



Strengthening Students' Religious Character through Extracurricular Activities at Muhammadiyah Elementary School

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Abstract: This research aims to determine the implementation, supporting factors, and inhibiting factors of strengthening religious character in the extracurricular activities of Da'i Cilik and BTQ. The research conducted is qualitative research with a phenomenological approach. The subjects of this research are the school principal and extracurricular coaches. The data collection techniques used include interviews, observation, and documentation. The researcher serves as the instrument in this research. The data analysis techniques used include data reduction, data presentation, and conclusion drawing. The data validity is tested through triangulation of sources and techniques. The results of this research show the implementation of strengthening religious character education through the extracurricular activities of Da'i Cilik and BTQ. This includes strengthening religious character through exemplary activities such as habituation, preaching material, praise and advice, and assessment. The supporting factors for strengthening religious character include the availability of facilities and infrastructure, student attendance and seriousness, and parental support. The inhibiting factors include students' lack of self-confidence and the absence of props. The impact of strengthening religious character on students is evident in increased awareness and obligations as Muslims, increased diligence in performing prayer and reading the Qur'an, improved polite and respectful attitudes among students, enhanced self-confidence, independence, and discipline in daily activities in accordance with Islamic teachings.

Abstrak: Penelitian ini bertujuan untuk mengetahui penerapan, faktor pendukung dan penghambat penguatan karakter religius pada kegiatan ekstrakurikuler Da'i cilik dan BTQ. Jenis penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan fenomenologi. Subjek penelitian ini adalah kepala sekolah dan pembina ekstrakurikuler. Teknik pengumpulan data yang digunakan yaitu wawancara, observasi, dan dokumentasi. Instrumen pada penelitian ini yaitu peneliti sendiri. Teknik analisis data yang digunakan yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Uji keabsahan data menggunakan triangulasi sumber dan teknik. Hasil penelitian ini adalah penerapan penguatan pendidikan karakter religius melalui kegiatan ekstrakurikuler Da'i Cilik dan BTQ yaitu penguatan karakter religius di lakukan melalui kegiatan keteladanan yang berupa pembiasaan, materi dakwah, pujian dan saran, serta penilaian. Faktor pendukung penguatan karakter religius yaitu tersedianya sarana dan prasarana, kehadiran dan keseriusan siswa, dukungan orang tua. Faktor penghambat yaitu siswa yang kurang percaya diri dan tidak ada alat peraga. Dampak dari penguatan karakter religius pada siswa yaitu dapat meningkatkan kesadaran dan kewajiban siswa sebagai umat islam dengan lebih rajin melakukan ibadah sholat dan membaca Al - Qur'an, Dapat meningkatkan sikap sopan dan santun pada diri siswa, dapat meningkatkan rasa percaya diri, mandiri, dan disiplin dalam melakukan kegiatan dalam kehidupan sehari - hari yang sesuai dengan ajaran islam.

A. Introduction

Education is a place for humans to develop knowledge within themselves through the teaching and learning process (Fitri, 2021). Indonesian education is expected to create the next generation of a smart and qualified nation. Humans and education cannot be separated because education serves as a guiding light that helps individuals understand the direction, meaning, and purpose of their lives. The implementation of education in Indonesia not only prioritizes knowledge but also emphasizes national character. Currently, education is the most appropriate means to develop the intelligence and character of students and improve it compared to the past. According to Law No. 20/2003 on the National Education System, one of the goals of education is to instill faith and devotion to God Almighty in the students' personalities. This aligns with the first principle of Pancasila, Belief in God Almighty. Therefore, education must be continuously built and developed to produce generations that align with the desired goals. Education is expected not only to make students wiser but also to enhance their character. Personality is an essential aspect in a country's development. Poor national character leads to social and economic stagnation. The noble values of the nation's culture, which serve as the basis for collective thought and action, are formed through education. Schools can develop a character education curriculum to shape student behavior (Suparno, 2018).

