



Volume 17, Nomor 2, Tahun 2026

Halaman 152–156

DOI: <https://doi.org/10.21831/jpka.v17i2.93609>

p-ISSN: 2089-5003

e-ISSN: 2527-7014

Implementation of Religious Culture-Based Character Education at MI Miftahul Akhlaqiyah Semarang

Dicky Candra Lesmana^{1*}

¹ UIN Walisongo Semarang, Indonesia

2203016084@student.walisongo.ac.id

*Penulis Korespondensi (Corresponding Author)

Abstract: This study aims to explore the implementation of religious culture-based character education at MI Miftahul Akhlaqiyah Semarang, as well as analyze the supporting and inhibiting factors in its implementation. The method employed in this study is a qualitative approach, utilizing data collection techniques that include interviews, observations, and documentation. Character education is a crucial element in shaping a generation that is academically intelligent and possesses a noble character. At MI Miftahul Akhlaqiyah, religious values are applied through various activities such as congregational Dhuha Prayer, Asmaul Husna, and Friday Infaq. The results of the study show that the implementation of religious culture-based character education in this madrasah is going well, supported by a structured curriculum, the involvement of competent teachers, and adequate facilities. However, obstacles such as heterogeneous student backgrounds, social environmental influences, and limited support facilities are still faced. To overcome these obstacles, madrasas implement solutions in the form of increased communication between students, teachers, and parents, as well as stricter discipline enforcement. With the implementation of this solution, it is hoped that the effectiveness of character education in madrasas can continue to be improved, in order to create a generation with noble character, achievements, and positive contributions to society.

Keywords: Character Education; Religious Culture

Introduction

According to Ramadhan (in Rahmaniya, 2010: 1), education is one of the most important aspects to form a generation that is ready to replace the baton of the older generation to build the future. Therefore, education plays a role in socializing new abilities to them in order to be able to anticipate the demands of a dynamic society.¹

Education is a fundamental need for every individual, which cannot be replaced by anything else. It plays an important role in helping a person develop their qualities, potential, and talents. Through education, a person who initially lacks knowledge can become more knowledgeable, those who were previously ignorant become smart, and those who lack understanding can become understanding. In short, education serves to shape human beings physically and mentally to be more complete and perfect.²

Character education in Indonesia is one of the important issues that needs serious attention, especially among the younger generation. Based on a survey conducted by the Central Statistics Agency (BPS) in 2021, around 60% of adolescents in Indonesia admitted to having been involved in deviant behaviors, such as brawls and drug abuse³. Data from UNICEF shows that in 2016, about 50% of adolescents in Indonesia were involved in delinquency that could potentially lead to criminal acts.⁴ This figure is increasing, with a report from the National Police Chief noting that in 2022, there was a surge in the number of crime cases of up to 7.13% compared to the previous year, covering various acts such as theft, brawls, and sexual violence.⁵ In addition,

the phenomenon of "klitih", which is an act of street crime by teenagers using sharp weapons, has disturbed the community. In Yogyakarta, for example, a teenage perpetrator committed random attacks that caused injuries to the victim.⁶ This phenomenon reflects the urgent need for character education based on religious values, especially in formal educational institutions such as Madrasah Ibtidaiyah.

MI Miftahul Akhlqiyah is one of the educational institutions that is strongly committed to realizing educational goals that are oriented towards the formation of the next generation of the nation who are faithful, intelligent, responsible, and beneficial to society, nation, and state. In order to achieve this goal, madrasahs are responsible for preparing students who excel in achievement, are strong in faith, have noble character, and behave well. MI Miftakhul Akhlaqiyah students are expected to be able to become intelligent individuals, both intellectually and morally, as a provision to face a better future.

To realize this vision, MI Miftahul Akhlaqiyah Semarang views the importance of implementing character education based on religious culture as an effort to form students who not only excel in achievements but also have strong faith, noble character, and can contribute positively to religion, society, nation, and state. However, there are still challenges in the implementation of character education in this madrasah, such as violations of discipline by students. Some forms of character deviation that often occur include student tardiness, incompleteness of uniform attributes, non-compliance with madrasah culture, and negligence in completing homework.

