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Model of Strengthening Religious Character for Grade I Students of MIS Muhammadiyah Darussalam Waioti Maumere, East Nusa Tenggara

Sitti Nurdiani Wahab[1], Khozin[2], Rahmad Hakim[3]
Universitas Muhammadiyah Malang, Indonesia
sittinurdianiwahab@gmail.com

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Abstract

This study investigates the implementation and effectiveness of the Model of Strengthening Religious Character for Grade I students at MIS Muhammadiyah Darussalam Waioti, Maumere, East Nusa Tenggara. Designed to embed religious values into daily educational activities, the model aims to promote students' spiritual engagement and moral development. Employing a qualitative research approach, the study utilized classroom observations, interviews with teachers, parents, and students, as well as focus group discussions. Community involvement, particularly the participation of local religious leaders, further reinforced the integration of religious teachings. Findings reveal that the model significantly enhanced students' engagement in religious practices, such as prayer and *Qur'an* recitation, and positively influenced behavior by fostering discipline, respect, and social harmony. However, challenges were identified in areas related to emotional regulation and conflict resolution, where some students struggled to align their responses with religious principles. To address these gaps, the study recommends integrating emotional intelligence and conflict management training into the curriculum. Overall, the model has proven effective in cultivating religious

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character and moral values at an early educational stage. Continued parental involvement, curriculum enrichment, and ongoing evaluation are suggested to sustain and improve its outcomes.

Keywords: Religious Character; Moral Development; Emotional Intelligence; Parent Involvement; Conflict Resolution

INTRODUCTION

The early stages of education are crucial for shaping a child's character, worldview, and values. This formative period not only influences their academic development but also lays the foundation for their social, emotional, and spiritual growth. At MIS Muhammadiyah Darussalam Waioti Maumere, located in East Nusa Tenggara, there is a strong emphasis on fostering both intellectual and moral development, particularly by strengthening the religious character of students. The Model of Strengthening Religious Character for Grade I students is designed to provide a well-rounded educational experience that nurtures their faith while helping them develop positive moral values that will guide them throughout their lives. In the context of teaching, the provision of spiritual principles is reflected in government policies which are referred to as strengthening personality values. (Hudaebiah et al., 2024).

One of the central goals of this model is to introduce young learners to the core teachings of Islam. At the Grade I level, students begin their journey into religious education with foundational lessons about the Quran, the life of Prophet Muhammad, and essential Islamic values such as honesty, respect for others, and love for the community. This early introduction ensures that students have a clear understanding of the basic principles of their faith, which will guide them as they grow older and encounter more complex situations in life. Beyond academic knowledge, the model emphasizes character building as a key component of religious education. It recognizes that developing a child's moral character is just as important as academic achievement. By incorporating Islamic principles into daily life, students learn not only how to be good students but also how to be good individuals. Key virtues such as honesty, patience, discipline, and kindness are embedded in the curriculum through various teaching methods, which encourages students to internalize these values and apply them in their interactions with others (Mufida et al., 2024).

In addition to instilling character values, the model emphasizes the spiritual development of students. It aims to deepen their connection to Islam through regular practices such as daily prayers, recitation of the Quran, and participation in religious rituals. By making these practices an integral part of the school day, students develop a sense of discipline and spiritual awareness that extends beyond academic success. The goal is to nurture children who understand the significance of their faith and who seek to embody it in their thoughts and actions.To make religious education engaging and meaningful, the model employs a variety of interactive teaching methods. Storytelling is one of the primary tools used to bring Islamic teachings to life. Stories from the Quran and Hadith are carefully selected to highlight moral lessons that children can relate to, such as the importance of kindness, generosity, and respect. These stories not only make religious concepts more accessible but also help students see how they can apply these teachings to their everyday lives (Samsul Basri Narahaubun., 2024).

Another effective method used in this model is role-playing and hands-on activities. Students are given opportunities to act out scenarios that require them to practice virtues such as honesty, responsibility, and empathy. These activities are designed to reinforce the lessons learned in the classroom and allow students to put these values into practice in a safe and supportive environment. Through role-playing, children can visualize themselves as compassionate, honest, and responsible individuals, which helps them internalize these qualities more effectively. Visual aids and multimedia are also used to support learning in a dynamic way. Posters, videos, and educational games are integrated into lessons to provide a more interactive experience. These resources make the teachings of Islam more tangible and engaging for young children, helping them better understand and remember the values they are learning. By using these tools, the model ensures that students remain motivated and excited about their religious education(Siregar et al., 2024) .