The functions and objectives of national education are outlined in Chapter 3, Article 3 of Law Number 20 of 2003 concerning the National Education System. It states that general education helps develop the skills, character, and civilization of a dignified nation. Education about the life of the nation and state aims to develop the potential of participants, fostering their faith and devotion to God Almighty. It aims to cultivate good morals, health, knowledge, capabilities, creativity, independence, democracy, and responsibility. Therefore, character education must be internalized from the beginning at all levels of education, including the primary school level. Schools play an important role in shaping the personality and moral behavior of children by instilling religious values to create religious individuals. Hence, character education for children must begin early to produce successors who possess *akhlakul karimah*, or noble character. This necessitates an educational process that integrates school, family, and environmental education. Such integration is expected to strengthen children's character education, increase family involvement in children's education, and build synergy between schools, families, and communities. Ultimately, it will lead to the realization of a safe, comfortable, and enjoyable learning environment (Ahsanulhaq, 2019).

Discussing the implementation of religious habituation, there are three parties that can support the formation of religious character: family, school, and the environment. First, the family serves as the initial source of education where children acquire knowledge and understanding of religion from their parents. Hence, children receive the most education within the family. It is understood that parents hold the key factor in shaping children with an Islamic soul. Parents play a crucial role in educating and guiding children, as it significantly influences their development and ultimate success. This role also extends to the

formation of religious character, as parents serve as the first teachers for children in the household. Second, the school. Education at school should integrate character development into all subjects and activities. All teachers have the responsibility to pay attention to and educate students to have better morals. Teachers, in developing students' character, must possess good character themselves, exhibit good behavior, and show attentiveness to students. Third, the environment. The environment also plays a significant role as learners exist within a society that varies in character and nature. If the environment upholds high moral standards, the learners' morals are likely to be good. Conversely, if the environment lacks moral values, learners may adopt poor morals (Sani & Kadri, 2016).

Character education is one of the solutions to cultivate better student personalities. It is a process of internalizing or instilling positive values in students, enabling them to develop good character aligned with religious, cultural, and national principles (Oktari & Kosasih, 2019). Character development serves as a solution to building better student personalities. The goal of character education is to develop students' potential to become individuals who possess good hearts, minds, and actions, ultimately fostering a nation with Pancasila character. It aims to nurture a confident, patriotic, and humanity-loving nation (Riadi, 2018). Character refers to behavior influenced by habitual patterns of thinking, emotions, and actions (Pridayani & Rivauzi, 2022). It is often associated with a person's morals, values, or personality, which sets them apart from others. One's personality can be observed in their actions and behaviors, guided by good morals. Acting in accordance with these morals and ethics requires self-awareness, enabling individuals to apply these values in their daily lives. Character formation in children should commence from an early age as good character becomes deeply ingrained in them throughout adulthood (Amini & Mariyati, 2021).

Character deviations are increasingly prevalent in society and schools due to changing times. Many students openly exhibit character deviations at school, such as bullying or fighting with their peers (Cahyaningrum & Suyitno, 2022). Strengthening character education is crucial in the current era, given the prevalence of moral crises among children, teenagers, and parents. Therefore, to prevent character deviations in children, it is necessary to reinforce character education. Presidential Regulation of the Republic of Indonesia No. 87 of 2017 on Strengthening Character Education (PPK) is an educational movement aimed at enhancing students' character through the harmonization of their hearts, tastes, thoughts, and sports. It involves the cooperation between educational institutions, families, and communities as part of the National Movement for Mental Revolution (GNRM) (Widodo, 2019).

School institutions serve as the foundation for character improvement through various means, including the curriculum, classroom management, and all school activity programs (Sujatmiko et al., 2019). Religious character education is one of the character education aspects that must be implemented in the field of education. It is a method of shaping children's behavior to become noble individuals (Esmael & Nafiah, 2018). Religious character education aims to develop and shape students' personalities in accordance with

religious values throughout their lives. This religious character is crucial for students to navigate changing times and prevent deviations from Islamic religious norms. Students still require guidance, teachings, and instructions to maintain their character within the framework of Islamic religious principles (Hansyah & Harahap, 2022). In the curriculum context, religious character education equips students with the ability to develop faith and devotion, possess noble character, exhibit discipline and orderliness, and demonstrate politeness and good manners (Khotimah, 2016).

