

# Development of Religious Character Towards a Pancasila Student Profile Through the Extracurricular TPA (Al-Qur'an Education Park) at SDN 02 Jetis

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**Abstract.** Character development is a type of human activity that include an educational component for the following generation. The focus of improving the profile of Pancasila students is on developing their character and practical skills through school culture, intracurricular study, and extracurricular activities. One of the cornerstones used in school education institutions to help pupils develop their character, especially their religious personalities, is diversity-based extracurricular programs. The purpose of this article is to identify the programs used to build religious virtues in Pancasila pupils and to identify the virtues that emerge from the extracurricular activities offered by the Al-Qur'an Education Park at SDN 02 Jetis. This study is a descriptive qualitative one that includes this research. The technique used for data collection is an interactive technique. In-depth interviews and observational methods are examples of interactive tactics. Despite the fact that the Colaizzi method from Creswell is the data analysis approach employed. The results of the study found that the programs developed in TPA are reading and writing the Qur'an, recitation, and fiqh. The virtues associated with religion include the 3S (smile, salutation, greeting), discipline, environmental cleanliness, respect and honor, and responsibility.

## INTRODUCTION

The nation's growth is measured by its educational achievements, which also serve as a platform for molding the national character, which is seen as a reflection of the nation as a whole. Law No. 20 of 2003 states that education is a deliberate and planned effort to establish a learning environment and learning process so that students actively develop their potential to have the religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. According to Ahmad et al. (2017), character education for students is crucial and essential given that Indonesians are poor in soft skills (Wulandari & Kristiawan, 2017, p. 291). Character education programs typically offer better expectations to enhance students' disciplinary attitudes since they recognize that this is inextricably linked to complex challenges (Aeni, 2014).

Indonesia's education crisis is extremely complex, involving numerous issues that must be tackled, including a moral one. Although education in Indonesia is advancing with technological and industrial capabilities, the level of morality in the country's life has in fact undergone a worrying moral degradation. This is because the reality of education today is that students are experiencing a character crisis (Marpuah et al., 2021). There has been a decline in the character of manners and morals influenced by modernization and globalization, characters that were once inappropriate are now commonplace (Muthohar, 2016, p. 328).

As social media technology became more advanced and the quantity of unsuitable characters increased, morals started to deteriorate. This was due to the atmosphere at home, school, and in the community. The growth of information on social media demonstrates that elementary school children exhibit a wide range of abnormal behaviors, including fighting among themselves, rape, bullying, and sexual harassment as well as intoxication and

smoking in the classroom (Prihatmojo & Badawi, 2020, p. 146). These issues may result from a lack of interest on the part of parents and teachers in imparting character education to their children. The Indonesian nation is in a bad situation as a result of these issues, so it needs effective healing through the application of character education at all levels of schooling. Daryanto in (Purwanti, 2017, p. 16) Character education is an initiative led by schools and carried out in collaboration with student guardians and other stakeholders in order to influence students' attitudes and teach them to be responsible and have an attitude that is not indifferent to the environment.

Character education is an action taken by someone to educate character to be more for the next generation. The purpose of character education is to help the development of children's souls both physically and mentally (Hasibuan et al., 2018, p. 302). In order to support students in developing their character fully and optimally in all facets, character education is an intentional human activity from all facets of school life (Fauziddin, 2017). A learning activity called character education helps students cultivate and grow their attitudes in a complicated way depending on a particular value that the school is trying to instill in them (Basri, 2017). Character education, then, is an effort to instill and develop moral ethical principles toward God Almighty, oneself, others, the environment, and the country.

The Pancasila Student Profile is an initiative to raise the standard of Indonesian education that places a focus on character development. The focus of improving the profile of Pancasila students is on developing their character and practical skills through school culture, intracurricular study, and extracurricular activities. A school activity known as extracurricular is one that is done outside of class time in order to foster students' interests and skills. Extracurricular activities, as defined by (Asmani, 2011; Lestari, 2016, p. 139), are activities planned by the school to foster students' talents, interests, and potential. These activities take place outside of the classroom.

