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The Influence of the Role of Religious Routine Activities in Shaping the Religious Character Values of 5th Grade Elementary School Students

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ABSTRACT

Education plays a fundamental role in shaping future generations who are intellectually competent and morally grounded. In Indonesia, curriculum reforms such as the Independent Curriculum (Kurikulum Merdeka) have been introduced to foster these values through intracurricular activities, the Pancasila Student Profile Strengthening Project (P5), and extracurricular programs. One key component of the P5 initiative is the instillation of religious character, which aligns with the first principle of Pancasila. This study examines the influence of religious activities on students' religious character. This type of research is quantitative with a habituation method. This study was chosen to measure the relationship between the independent and dependent variables. Data analysis techniques in this study were adjusted to the type of approach and research hypothesis. This study involved 55 fifth-grade students divided into two groups, namely the experimental and control classes. Data were collected through pretests and posttests, which were then analyzed using the T-test to test the hypothesis. The results showed a significant difference between the experimental and control classes, with a p-value <0.001 indicating that the role of religious ritual activities positively affects students' religious character.

Keyword:
Religious activities, religious character, quantitative

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INTRODUCTION

Education serves as the fundamental foundation in shaping a quality and character-driven future generation. As stated by (Rahman et al., 2022), education is a conscious and planned process aimed at creating a conducive learning environment. It is not limited to a specific timeframe, but rather a lifelong journey that equips individuals to achieve success. In this context, education is not merely about intellectual development, but also about instilling moral and humanistic values in students (Pristiwanti *et al*., 2022). Therefore, education functions to develop students' potential so they are able to distinguish between right and wrong and act ethically in life. The curriculum, as the core of the education system, plays a strategic role in guiding learning objectives. In Indonesia, the curriculum has undergone multiple revisions to meet the evolving needs of society (Setiyorini & Setiawan, 2023). These revisions aim to refine the content and instructional approaches, making them more contextual and effective in enhancing the quality of education. A well-managed curriculum becomes a key instrument in ensuring high-quality learning outcomes. As emphasized by (Santika *et al*., 2022), the curriculum is the heart of education.

The Independent Curriculum is one of the recent educational reforms in Indonesia that consists of three main components: intracurricular activities, the Pancasila Student Profile Strengthening Project (P5), and extracurricular activities (Anggara et al., 2023). Its implementation encourages students to actively participate in learning processes tailored to their interests and talents. The broader vision of this curriculum is to shape Indonesian learners who are sovereign, independent, and possess strong

character rooted in Pancasila values (Sari *et al*., 2022). The Pancasila Student Profile comprises six key dimensions that every student should embody: faith in God Almighty and noble character, independence, mutual cooperation, global diversity, critical reasoning, and creativity (AR Ardiansyah, R Kumullah, DAA Putri, 2023). One practical implementation of these dimensions is the P5 project, which is carried out collaboratively across various subjects. The first dimension emphasizes the importance of religious character formation through the understanding and application of religious teachings in everyday life. Religious activities form an essential part of the P5 implementation and are considered effective in shaping students' religious character (Hasanah et al., 2023). With support from teachers and parents, activities such as congregational prayers, Dhuha prayers, Islamic holiday observances, Quran recitation, and Friday charity (infaq) serve as a means to strengthen students' spiritual and moral values (Hariyani & Rafik, 2021). Religious character reflects a way of life grounded in obedience to religious teachings and values such as tolerance, compassion, and peace (Jannah, 2019).

In the context of Pancasila, religious character is rooted in the first principle, "Belief in the One and Only God", which encourages students to live harmoniously and respect religious differences (Nurahman & Irawan, 2019). Therefore, schools must introduce and habituate students to religious values early on. Religious character supports academic achievement and fosters responsible, honest, and ethical individuals (Aziz, Fajrin & Ana, 2022). In the modern era, religious values are a key foundation for building discipline and positive behavior among students, especially those in grade V of elementary school. The research conducted by this researcher is highly urgent, namely the increasingly complex moral and ethical challenges faced by the younger generation in elementary school. Religious character education at the elementary school level is a crucial foundation in developing intellectually intelligent individuals with strong moral and spiritual integration. Regular religious activities in elementary schools, such as congregational prayer, memorizing prayers, and commemorating major holidays, effectively instill noble religious values. Through consistent engagement in religious practices, students are more likely to internalize the values of kindness, honesty, respect, and wisdom. Hence, it is essential to research the influence of religious activities on the formation of students' religious character, particularly among grade V elementary students transitioning to higher levels of education. This research is expected to provide comprehensive insights into how religious practices contribute to the development of religious character from an early age, preparing students for future life challenges.

