

STRATEGIC OPTIMIZATION OF RELIGIOUS MORNING ACTIVITIES TO STRENGTHEN ELEMENTARY STUDENTS' RELIGIOUS CHARACTER

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Abstract

The rapid advancement of the Society 5.0 era demands that elementary schools focus not only on academic achievement but also on the development of students' religious character. This Community Service Program (PKM) aimed to optimize morning religious activities as a strategic effort to strengthen the religious values of students at SDN 1 Tawing, Tulungagung. The activities were carried out in April 2025 using a Participatory Action Research (PAR) approach, involving collaboration among teachers, students, and school stakeholders. The methods implemented included planning, execution, and reflection on morning routines such as congregational prayer, Dhuha prayer, recitation of short Qur'anic verses, and storytelling of exemplary Islamic figures. A total of 67 elementary students from grades 3, 4, and 5 participated in the program. Data were collected through pre-test and post-test questionnaires consisting of ten indicators of religious behavior. The results showed a significant increase in students' average scores from 2.64 to 3.60. The highest improvement (+1.07) was observed in students' awareness that morning religious routines help build noble character. These findings indicate that structured and consistently implemented religious activities have a positive impact on the internalization of religious values in students. The implications of this program suggest that schools should adopt spiritually-based routines systematically as part of the school culture to develop students' religious behavior and moral awareness in facing the challenges of the digital era.

Keywords:

Kegiatan Pagi
Religius,
Karakter
Religius, Sekolah
Dasar.

Abstrak

Perkembangan pesat era Society 5.0 menuntut sekolah dasar untuk tidak hanya fokus pada pencapaian akademik, tetapi juga pada pembentukan karakter religius peserta didik. Program Pengabdian kepada Masyarakat (ini bertujuan untuk mengoptimalkan kegiatan pagi religius sebagai upaya strategis dalam memperkuat nilai-nilai keagamaan siswa di SDN 1 Tawing Tulungagung. Kegiatan ini dilaksanakan pada bulan April 2025 dengan menggunakan pendekatan Participatory Action Research (PAR) yang melibatkan kolaborasi antara guru, siswa, dan pemangku kepentingan sekolah. Metode yang digunakan meliputi perencanaan, pelaksanaan, dan refleksi terhadap rutinitas pagi seperti doa bersama, salat Dhuha, pembacaan surat pendek, serta penyampaian kisah teladan Islami. Sebanyak 67 siswa kelas 3, 4, dan 5 siswa sekolah dasar dilibatkan dalam program ini. Data

dikumpulkan melalui angket pre-test dan post-test yang terdiri atas sepuluh indikator perilaku religius. Hasil pelaksanaan menunjukkan adanya peningkatan signifikan pada rata-rata skor siswa dari 2,64 menjadi 3,60. Peningkatan tertinggi (+1,07) terjadi pada aspek kesadaran siswa bahwa rutinitas religius pagi membentuk akhlak mulia. Temuan ini menunjukkan bahwa kegiatan religius yang terstruktur dan dilaksanakan secara konsisten memberikan dampak positif terhadap internalisasi nilai-nilai keagamaan dalam diri siswa. Implikasi dari kegiatan ini mengindikasikan bahwa sekolah perlu menerapkan rutinitas berbasis spiritual secara sistematis sebagai bagian dari budaya sekolah untuk membentuk perilaku religius dan kesadaran moral siswa dalam menghadapi tantangan era digital.

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INTRODUCTION

Education in the 21st century demands not only the mastery of cognitive skills but also the cultivation of strong character values. Among these, religious character plays a central role in shaping students to become morally responsible individuals [1]. In the rapidly evolving Society 5.0 era, where technology and human life are increasingly integrated, maintaining religious values among students becomes a critical challenge. Society 5.0 promotes technological innovation with a human-centered approach, yet without strong character development, technology may lead to moral degradation. Therefore, schools must respond by reinforcing religious character as a counterbalance to the digital era's influence. Religious character includes attitudes such as honesty, discipline, compassion, and a sense of spiritual responsibility [2]. Elementary school is the right time to instill these values, as students are in a formative stage of personality development [3]. Schools should create regular and structured programs to nurture such traits in daily routines. One of the most impactful methods is the implementation of Morning Religious Activities. This program becomes a strategic platform to internalize spiritual values early in the day before academic learning begins.