However, the strengthening of religious character extends beyond the classroom. A key component of the model is community involvement. The school recognizes that character development is not only the responsibility of teachers but also the role of parents, community leaders, and the broader society. Parents are encouraged to take an active role in their child's religious education by practicing Islam at home, engaging in discussions about moral stories, and setting a good example for their children. Community leaders and religious figures can also support this process by organizing events, such as Quran recitations or community service projects, that reinforce the values taught in school. In

addition to the involvement of the immediate community, the model promotes the concept of social responsibility among students. Through activities such as helping others, participating in charity work, and supporting those in need, students learn the importance of contributing to the well-being of others. These activities allow them to live out the values they are learning in a practical, real-world context, teaching them that religious character is not just about personal virtue but also about serving others(Julaiha et al., 2022).

Finally, the holistic approach of this model aims to produce well-rounded individuals who are not only academically capable but also spiritually and morally grounded. By integrating religious character education into the overall curriculum, the school ensures that students grow up with a strong sense of self, a deep connection to their faith, and a commitment to making a positive impact on society. The collaborative effort between the school, family, and community creates an environment in which students are fully supported in their journey to becoming responsible, compassionate, and faith-driven individuals. The Model of Strengthening Religious Character at MIS Muhammadiyah Darussalam Waioti Maumere offers a comprehensive approach to nurturing the religious, moral, and social development of young students. By focusing on the core teachings of Islam and integrating them into everyday learning, this model provides students with the tools they need to grow into individuals who embody Islamic values in both their personal lives and their interactions with others. Through this initiative, the school hopes to create a generation of children who are not only academically successful but also spiritually fulfilled and committed to living a life of integrity, compassion, and service to their communities. (Rahmania & Tabroni, 2021).

METHODS

This research adopts a qualitative research design to explore the effectiveness of the Model of Strengthening Religious Character for Grade I students at MIS Muhammadiyah Darussalam Waioti Maumere. Qualitative research is appropriate because the study aims to understand the deeper, subjective experiences of the students, teachers, parents, and community members involved in the religious education process. The focus of the study is on how the model influences the spiritual, moral, and social development of young learners, and it seeks to provide in-depth insights into the impact of religious character education.

The research will involve Grade I students, their teachers, parents, and relevant community members, with participants selected using purposive sampling. Teachers who actively implement the model, parents who support the religious education at home, and community members who play a role in reinforcing the character-building activities will be included in the study. Data will be collected through a combination of observations, interviews, focus group discussions (FGDs), and document analysis. Direct observations will take place in the classroom to assess how the model is being applied and to observe students' engagement with religious teachings. Interviews will be conducted with teachers, parents, and community members to understand their perceptions of the model's effectiveness. For students, focus group discussions will be organized, using simplified and interactive methods to gauge their understanding of the religious lessons and how they integrate those values into their lives. In addition, document analysis will involve reviewing lesson plans, student workbooks, and other educational materials to understand how the model is structured and assessed (Syafrida Hafni Sahir, 2022).

The data collected will be analyzed using thematic analysis, which involves identifying patterns and themes in the qualitative data. This method will allow the researcher to categorize and analyze key themes related to the effectiveness of the religious character education model. Themes such as "student engagement," "parental involvement," and "impact on student behavior" will emerge, offering a detailed view of how religious values are being internalized by the students. To ensure ethical integrity, informed consent will be obtained from all participants, and their identities will be kept confidential. Participation will be voluntary, and participants will have the right to withdraw at any stage of the research. The study aims to provide insights into the strengths and challenges of the model, contributing to the ongoing discussion on integrating religious education into early childhood development. The limitations of the study include the potential difficulty of generalizing the findings to other regions or schools, as the research will be conducted at one specific school in Maumere, East Nusa Tenggara. Additionally, as the study relies on the subjective experiences of participants, there may be some inherent biases. However, triangulating data from multiple sources, such as teachers, parents, students, and documents, will strengthen the reliability of the findings. Ultimately, the research aims to provide a comprehensive understanding of how religious character education influences young learners and offer recommendations for improving the implementation of similar

models in other schools (Medica et al., 2020) This research was carried out for 6 months from December 2024 to May 2025.