One of the curriculum's main goals is to emphasize character development in order to meet the needs of Pancasila learners. Character education for pupils needs to be established and strengthened as part of the Pancasila learner profile endeavor. Today's classrooms are plagued by a variety of issues, including fights, intolerance against others because of their differing religious beliefs, radicalism, and bullying. These issues are seen as being against Pancasila's core principles. With this in mind, the Pancasila Student Profile has been implemented as a result of efforts and policies put together by the Ministry of Education and Culture, which oversees the educational sector. The Ministry of Education and Culture's education developer, according to Minister of Education and Culture Regulation Number 20 of 2020 regarding the Education and Culture Strategic Plan for 2020–2024, has implemented the primary goals of the Pancasila Learner Profile (Kurniawaty & Faiz, 2022, p. 5171). The Pancasila Students have been included in the Ministry of Education and Culture's Vision and Mission statements. The profile of Pancasila learners is something that educators need to better grasp. The Character Strengthening Center, part of the Ministry of Culture, is working hard to create the nation's future leaders who fit the Pancasila learner profile (Rusnaini et al., 2021, p. 233).

To establish a foundation in pupils' character, religious principles can be reinforced early on. Islamic education is already included in the category of religious education and already teaches religious principles that are regularly applied in daily life. The goals of Islamic religious education include those in the cognitive, emotional, and psychomotor domains, in addition to those in the conative and performance domains (Marpuah et al., 2021, p. 125). In the conative aspect, which is related to motivation or encouragement from within or intention as a starting point for students to do something. Meanwhile, the performance domain is the quality or performance that a person does. An example of this goal is fasting, the affective domain, which is the impact of fasting on mentality, and the performance domain, which includes obedience, tawadhu, and mujahadah an nafs (self-control).

In addition to being taught during school hours during Islamic religious education lectures, the growth of religious values can also be taught outside of school hours through extracurricular activities, one of which being the Al-Qur'an Education Park (TPA). A non-formal Islamic religious education program called Al-Qur'an Education Park instructs pupils to memorize, read, write, and practice the verses of the Al-Qur'an (N. Hasanah & Hamdan, 2021, p. 72; Malik, 2013). Extracurricular activities are activities carried out to perfect education in cognitive aspects related to affective and psychomotor aspects so that they can help schools in dealing with educational problems. Religion-based extracurricular activities are one of the mainstays applied in school education institutions to help improve the character of students.

SDN 02 Jetis in the Karanganyar Regency is a school that has participated in TPA extracurricular activities. After learning, which lasts for an hour, extracurricular activities are conducted. The aim of extracurricular activities at SDN 02 Jetis is to develop students' religious character and familiarize them with religious principles in daily activities. From the above explanation, it is clear that the author wants to know what programs are put in place to help Pancasila students develop their religious character. She also wants to know what characters I created through the extracurricular activities of the Al-Qur'an Education Park, which was conducted at SDN 02 Jetis.

## METHODS

This research is a descriptive qualitative study. In accordance with the objectives, this research is an applied research in the form of formative evaluation research. For this research, assessment studies were chosen as a technique because they help researchers become more adept to: (1) Complete a detailed description of how a program will be implemented; (2) Complete the analysis and the main procedure; (3) Provide a description of the many participants and their various tasks; (4) Provide a description of the results of the implemented program; (5) Complete a description of the transition's visible effects and results; (6) Complete an appraisal of the program's advantages and disadvantages (Sutopo, 2002, p. 2). Qualitative research is an inquiry strategy that emphasizes the disbursement of meaning, understanding, concepts, characteristics, symptoms, symbols and descriptions of a phenomenon provided in a narrative manner (Sidiq & Choiri, 2019, p. 4).

The research was done in SDN 02 Jetis in the Karanganyar Regency's Jaten District. The Principal and Teachers at SDN 02 Jetis are the research goals or objects for researchers. The information was gathered from sources, including documents, sources, activities that involved observation, and the location SDN 02 Jetis. The sample in this study used purposive sampling technique. Purposive sampling is sampling with the intent to gather information from a variety of sources that will be generalized, but with an emphasis on the specifics that exist in a particular context and the search for answers that form the foundation of the agenda (Moleong, 1990, p. 65). The data sources of this research consist of various kinds that will be used to collect data.

Data collecting is done using an interactive technique. In-depth interviews and observations serve as interactive techniques. An important case study data collection method is in-depth interviewing. Principals and instructors were questioned in-depth to get information about the TPA activity process and the formation of religious characters in the classroom. Observation is a technique used to find data from sources in the form of locations, activities, objects or recordings. The observation technique has a passive role, allowing researchers to observe and record behaviors and events so that they can correct them (Moleong, 1990, pp. 125–126). Throughout the extracurricular activity, observation was conducted using a passive role technique. The purpose of the observation is to gather information for the TPA extracurricular program and religious character development.