Morning religious activities include various practices such as praying together, Dhuha prayer, reading the Qur'an, reciting short supplications, or listening to motivational religious talks. These activities aim to cultivate a peaceful, spiritual, and focused atmosphere in the classroom. Beyond rituals, these routines are powerful tools in character building if implemented consistently and meaningfully. In the face of the Society 5.0 era, religious routines must be enhanced through strategies that incorporate digital innovation [4]. Technology should not be seen as a threat to religiosity but rather as an opportunity to enrich the religious learning experience. Schools can utilize educational platforms, religious podcasts, or interactive religious quizzes to modernize morning religious activities [5]. The use of visuals, storytelling, and digital content can enhance student engagement. Moreover, teachers must guide students to reflect on the meaning of each religious practice, not merely perform it ritually [6]. It is this depth of understanding that will foster strong internal values. Therefore, these activities must be continuously evaluated and adapted to remain relevant in the modern context.

The cultivation of religious character in elementary students offers long-term benefits, especially in preparing them to navigate the moral complexities of the digital world. A student who begins the day with prayer and reflection tends to develop habits of mindfulness and discipline throughout the day. These small routines influence broader behavior, shaping students to be respectful, patient, and kind in their interactions. The Society 5.0 environment

exposes students to a wide range of content, both positive and harmful [7]. Strong religious character serves as a moral compass, guiding students to make wise and ethical choices online and offline [8]. Schools must recognize the importance of these foundational values as they promote technological literacy. Religious grounding equips students with empathy and responsibility in using technology wisely. Without such values, academic achievement alone may be insufficient to produce good citizens. Thus, reinforcing religious character must be prioritized in the educational agenda. Morning religious activities can serve as the cornerstone of this initiative if carried out effectively.

Optimizing morning religious activities requires strategic planning, collaboration, and innovation. Teachers, as role models, must exhibit religious behaviors and attitudes that inspire students. Their consistency and sincerity will influence students to internalize those same values. In addition, school leaders must allocate time and resources to integrate religious routines into daily schedules without disrupting academic instruction [9]. Parents can also be engaged through take-home religious assignments or digital platforms that encourage family participation. Community involvement, such as inviting local religious leaders, can further enrich the activities [10]. Schools may also design creative formats, such as drama, role-play, or storytelling sessions based on religious themes. These diverse strategies can make the program more dynamic, meaningful, and enjoyable for students. With the right approach, morning religious activities can become an essential part of holistic character education.

Challenges in optimizing morning religious activities remain, especially in areas with limited digital infrastructure or teacher readiness. Some educators may feel unprepared to integrate technology into religious learning due to lack of training or resources [11]. Others may struggle to maintain consistency in conducting daily activities due to administrative burdens or time constraints. These challenges require strategic responses from educational authorities, including training, guidance, and support [12]. Policies that encourage religious character education must be backed with concrete implementation tools. Schools should be given the autonomy to adapt the program to local cultures and religious diversity, without compromising core values [13]. Regular monitoring and reflection can help schools assess the program's effectiveness. Students' feedback and participation must be considered in making the program more engaging. When these challenges are addressed, morning religious activities can achieve their full potential. It is a process of continuous improvement and commitment.

The Indonesian national education system emphasizes character education as a key priority under the Merdeka Belajar initiative [14]. Morning Religious Activities align perfectly with this national vision by promoting discipline, integrity, and compassion. These values are not only religious virtues but also civic ones, essential for building a peaceful, democratic society [15]. Embedding these values in daily school routines ensures that they are internalized, not just memorized. Education in the Society 5.0 era must go beyond digital skills and promote a balance of cognitive, emotional, and spiritual intelligence. Religious character provides a moral foundation upon which other skills can be built [16]. Through morning programs, students begin their day with positivity, gratitude, and purpose. This shapes their mindset for learning and interaction. Schools, therefore, become not just academic institutions but centers for value formation. This holistic mission is essential for future-ready generations.

