

Shaping Noble Character in Students Through Diverse Activities at SDN 1 Banyuurip

Alvina Meissy Gwenda Putri^{1*}

¹Department of Elementary School Teacher Education, Faculty of Education and Psychology, Universitas Negeri Semarang, Indonesia

✉ * alvinagwenda@students.unnes.ac.id

Article Info	Abstract
Keywords: Character building, Noble character	The purpose of this study is to show how religious activities at SDN 1 Banyuurip, whose entire population is Muslim, shapes the character of the students with noble character. Qualitative descriptive method was used in this research, which collected data through observation, interviews, and documentation. The results show that instilling religious values in students is strongly influenced by religious activities that are carried out regularly, such as Dhuha and Zuhur prayers in congregation, tadarus, and memorization of short letters, as well as annual activities, such as flash boarding school and bazaar. annual activities, such as flash pesantren and social services. In each activity, teachers act as role models and mentors and work together with parents and the surrounding community. with parents and the surrounding community. These activities have succeeded in shaping honest, caring, responsible, and religious attitudes in students. Habituation and the involvement of all parties are the keys to success in building noble character in the school environment. building noble character in the school environment.

INTRODUCTION

A crucial aspect of education, particularly at the elementary school level, is the formation of student character (Nasihatus, 2019). Noble character, derived from religious values, is one of the primary character traits aimed to be developed. Since all students at SDN 1 Banyuurip are Muslims, religious character education is highly essential during the learning process and school activities. The school does not merely teach ethical and moral principles theoretically (Gunawan, 2022); furthermore, it implements them through various Islamic activities conducted on a daily and annual basis. Students are educated to become honest, caring, responsible, and charitable individuals through activities such as congregational prayers, Quranic recitation (tadarus), memorization of short chapters (surah), intensive Islamic courses (pesantren kilat), and social charity events. It is anticipated that these activities will assist students in internalizing religious values into their daily lives, thereby enabling them to grow into a generation that is not only academically intelligent but also possesses a noble character.

METHODS

To describe the process of shaping noble character through religious activities at SDN 1 Banyuurip, this study utilized a descriptive qualitative method. This method was selected because it allows researchers to understand phenomena occurring naturally within the school environment without manipulating variables. Observation, interviews, and documentation were the methods employed to collect data (Syahir, 2022). Observations were conducted directly during daily and annual religious activities in which students, teachers, and other school staff members participated. To ascertain the perspectives, experiences, and roles of teachers in shaping student character, interviews were conducted with teachers and other individuals directly involved in the school's religious programs. Written evidence, such as school activity logs, activity schedules, and photographs, was utilized to support the findings. This method was applied in the research to provide a comprehensive understanding of how religious principles are instilled and how they influence the daily behavior of students within the school environment (Syahir, 2022).

RESULT AND DISCUSSION

At SDN 1 Banyuurip, student character formation is highly prioritized. The school is committed to creating a learning environment that focuses not only on cognitive abilities but also on instilling morality and personality (Salim et al., 2016). This is achieved through policies supporting the reinforcement of character education, which encompasses the implementation of Pancasila values, the practice of religious values, and the early cultivation of responsibility and tolerance. To foster a positive and educational school culture, teachers and all students collaborate closely. The development of students' religious character at SDN 1 Banyuurip is carried out through various daily and annual routine activities. Daily activities include reciting the Asmaul Husna every Tuesday from 07:00 to 07:15 and memorizing as well as reciting short chapters (surah) of the Quran every Thursday at the same time, supervised by three designated teachers. Furthermore, Quranic Literacy (Baca Tulis Al-Qur'an or BTA) activities are conducted from Tuesday to Thursday. This program is divided by grade levels: lower-grade classes conduct it in their respective classrooms following Islamic Education (PAI) lessons, while upper-grade classes perform it in the prayer room (mushola) after the Dhuhr prayer. Every day, all school staff members participate in congregational Dhuha prayer, performed at 09:15 during the first recess. They also participate in congregational Dhuhr prayer daily at its scheduled time.

The school conducts both daily activities and annual programs to support the internalization of religious principles. These include the Tarhib Ramadan event prior to the fasting month, during which all students wear Islamic attire, carry posters, and hold a parade around the school neighborhood. Leading up to the Eid al-Fitr holiday, an intensive Islamic course (pesantren kilat) is held for four days and is attended by all grades. The objective is to enhance students' religious understanding. Students are trained to give charity and share with others through social events, such as community service activities (bakti sosial or baksos) held on the Friday before the Eid al-Fitr holiday. Prior to breaking the fast, Phase B and C students participate in the roadside Takjil distribution program and a communal fast-breaking event (buka bersama), which simultaneously fosters solidarity and care. The school has observed positive transformations in its students. Thanks to these activities, they have become better at forgiving one another and demonstrating honesty, alongside showing greater interest in religious endeavors such as Quranic memorization. Additionally, the role of parents is pivotal in encouraging their children to take part in religious activities outside of school, such as Quranic learning centers (TPA).