The validity of the data used in this study was tested through source triangulation, which focuses on researchers to accumulate data from various existing sources, with this the truth will be more stable. Data reliability in this study is sought through research that is interpreted with the same results. Data analysis is a process of exploring and systematically compiling data obtained during interviews, field notes, documentation by breaking down into units, synthesizing, and making conclusions (Sugiyono, 2008). This research uses the Colaizzi method analysis technique (Creswell, 2010) that is the first step in the data collection process is interview data collection, followed by a second stage in which the researcher rechecks the interview data to clarify its meaning and highlight key participant statements, a third stage in which the category is established, and a fourth stage in which the data is interpreted.

## RESULT AND DISCUSSION

### Religious Character Development

Students' principles and character can be instilled and molded through character development. Character development research is done to determine how schools may best help primary school pupils develop positive character traits. Schools need to use strategies in developing character values (Rahmadi, 2017). Religious character development is the process of engaging in good deeds in line with the beliefs of the religion practiced. Islamic doctrine teaches about a person's conduct, attitude, and morals as they relate to their religious beliefs.

Religious character development is carried out by strengthening faith in students. Lack of strengthening faith can reduce the value of character in students. Strong faith in accordance with Islamic views will realize the praiseworthy nature and educated human beings (Haryanto & Faisal, 2022, p. 39). Integrating faith into the educational setting helps people develop their religious character. Through extracurricular programs, schools include their faith. This is evident in the way that SDN 02 Jetis is carrying out the extracurricular activities required of all students in lower and upper grades by the Al-Qur'an Education Park (TPA). The school's integration efforts involve fostering Islamic faith through extracurricular activities and events at TPA. TPA Extracurricular is a resource offered to the neighborhood by SDN 02 Jetis for the improvement of religious character. According to the results of the interview, the program's goals and functions for the Al-Qur'an Education Park were: increasing understanding of the Qur'an and hadith, developing Islamic morals, increasing social spirit with the community

environment, developing the talents, interests, and potential of students, and developing the ability to solve problems in everyday life.

### **Integration of Religious Character Development of Pancasila Student Profile into TPA (Al-Qur'an Education Park)**

Religious character development at SDN 02 Jetis is developed in accordance with the indicators in the Pancasila Student Profile. The form of efforts to improve the quality of education is the Pancasila Student Profile, which promotes character building by relating to cultural elements (A. Hasanah et al., 2020). There are six indicators in the Pancasila Student Profile, namely:

1. Believing, fearing God Almighty, and having noble character
2. Global diversity
3. Independent
4. Mutual cooperation
5. Critical reasoning
6. Creative

The six indicators are created in an effort to create excellent human resources who are lifelong learners, globally competent, and conduct in accordance with Pancasila's core ideals. The school needs a program or project to make it happen in order to reach the profile of Pancasila students. The goal to be achieved from realizing the Pancasila Learner Profile, namely building a millennial generation that is Pancasila-based (Rusnaini et al., 2021, p. 242). Pancasila character development carried out through the Pancasila Student Profile is a view from time to time. This is a result of the worries that various parties have about moral behavior and the state of Indonesian society. The realization of the Pancasila Student Profile.

Character education can already be used by the SDN 02 Jetis principal and instructors in extracurricular activities in TPA to support the Pancasila Student Profile. namely Permendikbud RI Number 62 of 2014 concerning extracurricular activities in primary and secondary education. Permendikbud RI Number 62 of 2014 is the basis for determining the form of extracurricular activities, developing, and preparing extracurricular programs. The results of research related to religious character development activities towards the Pancasila Student Profile at SDN 02 Jetis are in the form of religious activities, namely TPA (Al-Qur'an Education Park). TPA activities are expected to be able to develop character and develop the potential, talents, requests, and abilities of students to achieve national education goals (Negara, 2019).