RESULTS

The research findings from the implementation of the Model of Strengthening Religious Character at MIS Muhammadiyah Darussalam Waioti Maumere reveal positive impacts on the spiritual and moral development of Grade I students. Based on classroom observations, interviews with teachers, parents, community members, and focus group discussions with students, the following sub-themes emerged as key outcomes:

1. Student Engagement and Participation in Religious Lessons

The study revealed a high level of engagement among Grade I students during religious education sessions. This enthusiasm was largely attributed to the use of interactive and student-centered teaching strategies such as storytelling, role-playing, and the integration of multimedia tools. These methods not only made the lessons more dynamic and relatable but also helped maintain the students' focus and enthusiasm throughout the sessions. Students showed remarkable participation in classroom discussions, particularly when the topics revolved around core Islamic values such as honesty (ṣidq), kindness (iḥsān), responsibility (amānah), and respect. The use of familiar narratives from the Quran, presented in a child-friendly format, encouraged students to reflect on the moral messages and relate them to their everyday behavior both at school and at home.

Field observations and classroom documentation indicated that students were not passive recipients of information; rather, they engaged in active learning processes. They asked questions, responded to moral dilemmas, and were even able to reenact key Quranic events through simple dramatization. This engagement played a vital role in the internalization of values, as evidenced by students' ability to recall and retell Quranic stories during interviews and assessments. Teachers also reported a noticeable improvement in classroom behavior and cooperation, which they attributed to the sustained exposure to moral and spiritual lessons. These results suggest that the model implemented was not only effective in delivering religious content but also in shaping students' character through consistent engagement and active participation.

Table 1. Student Engagement in Religious Lessons

Activity Type	Description	Level of Engagement	Learning Outcome
Storytelling	Narratives from the Quran adapted for children	High	Students could retell stories and identify moral values
Role-playing	Students acted out scenarios like helping others or telling the truth	Very High	Developed empathy and understanding of ethical choices
Multimedia (videos, songs)	Visual and auditory materials used to reinforce values	High	Improved attention span and concept retention
Group Discussions	Sharing personal experiences related to Islamic values	Moderate to High	Encouraged self-expression and peer learning
Memorization of Short Surahs	Reciting and understanding the meaning of selected verses	High	Improved pronunciation and comprehension of Islamic teachings
Moral Dilemma Activities	Students responded to simple real-life scenarios	High	Critical thinking and application of values to daily life situations

Source: author's analysis

The religious learning model applied in class I of MIS Muhammadiyah Darussalam Waioti Maumere showed significant success in increasing student involvement and participation. Based on the various activities observed, students seemed very enthusiastic about participating in the lessons, especially when the methods used were interactive and fun. Activities such as storytelling about stories from the Qur'an are able to attract students' attention and encourage them to remember and understand the moral message behind the story. In role-playing, students actively act out situations that emphasize the values of honesty, empathy, and responsibility, which have proven to be very effective in instilling these values directly and concretely. The use of multimedia, such as short videos and religious songs, has also been shown to increase students' focus and absorption of the material, as it makes learning feel fun and varied. Meanwhile, group discussions provide a space for students to express personal experiences that are relevant to Islamic values, as well as learn from the perspective of their peers. The activity of memorizing short surahs followed by understanding the meaning of verses also strengthens students' understanding

of religious teachings textually and contextually. In addition, moral dilemma activities, in which students are asked to solve simple scenarios related to everyday behavior, successfully develop critical thinking skills and the application of religious values in real life. Overall, the application of this diverse learning model not only increases students' activeness in the teaching and learning process, but also strengthens the internalization of religious values from an early age. This shows that strengthening religious character through a fun, active, and contextual approach is very effective in shaping children's personalities at the primary school level.

