

Formation of the Religious Character of Students Through Internalization of the Values of the Hadrah and Dhuha Prayer Programs at Madrasah Ibtidaiyah

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ABSTRACT

This study aims at immoral behavior that begins to infect elementary school children because the educational process only strengthens cognitive aspects or khalqiyah tarbiyah in al-Maraghy's terms at MI Bustanul Ulum 07 Balung, this study uses a qualitative approach with a type of field research (field research) with descriptive methods. As for data collection techniques using interviews, participant observation and documentation. The subject of this research is all student from MI Bustanul Ulum 07 Balung Jember, research draws conclusions 1) The process of character formation through dhuha prayers and hadrah activities at MI Bustanul Ulum 07 Balung can be explained in three ways. a) dhuha and hadrah prayers are an effort to form a religious culture in the school environment; b) reading asmaul husna is a means of identifying religious character; c) the process of internalizing religious values forms the character of faith, piety and love for Rasulullah 2) Factors that support the internalization of religious character are the school's cultural approach by optimizing the three centers of education.



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INTRODUCTION

Globalization has led to a decline in the value of national character education in Indonesia. In fact, character education is a crucial element in building the nation's foundation and should be instilled from an early age. Currently, the need for character education in Indonesia is becoming increasingly urgent (Kuning, 2018; Mudkir, 2023; Atmaja, 2023), especially with the rise of antisocial behavior in society. A clear example is the widespread cheating during exams, which occurs at all levels of education, from elementary schools to universities (Anderman & Midgley, 2004; Maeda, 2019; Stupavský et al., 2023). Furthermore, dishonest behaviors often continue into adulthood when individuals occupy important positions (Wen et al., 2022; Wang & Topalli, 2023). According to Zakiyah Darajat (Aprilia & Sajari, 2022), the degradation of moral behavior is caused by the lack of instilling religious values and the improper application of religious education in families, schools, and communities. Therefore, religious character education must be implemented at all educational levels to ensure students have a strong moral foundation, enabling them to filter out negative behaviors and address the various issues currently being faced (Barnhardt, 2015; Anderman & Koenka, 2017; Shu et al., 2017).

Education is a deliberate and planned effort to create an environment where students can actively develop their potential in areas such as spirituality, self-control, intelligence, and character, as stated in RI Law Number 20 of 2003 on the National Education System (Abdali & Suherman, 2018; Fahira, & Ramadan, 2021; Amalia & Wachidah, 2023). To achieve national education goals and prepare for future development, it is essential to produce quality human resources who are not

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only intelligent but also demonstrate devotion to God in their behavior (Aprilia & Sajari, 2022). Today, Indonesia is facing a moral crisis, including declining respect for parents and teachers, widespread cheating, student fights, and involvement in negative activities like prostitution and drinking (Connor et al., 2010; Shaikh et al., 2020; Dassucik et al., 2022). This reflects the degeneration of character in the era of globalization. Bung Karno, Indonesia's first president, emphasized the importance of character development in nation-building, warning that without it, Indonesia would become a nation of laborers. Strong character is seen as crucial to the success of a nation and its leadership (Omer et al., 2020; Ramadhan & Usriyah, 2021).

The significant moral decline of the once-religious and polite Indonesian people is a major factor contributing to the nation's overall deterioration. Ironically, despite these changes, Indonesia has seen diminishing achievements and a damaged reputation. Recent developments in the country have led to regressive shifts, particularly in the areas of ethics and morality (Waroh et al., 2022). Education is the most effective means of shaping individuals, and it is vital that education successfully instills values and good character. This is essential for the continued development of the nation, as education serves as the foundation for building a great country. A truly great nation is characterized by the highest moral standards, and the success of moral education is critical to ensuring that future generations can thrive in the era of globalization (Waroh et al., 2022). Madrasas play a central role in the education and development of Muslims, especially in rural areas far from the centers of power. As formal educational institutions for Muslims, madrasas emphasize the cultivation of religious character in students. Madrasah Ibtida'iyah, in particular, focuses on the internalization of values through programs such as Hadrach and Shalat Dhuha. These programs aim to instill moral and spiritual values, shaping students' character and behavior in a positive manner.