TPA extracurricular activities have been available at SDN 02 Jetis since 2015. All extracurricular activities were suspended during the Covid 19 epidemic because the educational system was switched to PJJ (Distance Learning) (Zalewska & Trzcińska, 2022, p. 134). The change from face-to-face learning to PJJ resulted in all extracurricular activities at SDN 02 Jetis having to be canceled in order to unravel the crowd to stop the spread of the Covid-19 virus (Prawiyogi et al., 2020, p. 98). Teachers from PAI and TPA extracurricular programs still require their students to memorize the Koran and attend worship at their own houses during the TPA extracurricular activities holiday. During TPA extracurricular events, teachers also remind parents how they can support, guide, and assist their children. Parents must be able to control their children's activities during distance learning because teachers delegate their responsibilities to parents during the Covid-19 pandemic (Natari & Suryana, 2022, p. 3664; Setiawan, 2021, p. 322).

The state of education in Indonesia has started to get better as of the beginning of 2022. Although the face-to-face instruction can continue, it must adhere to health regulations (Nissa & Haryanto, 2020, p. 406). By enforcing rules requiring everyone who lives on campus to keep it clean and keep their distance, the educational process at SDN 02 Jetis has been operating smoothly. Starting in August 2022, extracurricular activities will once again be offered at SDN 02 Jetis. TPA extracurricular activities are again carried out every Tuesday starting at 13.00- 14.00 WIB after teaching and learning activities are completed. The room used for TPA extracurricular activities is each classroom. The TPA extracurricular speaker, the principal, brings in teachers from outside the school who understand more about Islamic religious education. The speaker is expected to be able to instill and develop religious character towards students, because the speaker is a role model for students (Yestiani & Zahwa, 2020, p. 46). The role of the speaker in TPA is as a guide, educator, learning resource, and facilitator for students.



**TABLE 1.** Extracurricular program conducted in grade 6 of SDN 02 Jetis

No.	Program TPA	F	(Yes)%	F	(No)%
1	Read and Write Al-Qur'an	28	84,84%	5	15,15%
2	Recitation	24	72,72%	9	27,27%
3	Fiqh	33	100%	0	0%

PAI teachers and presenters while implementing extracurricular TPA develop 3 programs, namely reading and writing the Qur'an, recitation, and fiqh. The results of the research from the extracurricular program with a percentage of 84.84% or as many as 28 students who have an interest in TPA with the Al-Qur'an reading and writing program and there are 15.15% or equivalent to 5 students who lack interest in the program. The Al-Qur'an reading and writing program is a program that is carried out to equip students in basic reading skills, familiarize students in their lives with the Al-Qur'an, and write the Al-Qur'an (Mahmud, 1990). Additionally, this curriculum was created to teach students how to live their lives in line with the Qur'an as their source of guidance from an early age (Muhammad Aman Ma'mun, 2019, p. 54). The speaker starts the implementation at SDN 02 Jetis by testing the pupils' comprehension of the Qur'an. Six students in grade 6 at SDN 02 Jetis are still unable to read the Al-Qur'an, according to the results of the Al-Qur'an reading test. One of the six students in the Al-Qur'an reading class every Tuesday is learning how to use Iqro' books to help pupils read the Al-Qur'an right away. It is thought that students can easily learn the Qur'an slowly by using Iqro' books because there are Iqro' volumes 1 through 6 (Ulfah et al., 2019, p. 66).

In the recitation program, there is a percentage of 72.72% or as many as 24 students who are interested in the recitation program while attending TPA at school. While there are 27.27% or equivalent to 9 learners who lack interest in the recitation program. Learners who lack interest in the recitation program feel that memorizing is difficult for them. For students to read it is already difficult, let alone having to memorize it (Muhammad Iqbal Ansari, 2017, p. 4). ). The Al-Qur'an recitation program aims to instill a deep love of the Al-Qur'an in students by having them memorize its passages. The recitation program also aims to improve students' academic performance in the area of religion by having them memorize the Qur'anic letters. The benefits of memorizing the Qur'an are numerous, and they include being a helper in the Hereafter and receiving goodness, blessings, and mercy (Farhana et al., 2017, p. 138).

Recitation of Juz 'Amma, daily prayers, and prayer recitations are the three components of the TPA extracurricular recitation program at SDN 02 Jetis. Recitation of Juz 'Amma takes place both during extracurricular activities and in the mornings before classes and other learning activities start. This activity is also a form of the school literacy movement to promote students' interest in reading (Dafit & Ramadan, 2020, p. 1433). The daily prayers are memorized by the speaker and asked learners to write them down first in the book. Learners who write are better at recitation. The Arabic writing of the students might also be evaluated by the speaker. At every TPA meeting, kids are occasionally requested to recite prayer readings aloud so they can practice recalling them. Prayer readings are given to students beginning in grade 1, and they are introduced to them. All students at SDN 02 Jetis apply to participate in the congregational dhuhur prayer in the mosque based on the findings of teacher interviews. With the help of this, pupils can memorize prayer readings as part of a daily ritual. The upper classes and several instructors offer dzuhur prayers in congregation at the school mosque, while the lower grades and the nearby village mosque provide dzuhur prayers in congregation. With this habit, it can foster the religious character of students, namely by being disciplined on time in worship.