2. Teacher and Parent Perceptions of Student Behavior

The implementation of the religious character education model for Grade I students at MIS Muhammadiyah Darussalam Waioti Maumere has shown a significant impact not only in the school environment but also at home. Both teachers and parents reported noticeable improvements in students' behavior. Teachers observed that students became more disciplined, showed greater respect toward their peers and teachers, and followed classroom routines more consistently. These positive changes were evident in students' habits such as greeting with "salaam," maintaining classroom order, and assisting peers in need. From the parents' perspective, based on interview results, many noticed that their children had started to develop more religiously inclined behaviors in their daily lives. Children became more diligent in performing the five daily prayers, began to recite and memorize verses from the Qur'an independently, and demonstrated respectful behavior at home. Parents reported increased awareness in their children about honesty, sharing with siblings, and asking permission before taking action. However, a number of parents expressed the need for more structured guidance on how to support their children's religious development at home. They felt uncertain about the appropriate strategies to reinforce religious values for young children and hoped the school could provide workshops or take-home materials to ensure consistency between school and home environments.

Table 2. Teacher and Parent Perceptions of Changes in Student Behavior

Behavioral Aspect	**Teacher Observations**	**Parent Feedback**	**Level of Change**
Discipline	Students were more punctual, followed rules, and completed tasks on time	Children followed routines more regularly and became more time-conscious at home	High
Respect for Others	Greeted with salaam, listened to teachers, respected classmates' opinions	Children showed polite manners and more respect toward parents and siblings	High
Religious Practice	Participated in group prayers, memorized short daily prayers	Children became more consistent with daily prayers and Qur'anic recitation at home	Moderate to High
Responsibility and Honesty	Admitted mistakes, avoided cheating, cared for belongings	Children confessed errors and were willing to help with chores	Moderate
Need for Home Guidance	Not directly observed in class	Parents requested strategies or resources to support character development at home	Low → Needs Improvement

Source: author's analysis

Table 2 presents a comparison between the perceptions of teachers and parents regarding the changes observed in student behavior following the implementation of the religious character education model. The table outlines five key behavioral aspects: Discipline, Respect for Others, Religious Practice, Responsibility and Honesty, and Need for Home Guidance. In terms of discipline, both teachers and parents noted significant improvements. Teachers observed that students were more punctual, followed class rules, and completed tasks responsibly. Similarly, parents reported that their children became more consistent in managing daily routines and showed better time awareness at home. For the respect for others category, students demonstrated positive social behavior. Teachers highlighted respectful communication and peer collaboration in the classroom, while parents noticed improved politeness and empathy in family interactions. Under the religious practice aspect, students actively participated in collective prayers and Qur'an memorization at school. Parents saw their children applying these practices at home, such as regularly performing the five daily prayers and reciting short surahs, indicating moderate to high improvement. Regarding responsibility and honesty, students showed an increased

sense of moral responsibility. Teachers noted honest behavior and respect for school property, while parents reported that children were more willing to help at home and admit their mistakes, though the level of change was categorized as moderate. Finally, the need for home guidance was more prominent among parents. While this aspect was not directly observed by teachers, parents expressed a strong desire for practical strategies or resources from the school to help reinforce religious values at home. This category was marked as low in terms of current support, indicating an area for further development. Overall, Table 2 highlights that the religious character education model has had a positive and measurable impact on students' behavior both at school and at home, although there remains a need to strengthen collaboration between school and parents for sustained religious character formation

3. Community Involvement in Religious Education

The success of the religious character education model at MIS Muhammadiyah Darussalam Waioti Maumere was significantly strengthened by active community involvement. The participation of local religious leaders, mosque committees, and parents in school activities played a vital role in ensuring that religious values taught at school were consistently supported within the wider community context. These stakeholders helped bridge the gap between formal education and real-life religious practice. Community members, particularly Islamic leaders and elders, organized and facilitated religious events such as Quran recitation competitions, Islamic storytelling sessions, and celebrations of Islamic holidays like Maulid Nabi and Isra' Mi'raj. These activities did not only engage the students in spiritual experiences beyond the classroom but also cultivated a strong sense of Islamic identity and belonging. Students were encouraged to actively participate, which gave them real opportunities to apply the values of honesty, cooperation, and respect learned in school. Furthermore, collaboration with the community reinforced intergenerational learning, where students could interact with elders and learn from their experiences. This helped in strengthening the continuity of Islamic teachings across age groups and contributed to a supportive religious atmosphere. However, there were also noted challenges, such as the need for more consistent scheduling of community-led events and stronger coordination between the school and community organizers.