Strengthening religious character in schools can be achieved through various planned programs. One such program is extracurricular activities. These activities occur outside of regular subject hours and involve counseling and guidance to support students' development based on their needs, potential, talents, and interests. Qualified and accredited teachers or education personnel plan these activities at school (Zulkifli & Wirdanengsih, 2020). Extracurricular activities provide an appropriate platform to develop students' potential, such as talents, interests, abilities, personality, cooperation, and independence, to support educational goals. These activities significantly contribute to character formation and development in students, fostering qualities like honesty, perseverance, patriotism, and tolerance. Students should possess not only academic or intellectual prowess but also good character (Lestari, 2016). Extracurricular activities can take the form of religious, artistic, sports, and other positive endeavors that facilitate student progress. Strengthening students' religious character can be accomplished through religious-focused extracurricular activities, including "Da'i Cilik" and "Baca Tulis Al-Qur'an" (BTQ).

Research conducted by Khairunnisa Lubis titled "Formation of Students' Religious Character Through Extracurricular Activities at Madrasah Ibtidaiyah" highlighted several aspects of religious-based character development. The study emphasized spiritual and physical aspects in students participating in extracurricular activities. It also outlined the stages of material introduction, implementation, and habituation for religious character development (Lubis, 2022). Another research conducted by Adetri Oktafiani titled "Implementation of Extracurricular Activities in Strengthening Students' Religious Character at SMP Islamic Center Tangerang City" investigated the implementation of extracurricular activities in strengthening religious character at the Islamic Center Junior High School in Tangerang City. The study highlighted the practice of noble morals, religious teachings (rohis), and "marawis" as means of character strengthening at the school. Character development at the institution was facilitated through exemplification, learning, empowerment, acculturation, praise, and assessment (Oktafiani, 2020).

The pre-observation results at SD Muhammadiyah 2 Waru revealed that the school implements religious character strengthening through extracurricular activities such as "Da'i Cilik" and BTQ. These activities utilize Islamic teachings for da'wah purposes and train students in reading and writing Qur'an verses. Based on these findings, further research on religious character strengthening through extracurricular activities of "Da'i Cilik" and BTQ is deemed necessary.

This study aims to address the following research questions: (1) How is the process of applying religious character strengthening through extracurricular activities at SD Muhammadiyah 2 Waru? (2) What are the inhibiting and supporting factors in the application of religious character strengthening through extracurricular activities at SD Muhammadiyah 2 Waru?

B. Method

This research utilizes a qualitative research approach. Qualitative research entails studying phenomena or events in everyday life to understand and interpret them within their natural context (Hasan et al., 2022). In this study, the information obtained during the research is presented in descriptive form. The approach employed is phenomenological, which aims to explain and categorize the phenomena that have occurred (Yusanto, 2020). This research examines the phenomena occurring in our surroundings, focusing on the environment, people, programs, and processes. It requires careful analysis of existing data and facts. The research was conducted at SD Muhammadiyah 2 Waru, located at Jl. Letjend. S. Parman III/no. 5, Waru, Waru sub-district, Sidoarjo district. The subjects of this study were the principal and extracurricular coaches.

The researcher themselves act as the instrument in this research. Researchers serve as the primary data collection tool as they directly engage with the environment, including both human and non-human elements (Alhamid & Anufia, 2019). Data collection techniques are the means by which research data is gathered in the field, enabling the production of useful outcomes and potentially contributing to new theories or discoveries. The techniques employed in this study include first observation, which involves carefully observing, understanding, and analyzing the field's situation to gather information. Second, interviews are conducted as conversations between the interviewer, who poses questions, and the interviewee, who provides answers. Third, documentation involves collecting information in written form through documents, pictures, or books, strengthening and complementing data gathered through observation and interviews (Sidiq & Choiri, 2019).

Data analysis in this study comprises several steps. First, data reduction involves selecting and simplifying the raw data obtained from field notes. This process aims to summarize the research findings into categories, concepts, and themes. Second, data presentation involves compiling the research data and providing results to draw conclusions and take action. The data is presented in the form of a narrative text derived from field notes. Third, conclusion drawing is an ongoing process conducted by the researchers in the field, with the aim of discovering new findings that were previously unknown (Rijali, 2019).

Data validity in this study is ensured through triangulation. Triangulation is a technique used to assess the validity of the information obtained during research. In this study, triangulation is applied to both sources and techniques. Source triangulation involves testing data by obtaining information from various sources or informants. This comparison of data from interviews with multiple informants or sources helps verify the accuracy of the

information. Primary data sources, such as observations and interviews with school principals and extracurricular coaches, are utilized. Secondary data sources, including documents, files, books, and photos, are also considered. Technique triangulation is employed to test data using different methods. By combining observation, interviews, and documentation techniques, researchers can arrive at more robust conclusions (Alfansyur & Mariyani, 2020).