In the third program, namely fiqh, there is a percentage of 100%, where all 6th grade students have an interest in learning fiqh. Fiqh is a norm that regulates human relationships with Allah SWT, fellow humans and with other creatures of God (Kama, 2021, p. 2). Fiqh education needs to be provided in elementary schools to equip students to understand Islamic law thoroughly and implement and practice Islamic law correctly from an early age. Without fiqh, it can make life uneasy. Fiqh education needs to be provided in elementary schools to equip students to understand Islamic law thoroughly and implement and practice Islamic law correctly from an early age. Without fiqh, it can make life uneasy. The stories of the prophets are the fiqh content that TPA students enjoy the most. Students consistently request that presenters provide anecdotes about the prophet and the prophet's companions, according to the results of interviews with presenters. Teachers and presenters at PAI are encouraged by the students' excitement and are better able to illustrate the moral lesson of the story through instances of students' attitudes. Every TPA meeting at school receives the material, which is based on the results of the interview, because fiqh material is crucial for ensuring that students comprehend and apply Islamic law in their daily activities. Learners who have an understanding of fiqh, will tend to do their obligations to God and stay away from things that are forbidden to do (Zafi & Falasifah, 2018). The fiqh program carried out by the school is expected to be able to develop religious characters in students.

Each meeting has seen good progress with the implementation of TPA extracurricular programming in grade 6 at SDN 02 Jetis. While the teacher teaches the content, the students pay attention and follow TPA with interest and dedication. It is intended that through implementing these initiatives, SDN 02 Jetis pupils will be able to grow in their religious character. From the results of observations in class 6 of SDN 02 Jetis, by observing the behavior of students and interviews with teachers, religious characters can be formulated, as follows:

**TABLE 2. Religious Character Values**

No.	Religious Character Value
1	3S (smile, salutation, greeting)
2	Discipline
3	Environmental cleanliness
4	Appreciate and respect
5	Responsibility

According to the aforementioned table, there are five religious character qualities taught in grade 6 at SDN 02 Jetis, including responsibility, environmental cleanliness, respect and respect, discipline, and the 3S (smile, salutation, greeting). The religious character continues to be developed by the teacher so that it becomes a positive habit for students both during and outside of learning. Based on the observation of the value of religious character, a description and indicators can be formulated, as follows:

**TABLE 2. a 3S (Smile, Salutation, Greeting)**

No.	Indicator	F	(Yes)%	F	(No)%
1	Saying greetings	31	93,93%	2	6,06%
2	Greeting when passing teachers and friends	27	81,81%	6	18,18%
3	Shake hands when meeting with teacher	23	69,69%	10	30,30%

The first character value, 3S (smile, salutation, greeting) is an attitude that everyone can do when meeting or passing by other people. The culture of smile, greeting, and salutation has been well developed among students, teachers, and school employees. The development of this culture can spread a positive influence in the school environment and increase intimacy between school members (Anike H. Pongoliu, 2019, p. 202). From the description of the religious character value of smiles, greetings, and salutations, it was found that the attitude indicators in grade 6 were saying greetings, greeting when passing teachers and friends, and s shake hands when meeting with teacher when meeting teachers. It was found that 93.93% or 31 students who said greetings every time they passed or met the teacher and those who had not said greetings were found to be 6.06% or 2 students. Students frequently greet one other and the teacher, as well as return their own greetings. One habit-forming attempt made with the pupils is the greetings that each instructor says as they approach the classroom (Syaepul Manan, 2017, p. 57). With this habituation, it is able to remind students when entering the room to say greetings, and to familiarize students to answer greetings.