Morning Religious Activities serve as a strategic vehicle to strengthen religious character among elementary students, especially in the transformative Society 5.0 era. With the right strategies, these routines can evolve into meaningful experiences that shape students' hearts



and minds [17]. By combining spiritual depth with technological innovation, schools can create engaging and relevant religious programs. The collaboration of teachers, parents, and community members is vital in sustaining the success of this initiative. Furthermore, integrating character education with daily school life supports the vision of a balanced and humane education system. Challenges must be addressed with thoughtful policies, professional development, and resource support [18]. As education becomes more digitized, the need for moral and spiritual grounding becomes even more urgent. Morning religious activities are not merely ceremonial; they are investments in the moral capital of the next generation. With commitment and creativity, schools can ensure that these programs thrive. Ultimately, the future of education lies in nurturing both smart and kind. The results of the PKM implementation aim to demonstrate that structured and consistent morning religious activities can significantly enhance students' internalization of religious values. These findings serve as evidence that such programs are not only relevant but essential in fostering moral awareness and spiritual resilience among elementary schools.

IMPLEMENTATION METHOD

This community service program employed a Participatory Action Research (PAR) approach, which is a participatory research method that emphasizes the active involvement of all participants such as students 3, 4, and 5 grades in elementary school. The processes of problem identification, reflection, and transformative action [19]. This approach was chosen because it effectively encourages students' direct participation in understanding, reflecting on, and internalizing religious values through the Morning Religious Movement. In the context of educational challenges in the Society 5.0 era, which is marked by the dominance of technology and the disruption of social values, strengthening religious character has become especially relevant and necessary from the elementary school level. The activities were conducted in an educational and participatory manner, involving 3, 4, and 5 grade students at SDN 1 Tawing in Tulungagung Regency in April 2025. The Morning Religious Movement was designed not merely as a ceremonial routine, but as a medium for transformative character formation that touches on the cognitive, affective, and psychomotor aspects of learners. This program included three main methods: interactive counseling, religious value-based case studies, and simulation and role-playing activities to help internalize spiritual values in students' everyday contexts. The implementation of the PAR approach allowed students to actively reflect on their social and spiritual realities while designing concrete actions to strengthen religious habits within the school environment.

In the interactive counseling segment, the community service team provided materials on the importance of building religious character amid the challenges of the digital era, focusing on values such as honesty, responsibility, empathy, sharing, and respect for others [20]. The counseling session not only delivered normative content but also encouraged students to engage in dialogue about their personal experiences regarding religious practices and the challenges they face in daily life. Teachers played an active role as facilitators during class discussions following the session, helping to deepen students' understanding. In the case study session, students were invited to analyze situations reflecting moral conflicts or value crises, such as a lack of tolerance among peers, the habit of speaking harshly, or neglecting prayer times. Students then worked in groups to discuss and find solutions aligned with the religious principles they had learned. For example, a case involving a student who preferred playing with gadgets instead of praying was simulated for moral and spiritual reflection. Each group presented their findings to the class, with guidance from the teacher to enrich their religious



perspectives. This activity helped strengthen students' cognitive and affective capacities to evaluate actions according to religious values.

In the simulation and role-playing session, students acted out characters in scenarios related to religious practice and character development [21]. For instance, they simulated a student refusing to invite a friend to pray out of embarrassment, or a student helping a friend remember prayer time. Through these scenarios, students were encouraged to understand how a person with religious character should behave in everyday life. They also explored various possible responses to value-related challenges and identified the most appropriate ways to respond with empathy and responsibility. The role-playing was followed by a group reflection, during which students shared their feelings about the roles they had played. Teachers and the community service team provided feedback and reinforcement for behaviors that reflected positive religious values. This activity proved effective in cultivating students' emotional awareness of the importance of practicing spiritual values in concrete terms, not just as abstract theory. At the end of the session, students composed personal commitments in the form of a "Daily Religious Character Declaration," which they would bring home and apply both at school and in their personal lives.

To optimize the activities, several supporting stages were carried out, including initial observation, training and education, enhancement of supporting facilities, and continuous assistance [22]. During the initial observation stage, students and teachers were given pre-program questionnaires to measure their understanding and religious habits before the activities began. The education phase was conducted through visual methods, games, and interactive discussions designed to be enjoyable and appropriate for the developmental characteristics of elementary school children. Teachers were involved in training to help them integrate religious values into thematic lessons and daily activities. Supporting materials such as daily motivation boards, prayer duty schedules, and educational visual media were provided to support the implementation of the Morning Religious Movement at school. In practice, this activity not only enhanced learning but also fostered a religious, peaceful, and inclusive school atmosphere.