Hadrach and Shalat Dhuha are two key programs at Madrasah Ibtida'iyah Bustanul Ulum (MIBU) 07 Balung that contribute to the development of students' religious character. Hadrach involves the recitation of Islamic hymns accompanied by music, which promotes calm and enhances students' understanding of Islamic values (Latifah & Ainol, 2022). Shalat Dhuha, a voluntary morning prayer, offers spiritual benefits like rejuvenation and forgiveness, encouraging students to practice their faith with sincerity and responsibility (Triyanto & Ramly, 2022). These programs aim to shape students' attitudes towards their faith and foster respect, social responsibility, and devotion. Despite the moral challenges faced by many young people today, MIBU emphasizes not only cognitive development but also the cultivation of religious character through practices like hadrach and Shalat Dhuha. These programs, performed regularly as part of the school's religious culture, instill essential values such as accountability and sincerity, helping students lead successful and fulfilling lives as responsible Muslims.

Research Methods

The research employs a descriptive qualitative approach, focusing on field research conducted at MI Miftahul Ulum III Sumbersari Gumukmas Jember, specifically targeting the fifth-grade class. A key aspect of this research design is the use of purposive sampling, a non-random selection technique that allows the researcher to deliberately choose participants based on specific criteria. This method ensures that the individuals involved in the study are those who are most relevant and possess the necessary knowledge or expertise to provide valuable insights into the research topic (Sugiyono, 2016). In this study, the researcher carefully selected key participants who hold significant roles in the school. These participants include the head of the madrasah, who provides an overarching perspective on the administration and operations of the institution; the head of student affairs, who is responsible for managing student activities and welfare; the head of curriculum, who oversees academic content and its implementation; as well as teachers who directly interact with students and deliver the educational content. The students themselves are also crucial participants, as their experiences and behaviors form the core of the research focus.

The data collection methods in this study align with the qualitative approach and include observation, interviews, and documentation (Ramadhan, 2022). Observation allows the researcher to

directly observe classroom and school activities, capturing real-time interactions and behaviors. This provides insight into the learning environment, teacher-student dynamics, and social interactions. Interviews with teachers, administrators, and students offer in-depth perspectives on their experiences, challenges, and views on the educational programs. This method helps uncover deeper insights that might not be visible through observation alone. Documentation involves collecting materials such as school records, lesson plans, and reports (Miles et al., 2014). These documents provide additional data to cross-check and verify information gathered from observation and interviews, ensuring accuracy and offering a historical perspective on school practices. Together, these methods create a comprehensive understanding of the educational environment at MI Miftahul Ulum III, combining real-time observation, personal perspectives, and documented evidence to support the findings.

The data analysis in this study uses a descriptive qualitative method following the interactive model by Miles, Huberman, and Saldana (2014), consisting of three stages: data condensation, data display, and conclusion drawing and verification. In the data condensation stage, raw data from observations, interviews, and documentation is simplified and categorized to focus on key patterns and themes relevant to the research objectives at MI Miftahul Ulum III (Miles et al., 2014). This process ensures the analysis remains centered on critical issues. The data display stage involves organizing the condensed data through visual representations like matrices, charts, and narratives, allowing for a systematic examination of patterns and trends that may otherwise be unclear (Sugiyono, 2016). Finally, the conclusion drawing and verification stage involves interpreting the data, with conclusions being verified against the original data for accuracy and consistency. Cross-checking across different data sources strengthens the credibility of the findings (Creswell, 2014). This approach ensures a reliable and comprehensive understanding of the educational environment at MI Miftahul Ulum III.