Table 3. Community Involvement in Supporting Religious Education

Form of Involvement	**Community Participants**	**Activity Examples**	**Impact on Students**	**Level of Engagement**
Religious Event Organization	Religious leaders, mosque committees	Quran recitation contests, Maulid Nabi celebrations	Strengthened religious identity and public speaking confidence	High
Religious Storytelling and Guidance	Elders, parents, local ustadz	Story sessions about prophets and Islamic morals	Reinforced moral values and improved listening skills	Moderate to High
Faith-based Community Programs	Local Islamic organizations	Group prayers, charity events, Ramadan activities	Fostered social responsibility and teamwork	Moderate
School-Community Collaboration	Teachers and community leaders	Joint planning of events, feedback sessions with parents	Improved program relevance and stronger school-community ties	Moderate
Challenges in Coordination and Consistency	All stakeholders	Irregular event scheduling, limited resources	Reduced continuity of experiential learning	Needs Improvement

Source: author's analysis

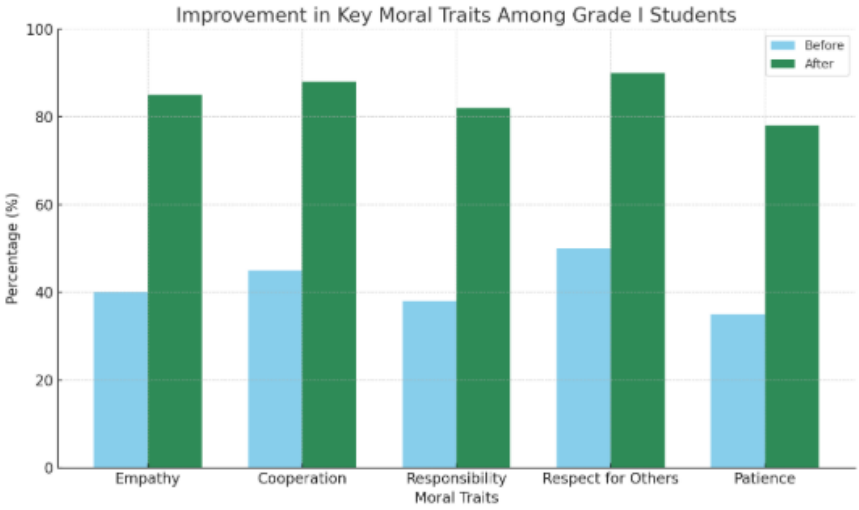
Table 3 Community Involvement in Supporting Religious Education provides a detailed overview of how various community actors contributed to the implementation and success of the religious character education model at MIS Muhammadiyah Darussalam Waioti Maumere. The table outlines different forms of community involvement, the types of participants involved, examples of their activities, the observed impact on students, and the overall level of engagement. One of the most impactful forms of involvement was the organization of religious events, which included activities such as Quran recitation contests and Maulid Nabi celebrations. These events were typically led by religious leaders and mosque committees, and had a high level of engagement. They significantly strengthened students' religious identity and boosted their confidence in public speaking by providing platforms for them to actively participate. Another key contribution came from religious storytelling and moral guidance offered by elders, parents, and local ustadz. These storytelling sessions focused on the lives of prophets and Islamic ethical teachings. The

impact on students was evident in their reinforced moral understanding and improved listening skills, with a moderate to high engagement level. Faith-based community programs including group prayers, charity work, and Ramadan-related activities were organized by local Islamic organizations. These programs helped foster students' sense of social responsibility and teamwork, with moderate engagement observed overall. School-community collaboration was also highlighted as a valuable form of involvement, where teachers and community leaders worked together in planning events and gathering parental feedback. This collaboration enhanced the relevance of the educational program and built stronger relationships between the school and the surrounding community, although engagement remained at a moderate level. However, the table also acknowledges existing challenges, particularly in coordination and consistency. All stakeholders noted issues such as irregular scheduling and limited resources, which impeded the continuity of experiential learning and indicated a need for improvement in this area. Overall, Table 3 reflects the essential role of community involvement in reinforcing religious education, while also identifying gaps that need strategic attention for future sustainability and effectiveness