The assistance process was carried out continuously by the community service team through direct visits to the school at the beginning, middle, and end of the program [23]. During these visits, observations were conducted on student participation, teacher-student interactions during morning activities, and the effectiveness of the materials used. The team also held reflection forums with teachers and students to evaluate the impact of the program on changes in students' religious attitudes and habits. Each stage was documented through field notes, photographs, and videos, which served as material for evaluation and publication [24]. The success of the activities was evaluated using a post-program questionnaire, which was compared to the initial questionnaire to assess improvements in students' religious knowledge and behavior. Additionally, semi-structured interviews were conducted to gather experiences from students, teachers, and the school principal regarding the benefits of the program. The PAR approach ensured that this program was not merely a one-time community service activity, but rather a sustainable, reflective, and transformative learning process [25]. It is hoped that this program will serve as a model of best practice in strengthening the religious character of elementary school students.

FINDING AND DISCUSSION

The community service activity was conducted on Wednesday, April 9, 2024, at SDN 1 Tawing, Tulungagung Regency, involving students from grades 3, 4, and 5. The sessions were attended by class teachers, the principal, and supporting educational staff who actively participated in every segment. The purpose was to optimize the Morning Religious Movement



as a means of building religious and noble character among students. The program began with a school flag ceremony followed by the recitation of Asmaul Husna, a daily prayer, and a congregational Dhuha prayer led by the Islamic religious education teacher.

A. Direct Observation

The initial stage of the community service activity began with direct observation of the implementation of the religious morning program at SDN 1 Tawing, Tulungagung Regency, its called problems identification. This observation aimed to explore the extent to which religious activities were integrated into the daily routines of students. During the observation, the team noted that religious morning activities were indeed conducted regularly, but with varying levels of student participation. Some students appeared enthusiastic, while others followed the activities passively. In addition, the delivery of religious messages often lacked contextualization and failed to connect with students' daily experiences. This situation indicated a gap between religious routines and the internalization of religious values. As a result, religious morning activities tended to be procedural rather than transformative in shaping students' religious character.

The team also examined the structure and flow of the morning religious routines practiced at the school. These routines typically consisted of communal prayers, Qur'anic recitation, and brief religious reflections. However, the content of the messages delivered tended to be repetitive and lacked relevance to the current challenges students face in the digital and social media era. Furthermore, there was minimal interaction between the speaker and the students, which reduced the opportunity for students to reflect or ask questions. The absence of engaging elements also made some students less focused and more likely to engage in side conversations. Such conditions suggested the need for refreshing the content and approach of religious morning activities. Innovation in content delivery and student engagement strategies was therefore deemed necessary. These findings became a key consideration in designing the intervention phase.

The team also conducted informal interviews with school principals, teachers, and several students to gain deeper insight into the implementation of religious character-building. From these discussions, it was revealed that although religious values were emphasized in the school's vision and mission, their practical application in daily activities was not yet optimal. Teachers admitted that due to busy academic schedules, the reinforcement of character education, particularly religious character, was sometimes overlooked. Students also admitted they often followed the morning routines out of obligation, not out of understanding or sincerity. This feedback indicated a disconnect between religious activities and internal motivation. It also became evident that teachers needed support and training to strengthen the impact of morning religious activities. The interview with the principal, Siti Mu'amanah, M.Pd.I, validated the need for a more systematic and engaging approach to optimize the effectiveness of the program.



Figure 1. Direct Observation of The Religious Morning Activities at SDN 1 Tawing

During the initial observation, the team also paid attention to the involvement of both teachers and students in the morning religious activities. It was noted that several teachers were not fully engaged in guiding or modeling the expected behaviors during the sessions. Many students performed the routines mechanically, with limited spiritual awareness or reflection. This highlighted the absence of deep meaning and emotional connection in the religious practices. The atmosphere lacked the elements necessary to foster strong religious awareness and character. There was also little effort from teachers to strengthen values through verbal interaction, reflection, or affective approaches. The findings emphasized that daily religious routines had not yet been used as opportunities for meaningful character formation. Therefore, a more interactive, reflective, and value-oriented design was urgently needed to make these activities truly impactful.