The second indicator of the description of 3S (smile, greeting, greeting) is that students greet when passing teachers and friends with a percentage of 81.81% or equivalent to 27 students who have carried out religious values by greeting and as many as 18.18% or 6 students who have not greeted teachers or friends. This behavior is a simple thing that learners can do to appear more polite and not look arrogant (Jasmi et al., 2012, p. 241). Greeting is usually done by learners when passing teachers or friends, both at school and outside school. Things that can be done when meeting people are by saying names or smiling at the people we meet. Apart from people we know, greeting can also be done with people we don't know, namely with a smile. An effortless way to worship is through grinning. We can send positive energy to other people by smiling (Nurjanah, 2019, p. 26).

The third indicator of shake hands when meeting with teacher behavior when meeting the teacher has been implemented by 6th grade students with a percentage of 69.69% or as many as 23 students, for those who still have not done 30.30% or equivalent to 10 students. The most research on the 3S religious value is lacking for this third sign. To strengthen their awareness of shaking hands, teachers typically practice shaking hands. Teachers practice handshakes and congregational prayers before students leave the classroom and before they enter. Shaking hands is part of a pure practice that is easy to do when meeting people (Yahaya, 2009, p. 25). The practice obtained when shaking hands is that one of them can be forgiven of sins for both of them who shake hands (Al-Qarni, 2006, p. 35).

The analysis showed that grade 6 pupils had successfully applied the 3S religious character trait, but that they still needed to be taught to show instructors respect and decency while they were present. 3S religious values can be practiced outside of the classroom as well. By interacting with the environment in their daily lives, it will increase the development of good experiences for students to behave with positive character values. Through these values, it can lead to actions, thoughts, feelings, and words that are in accordance with religious norms (Simanjuntak, 1990, p. 86).

**TABLE 2. b** Discipline

No.	Indicator	F	(Yes)%	F	(No)%
1	Recite prayers before and after learning	33	100%	0	0%
2	Reading Juz 'Amma before studying	33	100%	0	0%
3	Come to school on time	30	90,90%	3	9,09%

Discipline is the second religious character quality discovered through observation. The attitude of discipline is demonstrated through following the rules religiously. Teachers need to provide a disciplined learning environment. Teachers inculcate discipline to help pupils develop their souls in terms of behavior and habits to follow the rules (Rohman, 2018, p. 75). Three disciplinary indications were discovered in grade 6 of SDN 02 Jetis, including students reading Juz 'Amma before studying, praying before and after learning, and arriving on time to class.

Students reading prayers before and after lessons is the first sign of the value of a disciplined religious character. According to the findings of the observations, every student in grade 6 frequently prayed before and after class. This is because this activity is carried out jointly led by the teacher (Pamungkas, 2017). Reading prayers before and after learning is an obligation and as a form of habituation for all students of SDN 02 Jetis. It is intended that students have a habit of always praying in starting or ending an activity (Choiriah, 2016, p. 74). Praying will also foster a sense of gratitude and establish a good relationship between humans and the creator (Andriyani, 2014, p. 777).

Students reading Juz 'Amma before class starts is the second sign of a disciplined religious character attribute. According to the findings of the observations, every single sixth-grade student consistently read Juz 'Amma before class. Reading Juz 'Amma before classes and other learning activities starts is a habit for all sixth graders. Following a group prayer before class, the instructor leads the class in reading Juz 'Amma. The instructor's schedule is posted at the beginning of class (Syaroh & Mizani, 2020, p. 70). Juz 'Amma is part of the Qur'an juz to bring humans closer to Allah SWT so that it can increase faith. Juz 'Amma has been studied since elementary school by reading short letters with the aim of memorizing them and understanding the meaning of the letters that have been read or memorized (Laeliyah, 2019, p. 264). The culture of reading Juz 'Amma before learning can familiarize students to worship God, get used to behaving according to religious values, and as a provision for students in the future (Anas & Alkrienciehie, 2013).

Students being on time to class is the third sign of discipline. According to the findings of the observations, the percentage of students who arrive at school on time is 90.90%, or the equivalent of 30 students, but there are still 9.09%, or 3 students, who are late. Learners who come to school on time say that they always come early so they come to school on time. In addition, because now the admission system is based on zoning. The distance between home and school is close, making it easier and faster for learners to arrive at school (Hindayah et al., 2018, p. 41). Meanwhile, late learners stated that the reason for being late to school was due to waking up late and the distance of the house from the school. The tardiness of students going to school should be immediately solved. Given that this will become a bad habit and can make students miss their lessons (Rahmawati & Hasanah, 2021). Teachers might advise students that respecting time is crucial. Time management is something that students can do based on their interests (Sabri, 2012, p. 180). It is clear from these three indicators that some students continue to arrive late for class. The level of discipline in reading prayers and juz 'amma in grade 6 is very good but teachers must still pay attention to students who are often late.