Through collaboration among the school, teachers, students, and parents, it is anticipated that all students at SDN 1 Banyuurip will continue to cultivate a robust religious character and foster a generation of noble character (Farida, 2016). At SDN 1 Banyuurip, the role of teachers in building the religious character of learners is highly crucial and integrated into every religious activity.

Teachers function not only as educators but also as living examples for their students. They consistently demonstrate exemplary behavior in their daily conduct, such as worshipping with discipline, speaking truthfully, and acting politely and responsibly. Moreover, teachers actively involve students in religious activities, both daily and annual, thereby contributing to the students' positive habituation. Teachers promptly provide reprimands and guidance to students who do not participate in activities or display inappropriate behavior to demonstrate attentiveness and reinforce core values.

Teachers also actively motivate students to display religious attitudes in daily life and maintain enthusiasm in worship. With this complex role, teachers play an essential part in the process of internalizing religious values at school and supporting the creation of a learning environment that continuously shapes noble character (Nasihatusun, 2019). The school collaborates with external parties to support planned programs and reinforce religious character building through religious activities. These external parties include the local community and religious figures, who not only provide support but also serve as the targets of several school activities, such as community service and roadside takjil distribution. This community involvement demonstrates that religious character education is not the sole responsibility of the school but also requires active participation from people in the surrounding environment so that the instilled values can become more vibrant and directly experienced.

This cooperation serves as a supporting factor that strengthens the effectiveness of executing religious activities at school, as the presence of religious figures or community members in specific events also enhances social relations between the school and the community. At SDN 1 Banyuurip, regularly and systematically organized religious activities influence the formation of students' religious character. These activities cultivate a sense of kinship among students, teachers, and all school members. This sense of kinship is reflected in the attitudes of mutual guidance (*asah*), affection (*asih*), and care (*asuh*) during worship. Positive changes have also begun to manifest in students' daily behavior. This includes learning to forgive others, being honest when finding items that do not belong to them and becoming more interested and enthusiastic about participating in religious programs, such as Quranic memorization.

These attitudes indicate that religious values have begun to be internalized within the learners, not only in worship rituals but also in social behavior. This demonstrates that religious activities are not merely a routine, but an effective vehicle for building a noble character. Religious activities at SDN 1 Banyuurip have proceeded well and yielded positive impacts. However, certain challenges and obstacles still hinder their execution. Raising awareness among school members regarding the importance of participating in and carrying out religious activities remains the primary challenge. Not all students display a religious attitude in their daily lives, as observed through instances of disrespect toward teachers or reluctance to join worship activities.

The school takes proactive measures to address this issue by providing exemplary models through the active involvement of teachers and the principal in these activities. Students are also continuously motivated to maintain their enthusiasm and loyalty to religious principles. It is hoped that this method can resolve existing issues and reinforce the holistic internalization of religious values in students. Following the positive impacts of the religious activities at SDN 1 Banyuurip, the school's extended family hopes to continuously maintain and foster the spirit of togetherness in running these programs. The spirit of mutual guidance (*asah*), affection (*asih*), and care (*asuh*) that has been embedded among school members is vital to creating a welcoming religious atmosphere. To this end, all school stakeholders ranging from the principal, teachers, and educational staff to the students must remain committed to preserving these values and avoid viewing religious activities merely as formal events.

The school is also expected to continuously innovate in executing activities, both by expanding the types of programs and enhancing their quality, so that these activities become increasingly meaningful for all learners. For the activities to truly touch upon the aspect of

comprehensive character formation, periodic evaluations and the involvement of all parties must also be enhanced. Hopefully, the experiences and good practices at SDN 1 Banyuurip can serve as a tangible inspiration for the readers of this article, particularly educators, school principals, educational observers, and prospective teachers. This demonstrates that simple, yet consistent and targeted activities can establish religious character education. Activities such as Quranic recitation (tadarus), congregational prayers, intensive Islamic courses, community service, and takjil sharing are not merely instruments of worship; they also help individuals become honest, caring, disciplined, and responsible (Gunawan, 2022). Similar programs can be adapted by other schools by maintaining the principle of active participation from all students, while still considering the local context and conditions. Parents and schools must also collaborate to create continuity in religious character development between the home and the school environment. The development of students who possess noble character, intelligence, and high achievements can be accomplished through robust cooperation and a shared spirit of mutual cooperation (gotong royong) (Salim et al., 2016).

CONCLUSION

It is proven that the religious activities conducted at SDN 1 Banyuurip help cultivate the religious character of the students. The school continuously endeavors to overcome several obstacles in their execution, such as the students' lack of awareness regarding the importance of participating in worship activities. They address this through the exemplary modeling of teachers and the principal, as well as continuous motivation. To maintain a welcoming religious atmosphere, the embedded spirit of mutual guidance (asah), affection (asih), and care (asuh) within the school environment must be preserved. The school, parents, and the community must collaborate closely for this program to succeed. Consequently, all school stakeholders must remain committed to sustaining and enhancing the existing religious activities. To ensure that character development proceeds comprehensively and sustainably, routine evaluations and innovations in program execution are also essential. Hopefully, the good practices at SDN 1 Banyuurip can serve as an inspiration for other schools to foster a generation that is not only intelligent but also possesses a noble character through religious character education.

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