4. Impact on Student Moral Development

The religious character education model implemented at MIS Muhammadiyah Darussalam Waioti Maumere had a profound and observable impact on the moral development of Grade I students. Teachers consistently reported that students exhibited increased levels of empathy, patience, and cooperation, particularly during group activities, collaborative assignments, and peer interactions. The integration of religious teachings into daily routines such as greeting each other with respect, sharing classroom resources, and helping classmates in need contributed to building a school culture centered around ethical behavior. Students were encouraged to reflect on their actions through simple moral discussions and guided questions related to Islamic values. Over time, many began to show greater self-awareness and accountability. They were more willing to admit mistakes, seek forgiveness, and take responsibility for their actions. These changes were not limited to the classroom setting; teachers observed that students carried this behavior into larger school events, such as assemblies, sports days, and religious observances, where they continued to show discipline, cooperation, and respect for others. Furthermore, peer relationships improved as students demonstrated better conflict resolution skills and a willingness to support one another emotionally and socially. This indicates that the model not only influenced academic engagement but also fostered a stronger, more empathetic student

community. Such outcomes highlight the model's effectiveness in embedding moral values into students' daily lives, preparing them not just academically, but ethically and socially for future development.



Graph 1. Improvement in Key Moral Traits Among Grade I Students

The bar chart titled "Improvement in Key Moral Traits Among Grade I Students" provides a visual representation of the positive changes in student behavior following the implementation of the religious character education model at MIS Muhammadiyah Darussalam Waioti Maumere. The chart compares five core moral traits—empathy, cooperation, responsibility, respect for others, and patience—based on teacher observations before and after the model was applied. The data clearly indicate a significant increase in all moral traits among students. For example, empathy improved from 40% to 85%, suggesting that students became more emotionally aware and considerate toward their peers. Cooperation rose from 45% to 88%, showing a greater willingness to work collaboratively and support each other. Responsibility increased from 38% to 82%, reflecting a notable growth in students' accountability and self-management. Respect for others reached the highest post-implementation score, jumping from 50% to 90%, highlighting students' improved behavior in terms of courtesy and politeness. Lastly, patience also saw a strong improvement from 35% to 78%, indicating better emotional control and tolerance during group activities and classroom interactions. Overall, the chart supports the conclusion that the religious character education model had a powerful and beneficial effect on the moral development of Grade I students, promoting values that extended beyond academic achievement into their daily social conduct and relationships.

5. Challenges and Recommendations for Improvement

Despite the positive outcomes, some challenges were identified in maintaining consistent application of the values taught. Some students still struggled with emotional regulation and managing conflicts with their peers. Teachers recommended more targeted activities focusing on conflict resolution and emotional intelligence. Additionally, parents expressed a desire for more structured guidance on how to reinforce religious education at home. Ongoing feedback from all stakeholders—teachers, parents, and community members was suggested to continuously improve the model and adapt it to the needs of the students.

DISCUSSION

The research findings from the Model of Strengthening Religious Character at MIS Muhammadiyah Darussalam Waioti Maumere provide valuable insights into the impact of religious education on Grade I students. One key observation is the high level of student engagement in religious lessons. Through interactive methods such as storytelling, role-playing, and the use of multimedia tools, students were able to connect with the religious content in a meaningful way. This aligns with existing research on the effectiveness of active learning methods in fostering deeper understanding and retention of moral and religious teachings (Mawardi, 2017). The use of engaging teaching techniques not only captured students' attention but also facilitated their ability to recall and internalize Quranic stories and Islamic values, which is crucial in the early years of education. The success of these interactive methods highlights the importance of student-centered approaches in religious education, making the content accessible and relatable to young learners.

