values that support students' holistic growth. Values such as discipline in adhering to rules and schedules, responsibility for assigned duties and obligations, politeness in speech and behavior, concern for others, the habit of maintaining environmental cleanliness, and a spirit of togetherness in various school activities became integral components of the implementation of religious values. In this way, the school culture functioned as a medium for integrating religious teachings into students' actual behavior, enabling religious character to develop in a more comprehensive and sustainable manner and to be reflected in everyday life within the school environment.

At the beginning of the program, the community service team and the school identified the existing practices that had become strengths of SD Alam Al Karim Lampung. The students were already accustomed to participating in a series of religious activities before the learning process, including congregational worship and Qur'an recitation. These established practices provided an effective entry point because the students did not begin the program without prior experience. The Community Service Program (PkM) subsequently provided both conceptual and practical reinforcement to help students understand that each of these practices constituted an integral part of the school's identity.

The observations conducted throughout the implementation of the program indicated that the students participated enthusiastically in all stages of the activities and demonstrated positive responses to the various programs carried out. This enthusiasm was reflected in the students' readiness to participate in every activity, their discipline throughout the implementation process, and their active involvement

in the various activities that had been designed. Furthermore, their orderly compliance with the established rules and their willingness to participate without coercion served as initial indicators that the program was well accepted by the students. These findings suggest that a supportive learning environment can encourage students to participate voluntarily in activities aimed at developing their religious character.

Students' enthusiasm represents an important aspect of the process of establishing a school culture because behavioral change cannot be achieved solely through compliance with rules or participation in formal activities. A strong school culture develops when every student possesses a sense of belonging to the activities being implemented, enabling them not only to fulfill their obligations but also to understand the meaning underlying each activity. When students perceive themselves as members of a community that shares common goals and values, the process of internalizing character values occurs more naturally and sustainably. Under such conditions, religious values are more readily accepted, understood, and manifested in daily behavior, allowing them to be reflected not only during program activities but also as enduring habits that continue to develop in students' everyday lives within the school environment.

The most noticeable change observed was the strengthening of the relationship between discipline in worship and discipline in behavior. Students were trained to arrive on time, follow the sequence of activities, maintain order, and fulfill their responsibilities. Through this approach, worship functioned as a medium for developing self-discipline and self-control. These findings are consistent with the view that school culture contributes to character development through habits that are practiced consistently. (Hafidz, 2024).

The program also expanded the meaning of religiosity from the ritual dimension to the social dimension. Following worship activities, students were encouraged to apply the same values in their daily interactions by offering Islamic greetings (salam), speaking politely, respecting teachers, helping their peers, and maintaining cleanliness. This approach is important because strong religious character is reflected in the integration of faith, worship, and moral conduct.

The habituation of Qur'an recitation and dhikr remained an essential component of the program. Based on the documentation of previous activities, these

practices had already been established alongside congregational worship. Within the framework of the Islamic School Culture Program, Qur'an recitation was positioned not merely as a routine reading activity but also as a means of fostering a calm, well-directed, and spiritually enriching learning environment.

Teachers' role modeling emerged as a major supporting factor in the implementation of the program. Teachers who were consistently present, provided guidance, and actively participated in the established practices conveyed a stronger message than verbal instruction alone. Elementary school students learn largely through observation; therefore, teachers' consistency in practicing Islamic greetings (salam), discipline, cleanliness, worship, and polite communication became a core component of the program. These findings are consistent with the study by (Cahyanto dkk., 2024) which concluded that the development of religious character through school culture requires the integration of structured programs and the active involvement of all members of the school community.

The daily worship journal was used as one of the monitoring instruments to document the implementation of various religious practices carried out by students throughout the program. The use of this instrument provided an overview of the consistency with which students applied the religious values that had been cultivated both within the school environment and in their daily lives. Based on the program outcomes, the daily worship journal helped identify students' regularity in performing acts of worship, developing positive behaviors, and maintaining good habits that formed an integral part of religious character development. Through systematic and continuous record-keeping, changes in students' behavior could be observed more comprehensively, ensuring that the evaluation was based not merely on momentary observations but also on habits that developed over time.