B. Training and Education Activities

The training and education activities began with careful planning by the team of lecturers. The team designed a training curriculum focused on strengthening religious character through consistent morning religious routines. The material was tailored to suit the comprehension levels of elementary school students and was discussed with school stakeholders. Preparations included early observation of the school's morning habits to align the content with real needs. The lecturers developed modules covering themes such as prayer habits, Qur'an recitation, and religious greetings. Visual and interactive media were also prepared to support student engagement. The schedule was coordinated with the school to avoid disrupting core learning activities. Permission from the principal and coordination with classroom teachers were obtained. All materials were printed and tested beforehand. This preparation stage ensured that the training was well-targeted and effective.

The training was implemented over one full school day, involving students from grades 3, 4, and 5. Activities took place in the school's multipurpose room with the presence of teachers and school staff. Students were divided into small groups to allow more focused interaction. Each session began with a short video and reflection about the importance of morning religious routines. Students were then guided to discuss their current habits and challenges related to morning activities. Lecturers facilitated storytelling sessions highlighting positive examples of students with strong religious character. Interactive games and role-play scenarios were used to help students internalize the values. Teachers were also involved in observing and supporting student

responses. The use of simple language and concrete examples by Dya Ayu Agustiana Putri, M.Pd., a lecturer from Universitas Bhinneka PGRI, made the material easy to understand. Overall, the students showed high enthusiasm and active participation throughout the sessions.



Figure 2. The Simulation and Role-Playing Session, Students Acted Out Characters In Scenarios

All educational material during the training was directly delivered by the lecturers involved in the community service project. The lecturers used storytelling, demonstrations, and discussion techniques to help students understand the importance of religious routines. Content delivery included reminders about morning prayers, saying greetings, and reflecting on values before lessons begin. The lecturers encouraged students to share their morning experiences and identify parts they could improve. Through guided dialogue, students were helped to reflect on the spiritual meaning of their daily actions. Various interactive methods, such as question-and-answer segments and live examples, were integrated into the sessions. The lecturers also modeled how to lead morning religious activities properly. Feedback from the students was very positive and many expressed a desire to apply the habits more regularly. Teachers stated that the approach taken by the lecturers was both inspiring and practical. This direct involvement of lecturers strengthened the students' understanding and motivation to uphold religious values in daily school life.

C. Enhancement of Supporting Facilities

On the day of the activity, the lecturers brought supporting equipment such as a portable speaker, extension cables, and a microphone to enhance the atmosphere of the morning religious activities. The speaker was set up in the schoolyard so that the recitation of the Qur'an, morning prayers, and the Dhuha prayer could be clearly heard by all students. The Dhuha prayer was held in congregation, led by the Islamic Studies teacher, creating a solemn and peaceful atmosphere. Students appeared enthusiastic as they followed the program, especially when the imam's voice resonated clearly through the loudspeaker. Prayer guides and instructions for performing the Dhuha prayer were distributed to the students as a practical reference. The equipment was arranged

collaboratively by the lecturers and teachers. These supporting facilities made the activity more organized, meaningful, and lively.



Figure 3. The Implementation of Dhuha Prayer in The School Yard

In addition, the team prepared extra prayer mats, tables for placing the Qur'an, and other prayer materials needed for Dhuha. Teachers and students worked together to arrange the space neatly and comfortably. During the activity, teachers guided the students to maintain calmness and focus. The presence of supporting equipment contributed to a conducive and memorable worship experience. These tools significantly helped in the smooth implementation of the morning religious activities.

After the activities, including the congregational Dhuha prayer, the lecturers and teachers documented the entire session through photos and videos. The speaker, prayer mats, and other tools were then cleaned up and stored together by teachers and students. The lecturers handed over a digital guide for the morning religious activities, including the Dhuha prayer procedures, to the school principal for future use. Teachers expressed their appreciation for the well-prepared equipment that supported the worship experience. The documentation was immediately shared in the coordination group as part of the archive and early reporting. Although the activity was carried out in a limited time, it was effective thanks to the available supporting facilities. The strengthening of these facilities had a tangible impact on the students' devotion and enthusiasm in performing the Dhuha prayer and morning supplications.