This condition is influenced by the diverse social, economic, and character backgrounds of students, which shows that some students do not fully have adequate moral intelligence. Therefore, MI Miftahul Akhlaqiyah Semarang implements character education based on religious culture, both through classroom learning activities and extracurricular activities. Based on this, the author is interested in conducting research entitled "Implementation of Religious Culture-Based Character Education at MI Miftahul Akhlaqiyah Semarang."

The purpose of this study is to explore the implementation of religious culture-based character education in Madrasah Ibtidaiyah and to analyze the supporting and inhibiting factors in the implementation of religious culture-based character education in Madrasah Ibtidaiyah. It is hoped that this research can make a real contribution to efforts to improve the quality of education in Indonesia, especially in creating a generation that is not only academically intelligent but also has strong character and noble character. Thus, the results of this research are expected to be a reference for educators and policymakers in formulating better strategies for character education in the madrasah environment.

RESEARCH METHODS

In this study, the researcher used a qualitative approach. According to Anslem Strauss, qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation.⁷ Meanwhile, Djam'an argues that qualitative research is research that emphasizes *quality* or the most important aspect of the nature of a good or service.⁸

Qualitative research is a research method that aims to describe and analyze phenomena, events, social activities, as well as the views, beliefs, attitudes, and thoughts of individuals or groups. This method focuses on detailed and in-depth descriptions to find relevant principles and explanations. Inductive, qualitative research allows problems to arise naturally from the data and is open to interpretation.

The location of the research is MI Miftahul Akhlaqiyah, Semarang City. The research was conducted for 2 weeks, starting from July 29, 2024 - to August 10, 2024. The informants are the head of the madrasah, students, coordinators of Guidance and Counseling, teachers, and education staff. Data is collected through observation, interviews, and documentation analysis⁹, providing detailed descriptive context. In this context, a qualitative approach is chosen because it is in accordance with the purpose of the research, which is to describe and analyze the attitudes and views of individuals or groups towards the phenomenon being studied.

Results and Discussion

Implementation of Religious Culture-Based Character Education at MI Miftakhul Akhlaqiyah Semarang

Based on the research that has been conducted, the implementation of religious culture-based character education at MI Miftakhul Akhlaqiyah can be declared to be running well. The implementation of this program is supported by effective collaboration between the independent curriculum from the Madrasah Education Division (PENMAD) of the Ministry of Religion and its developers. This policy has been agreed upon by the madrasah, and further development has also been tried as much as possible to ensure the effectiveness of the character education program.

Related to this, character education based on religious culture plays an important role, especially in shaping the character and morals of students. This education aims to create individuals with superior character and morals, in accordance with the teachings of Islam. This will provide great benefits for the future of students, especially in their role as the next generation of the nation.

This is certainly in accordance with efforts to realize the vision and goals echoed by MI Miftahul Akhlaqiyah Semarang, which is to create the creation of a generation of Muslims who are diligent in worship, have good morals, and excel in achievements. As stated in education in the National Education System (SISDIKNAS) OF THE INDONESIAN LAW No. 20 of 2003 Chapter II Article 3¹⁰ stated: "National education functions to develop abilities and shape the character and civilization of a dignified nation to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, noble character, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens"

In the development of the curriculum at MI Miftahul Akhlaqiyah Semarang, it is also developed through habituation/tradition activities and religious culture in madrasahs. Religious culture in schools is the way of thinking and acting of school residents based on religious values (religiosity).¹¹ Religion, according to Islam, is to practice religious teachings as a whole, which means applying these teachings in all aspects of life. Traditions and religious practices are closely related, so traditions cannot be separated from the society or institutions that maintain them. On the other hand, society also has a reciprocal relationship with religion, where the two influence each other.¹²

The religious traditions and culture that have become a habit at MI Miftakhul Akhlaqiyah Semarang include various activities, such as the 5 S culture (Smile, Greeting, Greeting, Politeness, Manners), Dhuha Prayer in congregation, Reading Asmaul Husna, Reading and Writing the Qur'an (BTQ), Dhuhur Prayer in congregation, Friday Infaq, Grave Pilgrimage, and Islamic Holiday Commemoration (PHBI). This tradition reflects religious values that teach the spirit of sacrifice, brotherhood, and mutual help.