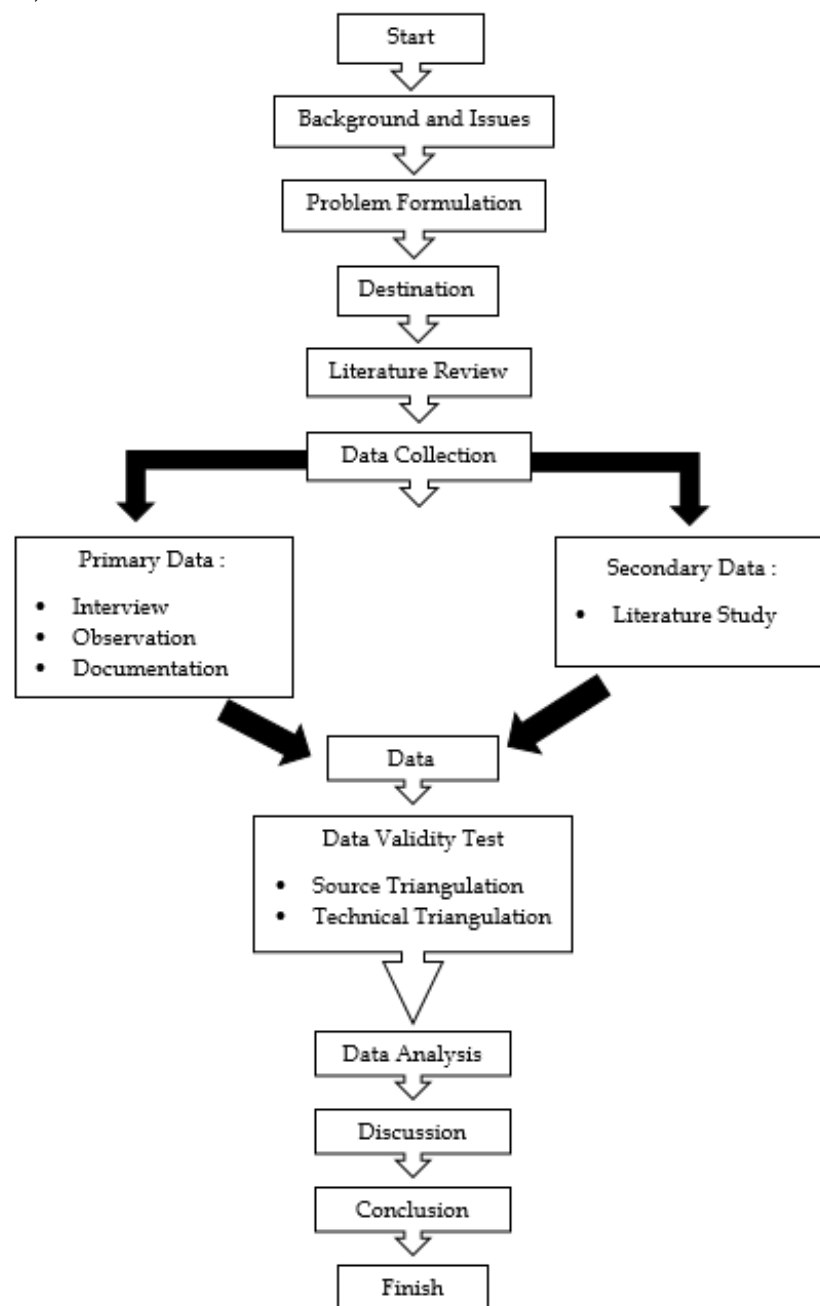


Figure 1. Research Method Flowchart

C. Result and Discussion

Result

Cultivating religious character in students is of utmost importance to instill from the beginning, as it serves as the primary foundation for behavior. Based on the findings from interviews, observations, and documentation, it has been revealed that the reinforcement of religious character education through extracurricular activities at SD Muhammadiyah 2 Waru is conducted on a daily basis within the school environment. Extracurricular activities take place from Monday to Thursday, with a different schedule each day.