**TABLE 2. c** Environmental Hygiene

No.	Indicator	F	(Yes)%	F	(No)%
1	Disposing of garbage in its place	28	84,84%	5	15,15%
2	Orderly class picket	27	81,81%	6	18,18%

The third religious character value found in grade 6 of SDN 02 Jetis is environmental cleanliness. The hadith reads "Annazofatu minal iman" which means cleanliness is part of faith (Jazariyah, 2019). Maintaining cleanliness is one part of religious and moral values in the Indonesian Ministerial Regulation article 10 paragraph (2) (Julianti & Nasirun, 2018, p. 12). Cleaning up after oneself is a proactive measure to protect the natural environment. Throwing trash in its proper place and performing class pickets in an orderly manner were determined to be two markers of the value of religious character in class 6. Keeping the environment clean is the same as creating a clean and healthy environment so that it is far from disease (Chan et al., 2019, p. 196).

Environmental cleanliness refers to the The first indicator of the value of disciplined religious character is throwing garbage in its place. From the observation results, it can be seen that 84.84% of students who have thrown garbage in its place and who still litter with a percentage of 15.15% or equivalent to 5 students. Littering is an attitude of ethical violation that is easily found in the surrounding environment (Wibisono & Dewi, 2014, p. 25). There are many negative impacts of littering, namely natural damage and disease outbreaks. Character development needs to be developed by teachers to maintain cleanliness in the classroom. It has become a habit of teachers at SDN 02 Jetis that before starting learning the teacher can ask students to look around the bench whether there is garbage or not, if there is garbage students are asked to throw it in the trash can. This aims to keep the environment clean, create a comfortable environment, and improve the concentration of students.

The second indicator of the religious character value of environmental cleanliness is orderly class picket. From the results of observations of students who have been orderly in carrying out class pickets, it can be seen that 81.81% or the equivalent of 27 students and 18.18% or 6 students who have not routinely carried out class pickets. Each class forms groups for the class picket, which is a cleaning exercise based on mutual cooperation. In grade 6, the implementation of the class picket is done every morning before class. Picket schedule students are requested to arrive 15 minutes before to the start of class. Cleaning the blackboard, sweeping the floor, emptying the school's trash can, and mopping the floor are all tasks done while on picket. Students' attitudes and actions can be changed through class picketing to promote living a healthy and clean life (Nurhadyana, 2012).

**TABLE 2. d** Appreciate and Respect

No.	Indicator	F	(Yes)%	F	(No)%
1	Not interrupting the conversation	29	96,96%	4	12,12%
2	Pay attention to the teacher who is explaining the material	28	84,84%	5	15,15%

The fourth religious character value found in grade 6 of SDN 02 Jetis is respect and honor. The attitude of respect and honor needs to be developed to foster sensitivity, calm life, and minimize division. Respect and respect in Islam is the bearer of peace. This implies that followers of Islam will experience peace, as will followers of other faiths that coexist with Islam (Abu Bakar, 2015, p. 125). Keeping up with the dialogue and paying attention to the teacher when he or she is introducing the content are examples of respect and respect for grade 6 behavior.

Based on the observation of the first indicator found in class 6, namely not cutting the conversation with a percentage of 96.96% or equivalent to 28 students. Not cutting off other people's conversations is one of the manners and a form of respect and respect for the interlocutor (Darmawan et al., 2022). In class 6, there are still students who cut the conversation as much as 12.12% or equivalent to 4 students. When cutting the conversation, students typically ask questions and provide their perspectives. Cutting into other people's talks might alter and remove information that the interlocutor will deliver, which can cause misunderstandings (Nurrul Khasanah et al., 2021, p. 32). The thing to do when someone else is talking is that we should pay attention and if you want to express your opinion, wait for the other person to finish speaking (Suhartono & Lestaringih, 2016).