RESULTS AND DISCUSSION

The Dhuha prayer and hadrah are key extracurricular activities at MI Bustanul Ulum 07 Balung, conducted outside of regular classroom hours, though they still take place within the school environment. These activities are designed to reinforce the religious character values that students have already been introduced to during their classroom learning. By engaging in these activities, students are encouraged to internalize and embody the religious values, not just within themselves but also throughout the madrasah environment, fostering a culture rich in religious principles. The Dhuha prayer is a daily morning activity performed before the start of formal academic lessons. It serves as a spiritual preparation for the day, helping students develop discipline, mindfulness, and devotion to their faith. This routine prayer activity also strengthens the students' religious commitment and sense of community, as both students and teachers participate collectively.

On the other hand, hadrah, a form of traditional Islamic music and performance, is conducted every Sunday night. The hadrah extracurricular program allows students to express their talents and interests, particularly in the areas of Islamic hymns and rhythmic chants, while also providing an outlet for their artistic and musical potentials. Beyond its religious significance, hadrah functions as a cultural and artistic practice, giving students the opportunity to connect with their spiritual and cultural heritage. Together, these activities—the Dhuha prayer and hadrah—form a well-rounded approach to religious education, offering students both spiritual development and opportunities to explore their personal talents and interests. The regular participation of teachers in these activities underscores the school's commitment to creating a religiously nurturing environment that supports both academic and moral growth.

The hadrah activities at MI Bustanul Ulum 07 Balung serve as a preventive measure against moral decline by providing students with a structured, positive environment that helps them avoid negative influences. By engaging in religious and cultural practices, students are encouraged to develop strong ethical behavior and express themselves constructively. Additionally, the school maximizes its role by using hadrah to turn the space into a multifunctional center for both learning

and recreation, supporting the students' physical, emotional, and spiritual development. The researcher observed high levels of student enthusiasm, indicating that hadrah is a valued tradition. The involvement of alumni further emphasizes the lasting impact of the practice, fostering a sense of community and unity within the school.

The hadrah extracurricular activity held at MI Bustanul Ulum 07 Balung has a very good initial motivation. This was done by the teacher because he saw the role of hadrah in rites or ceremonies such as walimah nikah, khitan and others. Along with the grounding of hadrah with a new style, the existence of hadrah in religious rites cannot be ignored, it even becomes a 'must' thing.

Dhuha Prayers and Hadrah at MI Bustanul Ulum 07 Balung as Religious Character Shapers

Based on the findings from the investigation conducted at MI Bustanul Ulum 07 regarding Duha prayers and Hadrah, the following conclusions can be drawn: First, the Duha prayer has become a religious practice and tradition cultivated over time by the teachers at MI Bustanul Ulum 07. Although Islamic jurisprudence generally does not recommend performing Duha prayer in congregation, it is viewed positively when done in conjunction with educational purposes (ta'lim). This practice contributes significantly to the development of students' religious character. The research highlights how the habit of performing Duha prayer collectively influences the religious character formation in students (Haniyyah, 2021; Sugianti et al., 2023).

Second, the reading of Asmaul Husna (the beautiful names of Allah) precedes the Duha prayer during extracurricular activities. This introduction of Asmaul Husna helps foster a deeper love for Allah in students. In addition, students are encouraged to memorize and recite daily prayers as part of the program. Religious character education aims to instill in students the habit of aligning their thoughts, words, and actions with the teachings of their faith, ensuring that religious principles are applied in everyday life. Third, through Duha prayer and Hadrah, students demonstrate certain key religious character traits (Yusuf et al., 2022). These include increasing their faith and devotion to Allah, love for the Prophet Muhammad, and emulation of the Prophet's exemplary behavior. The teacher's role is essential in nurturing these traits by guiding and helping students internalize religious values. By doing so, students' potential is developed in line with divine principles, ensuring that their thoughts, words, and actions are consistently rooted in their religious teachings (Amin et al., 2022; Anwar, 2023).