In terms of behavior, religious culture is seen through habits such as congregational prayer, love of almsgiving, diligent learning, and showing other noble behaviors. Basically, the religious culture of the madrasah is a manifestation of the values of religious teachings that have become traditions in daily behavior and organizational culture that are followed by all madrasah residents. By making religion a part of the madrasah tradition, every madrasah resident, consciously or not, has actually applied religious teachings in their daily lives.

To foster this religious culture, several steps are needed, such as policies from the head of the madrasah, the implementation of teaching and learning activities in the classroom, extracurricular activities outside the classroom, as well as the traditions and behaviors of madrasah residents that are carried out continuously and consistently. This will create a strong religious culture in the madrasah environment.¹³

Based on the explanation above, MI Miftahul Akhlaqiyah Semarang has implemented religious traditions and culture through various Madrasah policies, integrated programs, curriculum, and learning activities both inside and outside the classroom, including extracurricular activities. This religious tradition is applied continuously and consistently by all Madrasah residents to instill character values in students. These values include discipline,

manners, responsibility, devotion, honesty, hard work, cooperation, creativity, independence, and care.

The development of these values aims to strengthen character education, which is based on religion, Pancasila, culture, and national education goals. There are at least 18 main values developed, including religiosity, honesty, tolerance, discipline, hard work, creativity, national spirit, love for the homeland, respect for achievements, and environmental and social care.

In conclusion, the implementation of religious culture-based character education at MI Miftahul Akhlaqiyah Semarang has been organized and implemented well and effectively. This can be seen from the Madrasah policy that supports curriculum development, the cultivation of Madrasah traditions, and the cultivation of character values through learning and extracurricular activities. Thus, Madrasah hopes to achieve the vision to realize a generation of Muslims who are diligent in worship, have good morals, and excel in achievements.

Supporting and Inhibiting Factors for the Implementation of Religious Culture-Based Character Education at MI Miftahul Akhlaqiyah Semarang

Based on the results of the research, it was found that in the implementation of religious culture-based character education at MI Miftahul Akhlaqiyah Semarang, there are supporting factors and inhibiting factors. This is natural in every policy implementation, where there are always elements that support and hinder. As in the world of education in general, character education requires the involvement of many parties. The development of students' character cannot be left entirely to the teacher, because each student has a different background, which also affects their personality and character. Therefore, the involvement of teachers, parents, and the community, both directly and indirectly, is very important in the process of forming students' character.¹⁴

Based on the results of the research, there are several supporting factors in the implementation of religious culture-based character education at MI Miftahul Akhlaqiyah Semarang, such as curriculum, adequate facilities, and supporting teacher resources. All of these supporting factors have been maximized by the madrasah to achieve the goal of forming good student character.

However, there are also inhibiting factors, such as heterogeneous and diverse student backgrounds, the influence of the social or community environment, limited madrasah facilities, such as the lack of a mosque or prayer room that can accommodate all students when carrying out congregational prayers, low student awareness, and laziness among students. These inhibiting factors need to be improved so that the implementation of religious culture-based character education at MI Miftahul Akhlaqiyah Semarang can run well and in accordance with the goals that have been set. Therefore, a solution is needed to overcome these barriers, which will be discussed in the next section.

Solutions in Overcoming Obstacles to the Implementation of Religious Culture-Based Character Education at MI Miftahul Akhlaqiyah Semarang

In the face of the various obstacles that have been discussed, MI Miftahul Akhlaqiyah Semarang has taken proactive steps to ensure that character education based on religious culture continues to run well. Based on the results of the research, some of the solutions applied include: (1) providing a deeper understanding to students, parents, and related parties about the importance of character education, (2) building closer cooperation with parents in the educational process, so that there is synergy between education at home and in madrasahs, (3) strengthening consistent and continuous communication between students, teachers, and parents to create harmony in education, (4) direct teachers to not only focus on teaching, but also nurture and guide students' character during the learning process, (5) maximize the potential that already exists in the madrasah, such as facilities and resources, and (6) implement strict rules with clear sanctions for violations, to maintain discipline.

In addition, various existing supporting factors are also used as part of the solution. For example, madrasah programs, mutual agreements, community participation, and support from competent educators all play an important role in reducing barriers. These supporting factors, if managed properly, can help overcome the obstacle gradually.