The function of the daily worship journal was not limited to serving as a monitoring tool to determine whether students had completed particular activities; it also functioned as a simple and educational medium for reflection for all parties involved. Through this instrument, students were encouraged to recognize and evaluate the habits they had developed, thereby fostering greater awareness of the importance of maintaining and improving their positive behaviors. At the same time, teachers obtained information that could be used as the basis for providing guidance, motivation, and reinforcement to support students' character development. Parents

also gained insight into their children's religious habits throughout the program, enabling them to provide support and reinforcement that were aligned with the habituation practices implemented at school. Thus, the daily worship journal functioned as a medium for strengthening the synergy among students, teachers, and parents in supporting the continuous internalization of religious values.

Parental involvement strengthened the continuity of the program. School culture becomes more effective when the values developed at school are consistent with the habits practiced at home. Through the daily worship journal and ongoing communication, parents were able to understand the habits being reinforced during the program. This enabled them to provide support and reinforcement that were aligned with the character-building efforts implemented at school, thereby fostering continuity in the internalization of religious values across both school and home environments. (K. Munawir et al., 2024) These findings are consistent with previous research demonstrating that collaboration with parents is one of the key supporting factors in the development of students' character through Islamic religious education.

Overall, the program outcomes can be categorized into five major achievements. First, there was an improvement in students' regularity in participating in religious activities. Second, the habits of Qur'an recitation, prayer, and dhikr became more firmly established. Third, students demonstrated stronger courteous behavior and greater concern for others. Fourth, a stronger sense of responsibility developed through the monitoring of daily habits. Fifth, the program enhanced the synergy among teachers, students, parents, and the community service team.

The findings of the community service program indicate that an Islamic school culture operates through processes of repetition and social reinforcement. Values that are repeatedly observed, practiced, and appreciated are more likely to develop into lasting habits. (Retnasari et al., 2023) found that school culture can serve as a medium for fostering religious character through the interconnected layers of artifacts, values, beliefs, and shared assumptions. In the present Community Service Program (PkM), worship routines functioned as behavioral artifacts, while discipline, courtesy, and responsibility represented the core values targeted for internalization.

An Islamic school culture also functions as an integrated ecosystem. Its success is determined not by a single activity but by the interconnection among structured

programs, teacher role modeling, school regulations, supporting facilities, social relationships, and family involvement. Research on the management of character education based on a religious school culture has emphasized that a cultural environment managed consistently can strengthen students' moral development (Bahiyah, 2025).

The primary strength of the Islamic School Culture Program lies in its expanded approach to the development of religious character, in which worship activities are regarded not merely as the ultimate objective but also as a means of cultivating a wide range of character values that support students' holistic development. When character education relies solely on a particular form of worship, the success of the program tends to be measured using administrative indicators, such as attendance, regular participation in activities, or consistency in performing religious rituals. Although such indicators are important as the foundation of habituation, they do not fully reflect the extent to which religious values have been internalized and influence students' behavior in their daily lives.

Through the Islamic School Culture Program, every religious activity is positioned as an entry point for developing broader and more sustainable character values. Religious practices are not limited to the performance of rituals but are connected with the development of positive attitudes and behaviors that can be applied in various situations. Worship activities are associated with the cultivation of discipline in managing time and fulfilling responsibilities, Qur'an learning is linked to the development of a love of knowledge and enthusiasm for learning, while dhikr is understood as a means of fostering inner peace, self-control, and emotional stability. Likewise, the habit of exchanging Islamic greetings (salam) is directed toward developing courtesy, mutual respect, and the ability to establish positive social relationships.

Similarly, the habit of maintaining cleanliness represents responsibility toward the environment, while various collaborative activities are designed to cultivate caring attitudes, cooperation, and the spirit of helping one another. Through this broader interpretation, every religious activity functions not merely as a repetitive routine but also as a medium for character education that integrates religious values into every aspect of students' lives within the school environment.

Nevertheless, the implementation of the Islamic School Culture Program continues to face several challenges that should be understood as part of the dynamic process of students' character development. One of the challenges identified is the variation in students' levels of awareness, readiness, and ability to consistently practice religious behaviors. While some students were able to participate in the habituation activities with a high level of self-awareness, others still required continuous guidance, motivation, and regular reminders to maintain the established habits. Such differences are natural because each student possesses a unique background, personal experience, family environment, and developmental stage in receiving and internalizing character values.