The internalization of religious character through music, as demonstrated in the practices at MI Bustanul Ulum 07, highlights a unique and culturally relevant method of religious education. This approach aligns with Al-Ghazali's philosophy, which suggests that humans are naturally inclined to appreciate beauty, whether through the sight of flowers or the sound of music. Al-Ghazali's statement—"Whoever does not impress his heart in the spring with its flowers, or by music and the vibrations of its notes, then his nature has suffered from a grave ailment that is impossible to treat"—suggests that music, as a form of beauty, plays an essential role in human nature and emotional development (Milhaq et al., 2023). In this context, the use of music, specifically through hadrah, becomes an effective vehicle for instilling religious values. Music allows students to engage with their faith in an artistic and emotional way, helping them internalize religious teachings more deeply. By incorporating religious content into music, such as blessings and songs of praise, the school creates an environment where religious principles are not only taught but also felt and experienced, fostering a stronger connection to spiritual values (Emmons, 2000; Furnham, 2014). The rhythmic and melodic elements of hadrah resonate with students, making the learning process more engaging and meaningful.

Furthermore, Setyoadi's assertion that "humming blessings and songs of praise are used for learning objectives as well as to fill spare time while waiting for the priest to pray or while doing art" emphasizes the versatility of music in religious education. Music serves as a way to reinforce religious lessons during times of reflection, waiting, or creative expression. In this case, the act of singing or reciting religious phrases through music serves as an additional layer of learning, helping students absorb religious teachings in a non-traditional, yet effective manner. Music becomes a medium that bridges the gap between formal learning and personal spiritual practice, allowing students to

appreciate and internalize religious values in a more relaxed and artistic setting. This process of internalization through music supports the broader aim of religious character education (Hidayat et al., 2022; Handoko & Sakti, 2023). It ensures that students not only learn religious principles but also develop an emotional and spiritual connection to them. The use of music in religious education is particularly powerful because it appeals to the natural human inclination toward beauty and harmony, thus making the internalization of religious values both enjoyable and memorable.

According to Nurcholish Madjid, there are seven key virtues in Islamic teachings: Faith, Islam, Ihsan, Piety, Sincerity, Trust, and Gratitude, all of which are deeply rooted in the teachings of the Qur'an and Hadith (Sholihah & Maulida, 2020; Widialistuti et al., 2023). These virtues form the foundation for Islamic character development and encompass more than just moral principles; they also reflect a holistic integration of religious devotion and ethical conduct. In addition to these seven virtues, other significant traits like love for the Prophet and emulating his character are also important in Islamic character education. In the context of the research at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung, the character traits identified include faith, piety, and love for the Prophet. These traits were cultivated through the religious activities and practices integrated into the school's daily routines, such as the Duha prayers and the hadrah sessions. Faith and piety are demonstrated by the students' commitment and enthusiasm in performing acts of worship, such as prayer, which reflects their internalization of religious values. Meanwhile, their love for the Prophet is expressed through their zeal in reciting salawat and engaging in other forms of praise for the Prophet, which are integral to their religious culture at the madrasah. To assess whether students have effectively internalized these religious values, the Hergenhan and Olson indicators provide a useful framework. According to these indicators, "Learning is judged by changes in behavior" (Qutni, 2018; Mahyuddin et al., 2021). This means that the success of internalizing religious principles can be evaluated by observing changes in students' behavior. In this case, religious learning objectives are not only theoretical but must translate into observable actions, such as active participation in worship, respectful conduct towards peers and teachers, and the expression of devotion through salawat.

The findings from this research suggest that students at Madrasah Ibtida'iyah Bustanul Ulum 07 have indeed internalized these religious principles, as evidenced by their outward behavior. Their faith and piety are displayed through their dedication and spirit during religious activities, particularly in worship. For instance, students demonstrate enthusiasm and sincerity in performing Duha prayers, which goes beyond mere routine and reflects a deeper connection with their faith. Moreover, their love for the Prophet is evident in their eagerness to hum salawat and participate in hadrah sessions, showcasing their admiration and reverence for the Prophet's teachings. This aligns with the broader goal of religious education, which is not only to impart knowledge but also to cultivate behaviors that reflect deep internalization of Islamic values. The fact that students engage in these behaviors voluntarily and with genuine enthusiasm suggests that they are developing a strong religious character (Idris, 2023; Ma'arif et al., 2023). The role of teachers and religious practices, such as Duha prayer and hadrah, has been instrumental in this process, as they provide structured opportunities for students to practice and embody these values.