With the effective implementation of these solutions, it is hoped that existing obstacles will be reduced or even eliminated. In the end, MI Miftahul Akhlaqiyah Semarang will find it easier to carry out its vision as an educational institution that is able to form students who excel, have strong faith, have noble character, and contribute positively to society.

Conclusion

Religious culture-based character education at MI Miftahul Akhlaqiyah Semarang has been implemented well and effectively, although it is still faced with various challenges. This character education plays an important role in shaping students who are not only academically intelligent but also have noble morals and strong religiosity. Religious culture, such as congregational Dhuha Prayer, Asmaul Husna, Friday Infaq, and other activities, has become part of the daily life of madrasas, which helps students instill religious values consistently.

The main supporting factors in the implementation of character education include a structured curriculum, adequate facilities, and the involvement of competent teachers. Meanwhile, the obstacles faced include heterogeneous student backgrounds, negative influences of the social environment, and limited support facilities. Student awareness and discipline that are not optimal are also challenges that need to be overcome.

To overcome these obstacles, MI Miftahul Akhlaqiyah has implemented solutions such as improving communication and cooperation between students, teachers, and parents, maximizing the potential of existing facilities, and emphasizing discipline enforcement. With this comprehensive and sustainable approach, madrasas hope to achieve the desired educational goals, which are to form a generation of Muslims who have noble character, achievements, and are ready to contribute positively to religion, nation, and state.

Thus, the implementation of character education based on religious culture at MI Miftahul Akhlaqiyah Semarang is a strategic step in forming the next generation who are not only intellectually intelligent, but also have strong morality and religiosity, in accordance with Islamic values and national education goals.

References

- Akbar, M. Farhan al. "Remaja Kriminal Tidaklah Keren Sama Sekali." Kompasiana, 2023. <https://www.kompasiana.com/alfarhan/655643a3ee794a33de3c3472/remaja-kriminal-tidaklah-keren-sama-sekali>.
- Aris Sahruli, Rohmad Widodo, Budiono. "Implementasi Pendidikan Karakter Berbasis Budaya Religius." *Qathrunâ* 7, no. 1 (2020): 61. <https://doi.org/10.32678/qathruna.v7i1.3030>.
- Corbin, Anslem Strauss dan Juliet. *Dasar-Dasar Penelitian Kualitatif Tatalangkah Dan Teknik-Teknik Teoritisasi Data*. Yogyakarta: Pustaka Pelajar, 2013.
- Komariah, Djam'an Satori dan Aan. *Metodologi Penelitian Kualitatif*. Bandung: Alfabeta, 2010.
- Krisdamarjati, Yohanes Advent. "Kejahatan Jalanan Oleh Remaja Yang Meresahkan Warga." Kompas, 2022. <https://www.kompas.id/baca/metro/2022/01/23/kejahatan-jalanan-oleh-remaja-yang-meresahkan-warga>.
- L, Zielda Okkya. "Trend Kriminalitas di Kalangan Remaja dan Solusinya." Journal Post, 2023. <https://jurnalpost.com/trend-kriminalitas-di-kalangan-remaja-dan-solusinya/51324/>.
- Nurla Aunillah, Isna. *Panduan Menerapkan Pendidikan Karakter Di Sekolah*. Yogyakarta: Laksana, 2011.
- Rahmaniyah. *Pendidikan Etika: Konsep Jiwa Dan Etika Perspektif Ibnu Miskawaih Dalam Kontribusinya Di Bidang Pendidikan*. Malang: UIN Maliki Press, 2010.
- Sahlan, Asmaun. *Mewujudkan Budaya Religius Di Sekolah: Upaya Mengembangkan PAI Dari Teori Ke Aksi*. Malang: UIN Maliki Press, 2010.
- Statistika, Badan Pusat. "Statistik Kriminal." *Badan Pusat Statistik*, no. 021 (2023): 1–62. <https://www.bps.go.id/id/publication/2023/12/12/5edba2b0fe5429a0f232c736/statistik-kriminal-2023.html>.
- Sukmadinata, Nana Syaodih. *Metode Penelitian Pendidikan*. Bandung: PT. Remaja Rosdakarya., 2007.