These conditions indicate that strengthening religious character cannot be achieved instantly or solely through short-term activities. Character development is a gradual process that requires continuous habituation until positive behaviors become part of students' everyday lives. Therefore, consistency in program implementation is a crucial factor in ensuring that the values being cultivated develop into enduring habits. Furthermore, the shared commitment of all teachers to providing exemplary behavior and continuous reinforcement plays a vital role in creating a school environment that supports character development.

Monitoring should be understood as a process of guidance and mentoring rather than a form of punishment, thereby encouraging students to develop intrinsic awareness and self-motivation. In addition, family support plays an equally important role because the habits established at school are more likely to be sustained when they receive consistent reinforcement at home. The synergy between the school and the family therefore becomes a key factor in maintaining positive behaviors, enabling religious values to continue developing as an integral part of students' character.

Sustainability is one of the most essential aspects of the Islamic School Culture Program because the success of religious character development is determined not only by short-term implementation but also by the continuity of the program over time. A consistently implemented program provides students with repeated opportunities to practice positive habits, allowing religious values to become internalized as part of their everyday behavior. Conversely, if the program is not implemented continuously, the positive habits that have begun to develop may

gradually diminish due to insufficient reinforcement. Therefore, program sustainability is essential to ensure that character development extends beyond temporary activities and evolves into a culture that is embedded in school life.

To support this sustainability, schools should establish simple indicators that can be monitored regularly to assess the progress of program implementation. These indicators do not need to be complex or require sophisticated instruments; rather, they should provide a clear picture of the consistency of religious culture within the school environment. Such indicators may include the regular implementation of program activities, students' participation rates, the habitual practice of exchanging Islamic greetings (salam), concern for environmental cleanliness, discipline in complying with school regulations, and parental involvement in reinforcing the positive habits developed through the program.

Through continuous monitoring, schools can obtain information regarding the progress of the program while identifying aspects that still require further attention. In this context, evaluation should not be viewed as an administrative procedure or a process of identifying mistakes but rather as a continuous process of reflection aimed at improving and further developing the program so that the objectives of religious character development can be achieved more effectively.

From the perspective of community service, the implementation of this program generated reciprocal benefits for both the partner school and the implementation team, consisting of lecturers and university students. For the school, the program served as a means of strengthening its existing character education initiatives, particularly in developing a school culture founded upon Islamic values. The involvement of the community service team provided additional insights, mentoring, and reinforcement of the school's existing good practices, thereby supporting the optimization of programs that had already been established. Consequently, the community service program was not intended to replace the school's existing initiatives but rather to strengthen the implementation of character education through collaboration between higher education institutions and schools.

At the same time, the program provided valuable contextual learning experiences for lecturers and university students by enabling them to apply the knowledge, concepts, and values of Islamic education acquired in academic settings to real educational practice. Their direct involvement in various school activities

offered opportunities to gain a deeper understanding of the actual implementation of character education, including its dynamics, challenges, and the potential within the school environment.

These experiences enriched the understanding that the development of religious character cannot rely solely on the delivery of instructional materials or the implementation of religious activities but requires a collaborative, participatory, and adaptive approach that is responsive to the existing school culture. The interactions established among the community service team, teachers, students, and school administrators further demonstrated that strengthening students' character is more effectively achieved when all stakeholders share a common commitment and work collaboratively to create an educational environment that continuously supports the internalization of religious values.

Overall, the findings of the community service program indicate that the Islamic School Culture Program can serve as a relevant strategy for strengthening religious character in elementary schools. The program does not replace the existing good practices implemented by the school but rather integrates them into a more comprehensive and coherent framework. These findings are consistent with the study (Shiddiq et al., 2024) which emphasizes the importance of institutional culture in the development of character education in Islamic elementary schools, as well as with the research on the integration of religious values into school culture conducted (Cahyanto et al., 2024).