Table 1. Extracurricular schedule of SD Muhammadiyah 2 Waru

	Monday	Tuesday	Wednesday	Thursday
13.30 - 14.30	Panahan	Seni Tari	Catur	Tapak Suci
	BTQ	Tahfidz	Sastra	Futsal
	English Club	Renang	Da'i Cilik	Presenter

This activity is conducted after the completion of teaching and learning activities. Extracurricular activities at SD Muhammadiyah are not mandatory for students in grades 1 and 2, but they are mandatory for students in grades 3 to 6. Students have the freedom to choose extracurricular activities that align with their talents and interests. Strengthening character education at SD Muhammadiyah 2 Waru also includes habituation activities such as smiling, greeting, congregational prayers (Dhuha, Dhuhr, Asr), infaq (charitable giving), tahfidz (Qur'an memorization), and others.

The reinforcement of religious character at SD Muhammadiyah 2 Waru is carried out through extracurricular activities, namely "Da'i cilik" (young preachers) and "Baca Tulis Al-Qur'an" (Qur'an reading and writing). These activities involve exemplary actions, learning sessions, praise and suggestions, and assessments. Exemplary actions aim to shape students' morals, behavior, and social attitudes through habituation activities. Learning sessions facilitate the acquisition of knowledge and the formation of attitudes in students. Praise and suggestions aim to appreciate and provide feedback to students, encouraging their enthusiasm in strengthening their religious character. Assessments serve to determine and measure students' learning progress, as well as to enhance and improve their learning activities.

Discussion

The school has developed a guidance program within extracurricular activities to strengthen the religious character of students and increase their religious knowledge. The aim is to enable them to become well-behaved students and role models for everyone. The following are the forms of extracurricular activities that have been developed to achieve this goal for students at SD Muhammadiyah 2 Waru:

1. The Implementation of strengthening religious character through the Little Da'i extracurricular activities.

The Little Da'i extracurricular activities can serve as a means of nurturing religious character in students. Little Da'i is a concise and effective method of delivering da'wah or good advice to others (Qohar, 2022). The content of the da'wah or advice consists of messages and invitations to people, serving as a reminder for them to always remain on the path of Allah SWT in their speech, actions, and behavior. The Little Da'i program aims to develop children's self-confidence and public speaking skills while fostering a dedicated and morally upright generation that can differentiate between right and wrong and abide by Islamic law (Lukman et al., 2022).

Little Da'i extracurricular activities at SD Muhammadiyah 2 Waru are conducted once a week, specifically on Wednesdays from 13:30 to 14:30. Students from grades 1 to 6 participate in this extracurricular activity.



Figure 2. Da'i Cilik Extracurricular Activities

The implementation of Little Da'i extracurricular activities at SD Muhammadiyah 2 Waru consists of several stages. First, students gather in one of the classrooms where the extracurricular activities take place. Second, the extracurricular coach opens the activities by delivering greetings and leading a prayer. Third, the coach provides an explanation of the material that will be presented during the da'wah. Fourth, students take turns delivering the da'wah, with each student appointed by the coach. Fifth, the extracurricular coach evaluates the delivery and content of the material presented by the students. Finally, the coach concludes the extracurricular activities with a prayer together.

Based on the results of the study, the strengthening of religious character in the Little Da'i extracurricular activities is carried out through various methods and approaches:

1) Exemplary

The main key to strengthening character in humans is exemplarity. The coach instills in students the habit of praying before and after class, saying greetings when entering and

leaving the room, and delivering da'wah. Students are also taught to express gratitude to Allah SWT. during every sermon and to show respect to their peers when delivering sermons in front of the class, as well as to the coach when explaining. In Islam, humans are taught to respect and honor others, as honoring and respecting others is an endeavor to uphold one's own dignity. Teachers serve as role models for students, so they must set a good example through their actions.

2) Learning

Extracurricular coaches always provide different preaching materials every week. The materials are determined by the extracurricular coach one week before delivering the da'wah, allowing students to prepare the material for their presentation. The preaching materials consist of various Islamic teachings, including worship, morals, creed, giving alms, and others. Students are expected to incorporate these teachings into their daily lives, reflecting the content shared during the sermons. This is one of the reasons why some students choose to join the Little Da'i extracurricular program. In interviews with students named Satria and Gabriella, they expressed their motivation for participating in the extracurricular da'i activities, stating, "There are many valuable lessons we can learn from this extracurricular, and I aspire to inspire good behavior in everyone."