D. Sustainable Guidance

The transformation of education in the Society 5.0 era demands not only technological advancement but also strong character development, especially in religious values. In this context, elementary schools play a pivotal role in nurturing students' moral and spiritual foundation from an early age. One of the initiatives taken to reinforce this goal is the implementation of religious morning activities. These activities include structured routines such as congregational prayers, Quran recitation, and spiritual reflections. To evaluate the effectiveness of such programs, a pre-test and post-test questionnaire was administered to a group of students. The questionnaire aimed to measure changes in students' attitudes, awareness, and behaviors related to religious character. A total of 67 students participated in this assessment, providing valuable data

for analysis. The pre-test was given prior to the intervention, and the post-test was conducted after a series of morning religious activities were consistently implemented. The comparison between the two results helps identify the extent to which the program has influenced students' religious character. This section presents the findings from the questionnaire and discusses the implications for educational practices in fostering character education in the digital age.

Table 1. Improvement Religious Character through Morning Activities in Elementary School

No	Statement	Pre-Test Mean	Post-Test Mean	Difference
1	I enjoy participating in morning prayer activities at school	2.78	3.69	+0.91
2	I feel calmer after morning prayers	2.61	3.59	+0.98
3	I am used to greeting teachers and friends with respect	2.87	3.82	+0.95
4	I understand the importance of saying a prayer before studying	2.73	3.75	+1.02
5	I participate in Duha prayer sincerely	2.65	3.70	+1.05
6	I am used to reading short surahs or prayers in the morning	2.59	3.64	+1.05
7	I show polite behavior after participating in religious activities	2.72	3.78	+1.06
8	I remind friends to pray or behave well	2.60	3.67	+1.07
9	I like listening to religious advice or stories in the morning	2.81	3.79	+0.98
10	I realize that morning religious routines build good character	2.69	3.76	+1.07

The table presents the comparison of students' average responses before (pre-test) and after (post-test) the implementation of morning religious activities at school as a strategy to strengthen their religious character. The data shows a consistent increase across all ten indicators. The highest mean difference was found in two statements: *"I remind friends to pray or behave well"* and *"I realize that morning religious routines build good character"*, both with an increase of +1.07 points. This indicates that students became more proactive in encouraging positive behavior among peers and more aware of the moral impact of the program. The smallest increase was seen in the statement *"I enjoy participating in morning prayer activities at school"*, which still recorded a notable improvement of +0.91. Other statements, such as *"I feel calmer after morning prayers"* (+0.98), *"I participate in Duha prayer sincerely"* (+1.05), and *"I show polite behavior after participating in religious activities"* (+1.06), also experienced significant growth. Overall, the average score in the pre-test phase was 2.64, while the post-test phase recorded a higher average of 3.60. This reflects a total average increase of +0.96 points, indicating a meaningful positive shift in students' religious attitudes and behaviors after participating in the morning religious activities.

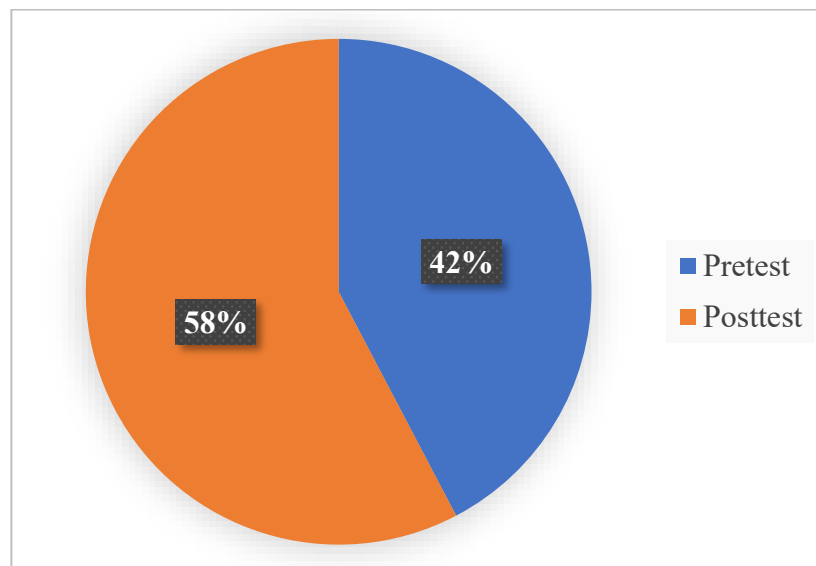


Diagram 1. Differences in Students' Religious Character Before and After the Implementation of Morning Religious Activities