In conclusion, the character traits identified—faith, piety, and love for the Prophet—are clear indicators of successful religious education at Madrasah Ibtida'iyah Bustanul Ulum 07. These traits have been nurtured through consistent religious practices and are observable in the students' daily behaviors. The transformation of these principles into actionable behaviors, as suggested by the Hergenham and Olson framework, shows that the internalization of religious values has been achieved effectively. This highlights the importance of integrating both moral education and practical religious activities in fostering a strong religious character in students.

Supporting and Inhibiting Factors of Internalization of Religious Character Through at Madrasah Ibtida'iyah

In the activities of Dhuha prayer and hadrah, togetherness and unity play a crucial role. Before performing the Dhuha prayer, students are trained to recite Asmaul Husna in unison. This not only instills enthusiasm in the students but also enriches their understanding of Allah's attributes, fostering

a sense of love for Him. Similarly, during hadrah, students work together harmoniously, finding joy in the activity. The practice of Dhuha prayer has a positive impact on students' sense of responsibility. The imposition of penalties for lateness encourages them to fulfill their obligations diligently, not only to themselves but also to society, the environment, the nation, and, ultimately, to God (Prasetyo et al., 2021; Nurfitriyani et al., 2023). This sense of responsibility extends to religious duties, such as performing Dhuha prayer, and has broader implications for their overall character development, including discipline in performing the five daily prayers. Hadrah also serves as a preventive measure against negative peer influences by keeping students engaged during times they might otherwise be exposed to harmful social interactions. In character education, preventing exposure to negative environments is often challenging, as children can still adopt undesirable traits despite the efforts of teachers and parents (Muslih, 2021; Salmia et al., 2022). Thus, providing positive alternatives like shalawatan is essential. Activities such as chanting salawat and poems with musical accompaniment create an enjoyable environment, making religious practice engaging and helping children avoid boredom.

In addition, the identification of religious character values in students is supported by the inclusion of mauidzah moments. These are opportunities to impart moral teachings, embedded in the messages found within the recitation of salawat and the verses that are sung. These moments serve as a platform to internalize moral and religious values through meaningful reflections, ensuring that students not only engage in the rituals but also understand the deeper spiritual lessons conveyed. The programs such as hadrah and the Dhuha prayer at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung demonstrate an effective internalization of religious character in students. Notably, there are no significant barriers to this process. In fact, several factors actively contribute to the success of instilling these values (Wachter & Yorio, 2014; Krist et al., 2017; Baxter et al., 2022). A key supporting factor is the close attention and supervision provided by parents and the broader community. Their involvement helps reinforce the religious teachings that students receive at school, creating a seamless integration between home and school environments. Furthermore, the environment surrounding the students plays an essential role in maintaining a positive influence, as it supports their religious and moral development.

In the context of Madrasah Ibtida'iyah Bustanul Ulum 07 Balung, the principle of punishment is implemented not merely as a measure of discipline but as a formative tool designed to foster personal responsibility and accountability in religious practices among students. This approach aligns with educational philosophies that emphasize the development of self-regulation and moral integrity over punitive discipline (Ruge et al., 2021; Lokanan, 2023). Punishments in this setting are crafted to be meaningful and constructive, often involving activities that resonate with religious teachings, such as cleaning communal areas or organizing school resources, which are seen as practical applications of religious values like cleanliness and stewardship, integral to Islamic teachings. Such tasks not only address the behavior but also reinforce the importance of community care and responsibility, grounding them in religious doctrine.