Furthermore, the second indicator based on the results of observations in class 6, paying attention to the teacher who is explaining the material, there is a percentage of 84.84% or equivalent to 24 students and those who have not paid attention are 15.15% or equivalent to 5 students. Learners who pay less attention to the teacher will miss the material and information conveyed by the teacher (Budiyanti, 2016). Bad learning habits, boredom, and lack of concentration during learning can all lead to students paying less attention to the information, according to observations and instructor interviews (Magdalena et al., 2020, p. 291). In order to understand the content that the instructor is explaining, it is up to the students to pay attention and pay attention to what the teacher is saying. By motivating students, the issue of students who are not paying attention can be resolved. Motivation to learn is an atmosphere that can encourage students to learn and changes in energy in themselves to achieve goals (Simon, 2016, p. 3219). The degree of religious values of respect and dignity in grade 6, which has the highest value, still



needs to be raised in order to show that students are paying attention to the instructor as she explains the subject matter.

**TABLE 2. e Responsibility**

No.	Indicator	F	(Yes)%	F	(No)%
1	Working on assignments	30	90,90%	3	9,09%
2	Participating in TPA extracurricular activities	33	100%	0	0%
3	Dzuhur prayer in congregation	33	100%	0	0%

Responsibility is the fourth religious character attribute that can be found in SDN 02 Jetis grade 6. Being responsible is having the mindset to promptly fulfill one's duties and commitments to oneself, others, the country, and God (Melati et al., 2021, p. 3064). Making students aware of the need for responsibility for the role of the people around them, in schools the role of the teacher is very influential (Susanti, 2015, p. 39). The researchers made observations and discovered three indicators, including completing assignments, taking part in TPA extracurricular activities, and praying dzuhur in congregation, to determine the character of responsibility of grade 6 pupils. Initially indicated it shows that 90.90% or equivalent to 30 students have done their assignments regularly and on time while as many as 9.09% or 3 students are still late in doing their assignments. Delays in doing assignments and even not doing them are caused by students taking time to complete them. Stalling for time in doing assignments is one sign of learners' unpreparedness in managing time effectively (Ndruru et al., 2022).

The second indicator in religious character values is participating in TPA extracurricular activities. TPA extracurricular at SDN 02 Jetis is an activity that must be followed by all students starting from grades 1 - 6. Based on the table above, it can be seen that all students in grade 6 have been responsible for participating in TPA extracurricular activities very well, which is indicated by a percentage of 100%. The programs have been carried out well starting from reading and writing the Qur'an, recitation, and fiqh. These programs are school goals that hope to achieve the goal of developing religious character. The planned programs help teachers in developing religious characters. Programs that have been prepared carefully and well will have an influence on achieving goals (Sarbin & Linda, 2011).

The third indicator is performing the dzuhur prayer in congregation. Based on the table above, it shows that 100% of grade 6 students have attended the dzuhur prayer in congregation on time. All students at SDN 02 Jetis are required to participate in the congregational dzuhur prayer. Congregational prayers are required in order to instill responsibility for praying on time during required prayers. In Islamic law, praying in congregation is obligatory for men in conditions of safety and fear (Fauzan, 2006, p. 137). Based on the results of observations in the implementation of the dzuhur prayer in congregation has been going well, students when hearing the sound of adhan immediately rushed to the mosque to take ablution and immediately perform prayers. The implementation of congregational prayers is also included in the implementation of the fiqh program from TPA. The level of responsibility of grade 6 is very good at following TPA and praying.

## CONCLUSION

A person can enhance their self-capacity at school. The development of students' potential and character will be impacted by the incorporation of religious character development in schools. Beginning with the improvement in how they interact with their surroundings and behave when making decisions. The development of religious character through TPA at SDN 02 Jetis has a good impact on students. There are three programs in the implementation of TPA extracurricular activities, including reading and writing the Al-Qur'an, recitation, and fiqh. The curriculum was created to help students live their lives in keeping with the moral precepts found in the Qur'an. The fiqh program is the one that students choose out of the three since the content is engaging and ranges from the lives of the end times to the stories of prophets and apostles.

Religious character values found during research in grade 6 of SDN 2 Jetis are 3S (smile, salutation, greeting), discipline, environmental cleanliness, respect and respect, and responsibility. The presence of TPA extracurricular activities has altered students' behavior, which is evident when learning is taking place in the classroom. Students are now easier to manage, speak politely, and show respect for the teacher when explaining the material. They also always shake hands and extend greetings when they see the teacher. Students have participated in TPA extracurricular activities well and the hope is that TPA extracurricular activities will be able to develop religious characters and become good habits for them.

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