Furthermore, extracurricular coaches also provide guidance to students on practicing good ethics in their preaching. The ethics taught encompass both verbal and behavioral aspects. A da'i is not only responsible for conveying theory but must also set an example for their community.

3) Compliments and suggestions

Giving praise and feedback is done after students deliver their sermons in front of the class. Praising and providing suggestions are crucial for enhancing students' preaching skills. Many students may lack confidence when delivering da'wah. Therefore, receiving praise and constructive feedback from the coach will inspire students to be enthusiastic about learning and improving their abilities.

4) Assessment

Assessment is utilized to evaluate students' abilities during the Little Da'i extracurricular activities. The assessment encompasses evaluating the ethics of preaching, the content and language of the sermons, as well as the students' confidence while delivering their sermons..

Dai extracurricular activities can serve as a means to foster religious character in students. This is because the Little Da'i extracurricular activities teach students to possess a personality that is faithful and pious towards Allah SWT., to be proficient in expressing gratitude, sincerity, humility, discipline, simplicity, honesty, as well as patience and tawakkul (reliance on God).

2. The implementation of strengthening religious character through extracurricular activities involves reading and writing the Qur'an (BTQ).

Baca Tulis Al-Qur'an (BTQ) is a series of lessons that aim to teach students how to read and write the Qur'an accurately and correctly. Reading and writing the Qur'an hold great significance in today's society due to the prevalent deviations in character. Muslims rely on the Qur'an as a guide for leading their lives in this world and as provisions for the afterlife. The Qur'an serves as the foundation for shaping human behavior and character. Therefore, the purpose of reading and writing the Qur'an is to provide guidance, understanding, and appreciation of its contents, enabling individuals to manifest its teachings in their daily lives.

BTQ extracurricular activities at SD Muhammadiyah 2 Waru are conducted once a week, specifically on Mondays from 13:30 to 14:30. This extracurricular activity is open to students from grades 1 to 6.



Figure 3. BTQ Extracurricular Activities

There are many students who struggle with reading and writing the Qur'an fluently. To address this, the principal organized extracurricular activities at SD Muhammadiyah 2 Waru. The purpose of conducting this BTQ extracurricular activity is to facilitate the reading and writing of the holy verses of the Qur'an, encouraging students to make it a daily habit to read the Qur'an both at school and at home.

The process of implementing this extracurricular activity begins with the coach initiating greetings and leading the students in prayers before commencing the learning session. Next, the coach demonstrates reading the Qur'an verses, followed by students imitating the reading of the modeled verses. Afterwards, they read several verses of the Qur'an together. The coach then randomly selects a student to recite a Qur'an verse. Furthermore, the coach evaluates the students' Qur'an reading ability by inviting them one

by one to read in front of the coach, taking into account each student's individual capabilities. Finally, the extracurricular activity concludes with a collective prayer.

Based on the research findings, the strengthening of religious character in the Little Da'i extracurricular program is accomplished through the following methods:

1) Exemplary

In this BTQ extracurricular activity, habituation is utilized as an effective example. Students are encouraged to practice certain habits, such as saying greetings when entering and leaving the classroom, offering prayers before and after extracurricular activities, and beginning their Qur'an reading by reciting the ta'awudz and basmallah. Additionally, students are expected to conclude their Qur'an reading by reciting the tashdiq. These habits are instilled to cultivate a sense of discipline and reverence towards the Qur'an.

2) Learning

During the BTQ extracurricular activities, the coach tailors the lessons according to the students' abilities. The coach begins by introducing the hijaiyah letters to the students, teaching them about makharijul letters (the points of articulation) and the characteristics of each letter. The coach also instructs the students on the rules of lengthening and shortening the pronunciation while reading the Qur'an, as well as teaches them about tajweed or the rules of proper recitation. These lessons are designed to provide students with a solid foundation in Qur'an reading and ensure they understand the fundamental aspects of pronunciation and recitation.

3) Assessment

Assessment is employed to evaluate students' progress and abilities in participating in BTQ extracurricular activities. The assessment is conducted through two methods: oral and written assessments. Oral assessment involves students taking turns reading the Qur'an in front of the coach. This allows the coach to evaluate their oral proficiency and accuracy in reciting the verses. Written assessment, on the other hand, involves the coach providing questions to the students that require them to complete or continue writing specific segments of Qur'anic verses. This assesses their comprehension and ability to apply their knowledge of the Qur'an in written form. By utilizing both oral and written assessments, the coach can effectively measure the students' performance and progress in their BTQ learning journey.