Furthermore, the role of parents and the wider community is critical in reinforcing these values and supporting the educational mission of the school. Parental involvement in school activities and consistent reinforcement of religious practices at home create a cohesive learning environment that extends beyond the classroom. This consistent support helps students see their religious duties as a holistic part of their lives, not just as isolated school requirements (Kozlowski & Ilgen, 2006). Community support also amplifies this impact by providing a broader social framework for students to experience and observe the practical applications of their religious learning. When students see community leaders, parents, and peers engaging in similar practices, it normalizes these behaviors and embeds them more deeply within the student's character. Together, these elements — structured, meaningful punishment; active parental involvement; and robust community support — create a comprehensive ecosystem that facilitates the effective cultivation of religious character. This integrated approach ensures that discipline within the school is not seen as punitive but as an

opportunity to grow and learn, thereby fostering a sense of accountability and maturity in religious obligations among the students..

First, the factors that support the internalization of religious character at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung involve the active participation of several key parties, including parents, the community, and teachers. These three groups collaborate to ensure that students receive consistent guidance and reinforcement of religious values both inside and outside the classroom. Parents play a crucial role by modeling good behavior and supporting the teachings of the school at home, ensuring that students practice what they learn in their daily lives. The community contributes by creating a positive environment that aligns with the religious and moral values taught at school, while teachers act as the primary facilitators in the learning process, delivering structured lessons and ensuring students understand the importance of religious character (Khan et al., 2020; Lwamba et al., 2022).

This successful internalization of religious values aligns with the guidelines set forth in PERMENDIKNAS No. 20 of 2018, which provides a framework for implementing and strengthening character education. According to this regulation, the key to effectively instilling religious character lies in the Tricenter of Education model, which emphasizes the collaboration between schools, families, and the wider community. By optimizing the roles of these three entities, character education becomes a holistic process where students are consistently exposed to and reminded of the values they need to embody. As noted by Yudabangsa (2020), this partnership is crucial in ensuring that character education not only takes place within the formal setting of the school but is reinforced in the home and community, making it more impactful and sustainable in students' lives (Leal Filho et al., 2018; Herman et al., 2022).

The process of internalizing religious character values at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung is comprehensive, involving the participation of all teachers without exception. Each teacher plays an active role in both Dhuha prayers and hadrah activities, which strengthens the school's efforts to cultivate religious character. As the primary formal institution responsible for religious character education, the school ensures that these activities are well-organized and consistently implemented. The active involvement of teachers demonstrates a collective responsibility for fostering religious values among students. Beyond the school, parents and the community also play crucial roles in guiding and supporting students (Tschannen-Moran, 2009; Munthe & Westergård, 2023; Wiedermann et al., 2023). They provide verbal encouragement and practical guidance, helping to reinforce what is taught at school within the home and social environment. This relationship between school, family, and community creates a holistic approach to character development, ensuring that religious values are consistently internalized in various aspects of students' lives.

The success of religious character internalization at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung can be attributed to several factors, one of which is the school's reliance on a school culture approach. This method fosters a positive and cohesive environment where religious principles are integrated into daily activities (Aten et al., 2019; Lalani et al., 2021). The school culture encourages students and teachers to embody religious values through regular practices like Dhuha prayers and hadrah, without the need for constant supervision or external prompting. Teachers and students participate together, modeling religious behaviors and demonstrating a unified commitment to upholding religious norms. Indicators of success include the visible exemplary behavior of school members, where both teachers and students actively participate in religious activities like Dhuha prayers and hadrah. Another sign of success is the adherence to religious norms, as demonstrated by the students' and teachers' ability to carry out religious practices independently, without waiting for instructions or supervision. This shows that religious values have been effectively internalized, becoming an intrinsic part of the school culture and the students' daily routines (Walsh, 2009). The seamless integration of religious activities into the school culture reflects the success of the internalization process, resulting in a cohesive and spiritually enriched environment.