Figure 1

Documentation of the Program Location and the Community Service Team

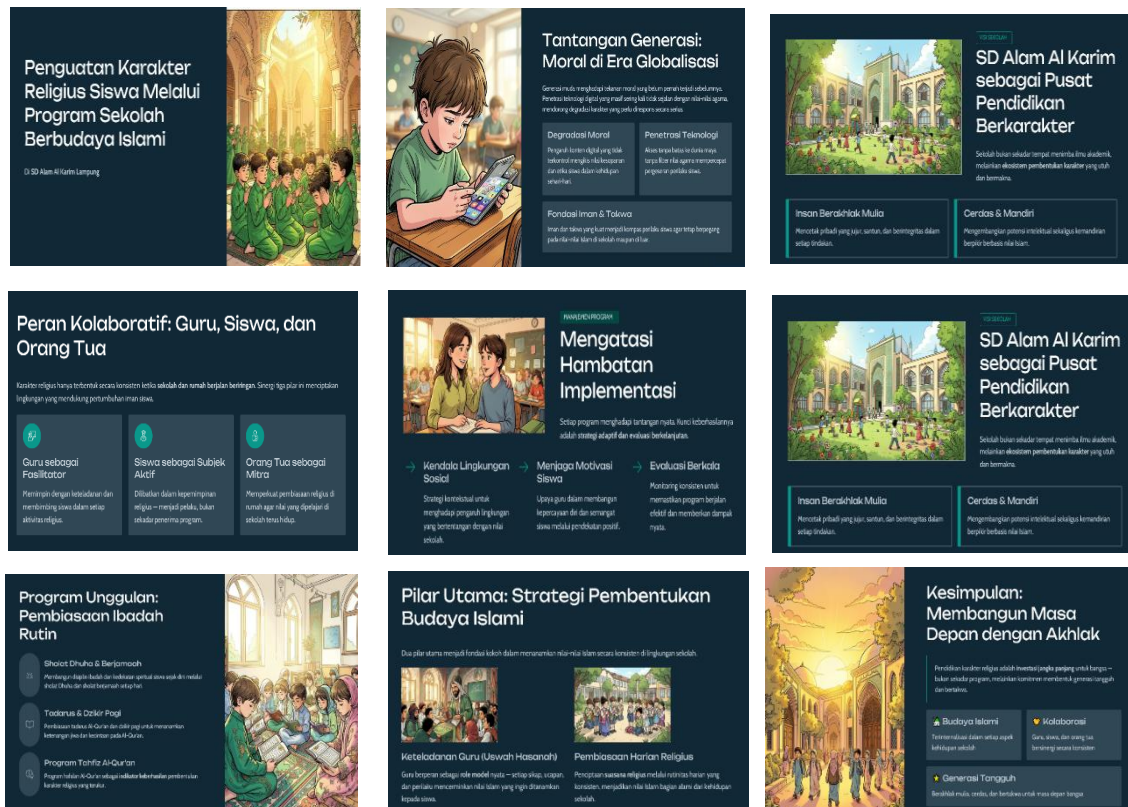


Figure 2
Training Materials

CONCLUSION

The Community Service Program on Strengthening Students' Religious Character through the Islamic School Culture Program at SD Alam Al Karim Lampung demonstrated that character development is more effective when religious values are cultivated as a shared school culture. Congregational worship, Qur'an recitation, dhikr, and prayers remained the foundation of the program, while their implementation was reinforced through the habituation of Islamic greetings (*salam*), courteous communication, discipline, cleanliness, responsibility, teacher role modeling, and family involvement.

The program outcomes revealed students' enthusiasm, improved regularity in participating in religious activities, the strengthening of religious habits, and the emergence of positive behaviors in their daily interactions. The daily worship journal supported the processes of monitoring and reflection, while the active involvement of teachers and parents reinforced the continuity of habituation. Therefore, an Islamic school culture should be understood not merely as a collection of religious

activities but as an ecosystem of values that integrates worship, moral conduct, discipline, and social responsibility.

This program is recommended to be sustained through the consistent implementation of scheduled activities, the use of simple monitoring indicators, the strengthening of role modeling by all members of the school community, and regular communication with parents. Future program development may incorporate pre- and post-program evaluations to enable changes in students' character to be documented and measured more systematically.

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