BTQ extracurricular activities serve as a means to nurture religious character in students. By engaging in BTQ extracurricular activities, students have the opportunity to enhance their religious values, fostering a deep sense of faith and piety towards God in their lives as members of society, nation, and state. These activities not only focus on teaching students how to read and write the Qur'an but also aim to instill a genuine love for the Qur'an, aiming to raise a generation that is deeply connected to the teachings of the Qur'an. Furthermore, these activities promote the development of behavior that aligns with the values and teachings found within the Qur'an, encouraging students to incorporate these values into their everyday lives.

3. Supporting and inhibiting factors play a crucial role in the process of strengthening religious character through extracurricular activities of the Little Da'i program.

The supporting factors in the extracurricular activities of the Little Da'i program include: 1) The availability of facilities and infrastructure such as prayer rooms, classrooms, speakers, and microphones. 2) The active participation and dedication of students in the extracurricular activities. Their presence and seriousness contribute to the successful achievement of the activities' goals. 3) The support from parents, which plays a significant role in enhancing the effectiveness of the program.

On the other hand, the inhibiting factors in the extracurricular activities of Little Da'i are: 1) Many students lack confidence in delivering da'wah in front of others, resulting in suboptimal performance during preaching sessions. 2) Some students participate in the Little Da'i extracurricular activities solely due to their parents' choice, which may lead to participation under duress rather than genuine interest.

4. Supporting and inhibiting factors for strengthening religious character through extracurricular activities of reading and writing of the Qur'an (BTQ).

The supporting factor for the implementation of BTQ extracurricular activities is the presence of students who are highly proficient in reading and writing Qur'anic verses. These students can assist their peers who are less fluent in this skill, providing valuable support and guidance.

Factors inhibiting the implementation of BTQ extracurricular activities include: 1) Lack of vision and mission: The absence of a clear vision and mission for BTQ extracurricular activities hinders the optimization of these activities and prevents the achievement of desired goals. 2) Insufficient facilities: Inadequate availability of teaching aids and resources needed for BTQ extracurricular activities can limit the effectiveness of the program. 3) Mixed-grade implementation: Combining students from different grades (1 to 6) in the BTQ extracurricular activities poses challenges for the coach in effectively guiding students. The differing abilities of students in reading and writing Qur'anic verses make it difficult to provide tailored instruction. 4) Lack of parental support: Many parents are busy with work and focus solely on their children's academic performance, neglecting the importance of Quranic recitation at home or in the Quranic school (TPQ). This lack of support hampers students' engagement and progress in their Quranic studies. Addressing these inhibiting factors and fostering a supportive environment can enhance the implementation of BTQ extracurricular activities, allowing for effective development of students' religious character through Quranic reading and writing.

5. The impact of strengthening students' religious character through extracurricular activities at SD Muhammadiyah 2 Waru.

The impact of strengthening religious character on students is significant, as it leads to various positive outcomes. Firstly, it increases students' awareness and sense of obligation as Muslims, motivating them to be more diligent in prayer and Quranic reading both at

school and at home. Secondly, it improves students' manners and politeness, reflected in their respectful interactions with teachers and peers, exchanging greetings, and practicing truthfulness. Furthermore, it enhances students' self-confidence, independence, and discipline, enabling them to carry out their daily activities in accordance with Islamic teachings.

The impact of strengthening religious character on students is highly beneficial, as it instills positive behavior patterns. The educational objectives can only be achieved through the implementation of character education among students. The effectiveness of character education can be measured by observing the transformation of students' attitudes from negative to positive behaviors. The research findings provide valuable insights and serve as a reference to enhance teacher motivation in delivering religious character education to students at SD Muhammadiyah, ultimately fostering their development of good character traits throughout their lives.

Schools, as institutions for human education, play a crucial role in shaping individuals' religious character. They have the responsibility to address inhibiting factors and provide support in strengthening the religious character of students. One of the ways schools can overcome these inhibiting factors is by allocating additional hours specifically dedicated to religious character development. This allows students to engage in activities that promote and enhance their understanding and practice of religious values. Furthermore, schools can play a pivotal role in motivating students, fostering their enthusiasm for shaping their religious character.