In addition to classroom engagement, the study emphasizes the critical role of teachers and parents in shaping student behavior. Teachers observed improvements in students' discipline, respect, and general conduct, which were also noted by parents at home. This finding supports the idea that collaborative partnerships between parents and teachers are essential for reinforcing religious and moral teachings. Parents who actively supported the religious practices at home, such as prayer and Quran recitation, saw tangible benefits in their children's behavior. However, some parents expressed the need for more structured guidance on how to reinforce these teachings outside of school. This gap in parental support suggests that schools could enhance their outreach to parents, providing

them with more concrete strategies and resources to help integrate religious education into the home environment, as recommended by Mulyadi (2019).

The study also underscores the importance of community involvement in supporting religious education. The engagement of local religious leaders and community members in school activities—such as Quran recitation events and Islamic festivals—played a significant role in reinforcing the values taught at school. This community involvement provided students with a broader social context to practice and understand their religious teachings. Research has consistently shown that community-based initiatives in religious education enhance the overall impact of the lessons learned in the classroom (Ismail, 2021). In this case, students benefited from a network of support that extended beyond the school, integrating religious education into the broader social fabric. This emphasizes the need for school-community partnerships to strengthen religious education and foster a sense of shared responsibility.

In terms of moral development, the research found that the model had a positive effect on students' ability to exhibit empathy, cooperation, and self-discipline. These behaviors were not limited to the classroom but extended to interactions with peers and participation in school events. This finding is consistent with previous research on the positive impact of religious character education on moral growth (Abdullah, 2016). The regular practice of religious rituals and the application of Islamic values in daily activities helped students develop a strong moral foundation early in life. However, despite these positive outcomes, some challenges were identified in ensuring consistent emotional regulation and conflict resolution among students. Teachers noted that while most students exhibited respect and patience, some struggled to manage their emotions, especially in conflict situations. This suggests that while the model is effective in promoting basic moral values, there is a need for more targeted interventions focused on developing students' emotional intelligence and skills for managing interpersonal conflicts. Incorporating emotional literacy into the curriculum could further support students in applying their religious teachings in real-life situations.

Finally, the study suggests several recommendations for improving the model. Teachers recommended integrating more focused activities on emotional intelligence and conflict resolution to address the challenges some students face in managing their emotions and behaviors. Additionally, feedback from parents indicated a desire for more structured

support from the school to help them reinforce religious values at home. Schools could consider offering workshops, guidance materials, or parent-teacher meetings to equip parents with practical tools for supporting their children's religious and moral development outside of the classroom. Moreover, continuous assessment and feedback mechanisms should be established to ensure that the model remains relevant and responsive to the evolving needs of students. This would allow for ongoing refinement of the model, ensuring its effectiveness in shaping the moral and spiritual growth of students.

In conclusion, the study demonstrates that the Model of Strengthening Religious Character has had a significant positive impact on the religious and moral development of students at MIS Muhammadiyah Darussalam Waioti Maumere. However, there are areas for improvement, particularly in enhancing the role of parents in supporting religious education at home and addressing emotional regulation challenges among students. By integrating more comprehensive strategies and fostering stronger partnerships between the school, parents, and community, the model can be further strengthened to provide holistic support for students' spiritual and moral growth.

CONCLUSION

This research has demonstrated the positive impact of the Model of Strengthening Religious Character on the religious and moral development of Grade I students at MIS Muhammadiyah Darussalam Waioti Maumere, East Nusa Tenggara. The findings indicate that the model has significantly enhanced students' engagement in religious activities such as prayer and Quran recitation, as well as improved their behavior in terms of discipline, respect, and social cooperation. The active involvement of teachers, parents, and the local community has been crucial in reinforcing the religious teachings and ensuring that students apply these values in both their academic and social environments.

However, despite these successes, challenges related to emotional regulation and conflict resolution were identified. Some students struggled to manage their emotions and resolve conflicts in accordance with the religious values they were taught. To address these challenges, it is recommended to incorporate emotional intelligence and conflict management training into the curriculum, which would help students better apply their religious teachings in real-life situations. In conclusion, while the model has proven effective in fostering religious character and moral values, further steps need to be taken to

ensure its continuous improvement. Strengthening parental involvement and further developing strategies for emotional intelligence will enhance the overall impact of the model. Future studies should also consider a more comprehensive evaluation framework to assess the long-term effects of religious character education on students' personal and academic growth.

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