At Madrasah Ibtida'iyah Bustanul Ulum 07 Balung, the approach to character education is rooted in two fundamental principles: the exemplary process and habituation. These two elements are

critical in shaping students' religious and moral development. The exemplary process involves the teachers and staff setting a positive example for the students. In this context, both teachers and students participate together in religious activities like Dhuha prayers and hadrah performances. Teachers serve as role models, demonstrating proper conduct and devotion during these practices, which, in turn, encourages students to follow their lead. This aspect of character education reinforces the idea that actions speak louder than words—when students see their teachers embodying the values of religious discipline and cooperation, they are more likely to adopt the same attitudes and behaviors (Harahap, 2023; Pratiwi, 2023). On the other hand, the habituation approach focuses on making these religious practices a regular and consistent part of students' daily routines. Since students tend to imitate the actions of those around them, repeated exposure to religious activities helps to engrain these behaviors in their habits. By consistently participating in Dhuha prayers and hadrah activities, students become accustomed to the rituals, and these practices gradually become a natural part of their lives. Over time, this repetitive process builds a strong foundation for religious character, as students internalize the importance of prayer, unity, and community engagement (Aprian & Annisa, 2023).

Second, there is punishment. In *Internalizing Religious Character Education*, Madrasah Ibtida'iyah Bustanul Ulum 07 Balung applies penalties for students who are late. Even though there are no inhibiting factors in internalization, it does not mean that there are absolutely no problems, the problems that arise are more from the personal side related to discipline. In this case the school implements punishments in the form of cleaning up trash and arranging bicycles which are philosophically linked to the meaning of "al-nadzafatu min al-iman", the values of cleanliness which will ultimately identify religious character (Andayani & Dahlan, 2022). In essence, punishment is a tool or instrument that serves a specific purpose; in fact, many individuals believe that punishment is the most significant tool. The most fundamental goal of punishment is to make a deterrence or give kids a motivator so they won't do it again (Siregar et al., 2022). It will be much more so if the punishment is administered while taking into account its instructional value or the effect it has on character education. Similar to how Madrasah Ibtida'iyah Bustanul Ulum 07 Balung punished students for organizing bicycles and picking up trash, a practice that was based on religious principles.

CONCLUSIONS

Based on the results of the research and discussion in the previous chapter, several conclusions can be drawn as follows: The process of character formation through dhuha prayers and hadrah activities at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung can be explained in three ways. 1) Duha and Hadrah prayers are an effort to form a religious culture in the school environment; 2) reading asmaul husna is a means of identifying religious character; 3) the process of internalizing religious values forms several characters which, if simplified, become characters of faith, piety and love for Rasulullah saw. Factors that support the internalization of religious characters are the school's cultural approach by optimizing the three centers of education. Besides that, it is also supported by the process of habituation and exemplary. The obstacles faced are more on the side of the students themselves, namely discipline. In this case the school provides punishment for cleaning up trash and arranging bicycles which philosophically contain religious values, according to the dictum "al-nadzafatu min al-iman.

This study enriches the literature on religious character education by demonstrating how Duha and Hadrah prayers, coupled with Asmaul Husna recitations, effectively embed religious culture and values within a school environment. It supports theories that religious practices integrated into daily school routines can enhance student character development, focusing on traits like faith, piety, and devotion to Rasulullah (saw). For educational leaders at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung, the findings recommend maintaining structured religious activities to strengthen school culture. The use of disciplinary actions such as trash cleanup and bicycle arranging, which are imbued with religious values, effectively reinforces discipline and character building. This approach provides practical strategies for fostering desired traits through everyday school activities.

Future research could enhance the understanding of religious character education at Madrasah Ibtida'iyah Bustanul Ulum 07 Balung through several approaches. Comparative and longitudinal studies could explore the long-term effectiveness and cross-cultural applicability of Duha and Hadrach prayers and Asmaul Husna recitations. Investigating the role of parental involvement and the integration of technology could provide insights into external influences on religious education. Additionally, a focused examination of disciplinary methods and the barriers to adopting religious values could offer strategies to improve character development across diverse educational settings. These efforts would refine and expand the methodologies for instilling religious character in students.

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