Another role of schools is to support religious character activities by facilitating communication between teachers and student guardians. This is accomplished through the provision of a liaison book, which serves as a means of exchanging information between teachers and guardians. The contents of the liaison book include notes from teachers, comprising messages addressed to student guardians and updates on the activities carried out by students at home.

By actively fulfilling these roles, schools significantly contribute to the overall development of students' religious character. They create an environment that fosters spiritual growth and deepens their understanding and commitment to religious principles and practices.

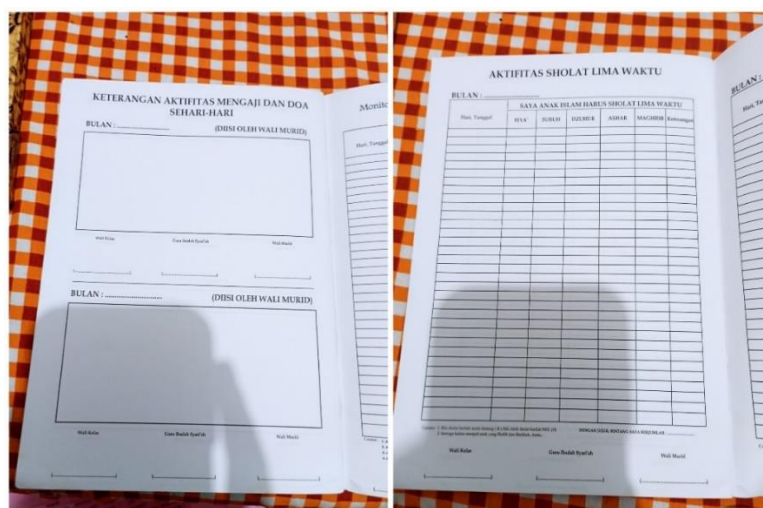


Figure 4. Student Liaison Book

The student liaison book is used to monitor student activities at home, such as whether students engage in Quran recitation and perform the five daily prayers. However, the effectiveness of this liaison book has been limited as only a few classes utilize it.

The strengthening of students' religious character should be conducted continuously, not only through extracurricular activities but also integrated into the classroom learning process and home activities. Muhammadiyah 2 Waru Elementary School is an Islamic-based institution that emphasizes the implementation of religious character to shape students' behavior in accordance with Islamic teachings. The enhancement of religious character at Muhammadiyah 2 Waru Elementary School is achieved through regular religious activities.

D. Conclusion

The application of strengthening religious character at SD Muhammadiyah Waru through the extracurricular activity "Little Da'i" is carried out through the following approaches: 1) Exemplary behavior, such as always saying greetings when entering and leaving the class, praying before and after extracurricular activities, expressing greetings and gratitude to Allah before delivering da'wah, and showing respect towards teachers and friends; 2) Learning activities, which include preaching material and ethics in preaching; 3) Praise and feedback; 4) Assessment.

Meanwhile, the application of religious character through the BTQ (Basic Tajweed and Qur'an) extracurricular activities is carried out through the following approaches: 1) Exemplary behavior, such as always saying greetings when entering and leaving the class, praying before and after extracurricular activities, and getting used to reciting ta'awudz, basmallah, and tashdiq; 2) Teaching activities, which involve introducing hijaiyah letters, makharijul and sifatul letters, as well as tajweed and the rules of recitation when reading Qur'anic verses; 3) Assessment.

The supporting factors for the "Little Da'i" extracurricular activities are the availability of facilities and infrastructure, the active participation and dedication of students, and the support from parents. The inhibiting factors include students' lack of confidence in delivering da'wah and students' participation in extracurricular activities solely based on their parents' choices.

Regarding the BTQ extracurricular activities, the supporting factor is the presence of students who are proficient in reciting the Qur'an. The inhibiting factors include the inadequate facilities and infrastructure, combining extracurricular activities for grades 1 to 6, and the lack of parental support.

The impact of strengthening religious character on students is reflected in several aspects. It increases students' awareness and sense of obligation as Muslims, leading to greater diligence in praying and reciting the Qur'an. It also enhances students' polite and respectful attitudes and boosts their self-confidence, independence, and discipline in aligning their daily activities with Islamic teachings.

Based on the study results, it is suggested that future research should incorporate quantitative methods to determine the percentage of impact in a larger sample. This would provide a more comprehensive understanding of the influence of instilling religious character in students' daily lives.

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