E. Strengthening Religious Character through Morning Activities in Elementary School

The results of this study show a significant improvement in students' religious attitudes through the implementation of morning religious routines at school. Students were increasingly enthusiastic about participating in morning prayer activities, and this enthusiasm was reflected in their more positive attitudes. The program was able to build a spiritual atmosphere that supported students' character formation. Activities such as praying together, listening to religious advice, and performing Duha prayers were seen to influence students' emotional and spiritual awareness. These activities gradually became a habit that students carried out with sincerity. The school environment became more conducive to religious practice and positive behavior. Students began to be more polite in their interactions with both teachers and peers. Respect for others also increased along with the consistent implementation of the program. This development reflects a transformation in students' internal motivation towards religious practices [26]. Morning routines helped build a strong foundation for students' character.

Furthermore, the program has fostered greater awareness among students of the importance of starting the day with positive spiritual energi [27]. Students showed increased calmness and readiness to learn after engaging in morning religious practices. The consistency of these activities provided a sense of routine and discipline that benefited their overall behavior. The practice of reciting short surahs and listening to moral stories helped develop students' understanding of Islamic values. They became more reflective and thoughtful in their daily actions. Teachers also observed that students reminded each other about prayer and good behavior [28]. This peer encouragement strengthened the sense of collective responsibility within the class. The school became a place not only of learning but also of moral growth. Religious routines were no longer seen as obligations but as meaningful daily practices. This shift in mindset was one of the most valuable outcomes of the program.

The success of this religious strengthening effort was closely related to the role of teachers and the consistency of its implementation. Teachers acted not only as facilitators but also as role models in applying religious values. Their involvement in guiding morning prayers and advising students helped reinforce the importance of the routine. The spiritual messages delivered each morning created meaningful reflections that students could relate to [29]. These reflections helped bridge moral teachings with students' real-life experiences. Teachers' presence gave emotional support that made the religious atmosphere feel sincere and inclusive. The school also played a role in providing adequate space for activities such as the Duha prayer and religious advice sessions. Cooperation between school staff and parents enhanced the program's impact at home. Families began to support and continue similar religious routines beyond school hours [30]. This collaboration built a strong support system for character development.

Finally, this character education approach through morning religious routines has the potential to be a sustainable practice in elementary schools. It proves that simple, consistent spiritual activities can have a broad impact on students' attitudes. Such programs do not require sophisticated facilities but depend on commitment and togetherness. The program helped instill not only discipline but also spiritual values that can shape a student's identity. Students are encouraged to apply these values in daily life, both at school and at home [31]. The integration of religious character education into school culture should continue to be strengthened [32]. With proper evaluation and continuous mentoring, this effort can produce students with strong morals. Religious values become a guide in decision-making and interactions with others.

CONCLUSION

The implementation of morning religious activities at SDN 1 Tawing Tulungagung has significantly improved students' religious character, as evidenced by the increase in the average religious behavior score from 2.64 to 3.60. This PkM program aimed to strengthen students' spiritual values through structured routines such as Duha prayer, short religious talks, daily supplications, and polite greetings, engaging 67 students from grades 3, 4, and 5. Conducted within the school environment, the activities created a noticeable shift in behavior, including increased discipline, mutual respect, and consistent practice of religious rituals. These results indicate that daily spiritual routines can serve as a powerful tool for character education, suggesting broader implications for community development through value-based education. This PkM aligns with national educational goals under *Merdeka Belajar* and supports findings from recent character education studies, which emphasize the role of school-based religious programs in fostering moral development. To ensure long-term impact, it is recommended that future implementations involve digital tools to modernize delivery, increase teacher training on character integration, and include ongoing evaluations to adapt to students' needs. Sustaining and refining such programs will not only benefit students but also contribute to nurturing a more ethically aware and spiritually grounded school community.

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