LITERATURE REVIEW

According to the Ministry of National Education (Kemendikbudristek, 2024), character refers to the basic traits and abstract nature within a person that shape their personality. The term "character" comes from the Latin word meaning "to engrave", symbolizing the integration of virtues that are etched into one's life to form true values. (Sudrajat, 2010) describes character as encompassing personality, behavior, temperament, morals, and disposition. Character education is closely related to how a person thinks and behaves, whether in the family, community, or nation (Hasanah, 2016). Therefore, character education should be instilled early and supported by all societal components (Rodrígue & Velastequí, 2019).

From these expert opinions, it can be concluded that character is a habitual inner drive that motivates actions without much deliberation, as it becomes ingrained in the soul. One of the essential character values is religiousness, derived from the word "religion," which implies belief in a higher power beyond human reason. A religious person faithfully observes religious teachings, lives harmoniously, tolerates others' beliefs, and maintains peaceful relations with followers of other religions. According to the Ministry of Education, religious values in character education include obedience in practicing one's faith, tolerance toward others' worship practices, and harmony among religious groups. These values must be nurtured at home and reinforced at school through religious activities. Students who understand and live out their faith will exhibit thoughts, speech, and actions

grounded in spiritual values. Such individuals are likelier to lead a calm, meaningful, and harmonious life.

Religious character is one of the very important aspects that must be possessed by a person, one of which is as a foundation to help them get closer to the creator (Danuwara & Giyoto, 2024). (Janah, 2024) stated that religious character is the most important foundation that must be instilled in children from an elementary age. Religious character is not only related to religious rituals, but also related to morals such as honesty, responsibility, tolerance, and mutual respect. Because this will be the basis of religious teachings in their daily lives. Parents and teachers play an important role in guiding students in forming their religious character. Thus, religious character is an important foundation, especially in creating harmonious relationships in life, both individually and in groups, both in the family, school, and community environments.

Religious character is a crucial component in shaping students' personalities from an early age, particularly at the elementary school level. This character reflects a person's spiritual relationship with God, manifested through obedience in worship, tolerance, and social empathy. In elementary schools, religious values are taught both through direct instruction and daily habituation. Activities such as praying before and after class, reading holy scriptures, and conducting congregational worship are part of the school routine. Religious character also includes attitudes like honesty, patience, and responsibility (Tandhi, 2025). These values must be systematically and consistently instilled to form strong personal integrity. The school, as a formal educational institution, plays a central role in nurturing these values from an early age. The Merdeka Curriculum in Indonesia incorporates religious values as part of the "Profile of Pancasila Students". Teachers serve as key role models by embodying religious values in their words and actions. Therefore, elementary schools become strategic environments for shaping students' religious character.

Implementing religious character in elementary schools involves habituating students to positive behaviors based on religious teachings. This value can be integrated into various subjects and school activities to enhance moral development. Teachers are pivotal in delivering and internalizing religious values for their students (Rama et al., 2024). The teacher's role modeling tends to be more effective than lectures in fostering these values (Rama et al., 2024). When students observe honesty, patience, and kindness in their teachers, they are likelier to imitate such behaviors. Moreover, a supportive school environment strengthens the internalization of religious values. For example, religious-themed posters, "Friday Charity" programs, and donation drives foster a spiritual atmosphere. Collaboration among teachers, principals, and parents is essential to reinforce these values at home and school. Each school activity should align with the vision of holistic character education. The religious character developed at this early stage is a moral compass for students' future social interactions.

Four leading indicators define religious character. The first, piety, is reflected through regular prayer routines (such as Dhuhr and Dhuha in congregation at school) and proper Islamic dress codes (Aufa et al., 2023). The second is cleanliness, evident in clean classrooms equipped with trash bins and handwashing stations, as well as the maintenance of neat gardens (Muhtar et al., 2019). Students are trained to keep their environment clean and are corrected when they litter. The third indicator, honesty, is fostered through the school's vision and daily practice (Cahyanto et al., 2024). For example, students are encouraged not to cheat during exams or assignments. The last indicator, sincerity, is cultivated through charitable acts such as regular infaq (donations), particularly on Fridays or during Islamic lessons, where students contribute voluntarily to help peers in need (Rohmah et al., 2025).

METHODOLOGY

Research Design

This study uses a quantitative approach with a quasi-experimental method. This study employed construct validity, which refers to the extent to which an instrument accurately measures a specific ability or theoretical construct intended to be assessed. The instrument used in this study was a religious character questionnaire consisting of 15 statements. The questionnaire was tested on 55 fifth-

grade elementary school students to examine the reliability and validity of the research instrument. The process of construct validation begins with identifying and defining the variable to be measured, which is then conceptualized in a logical construct based on the relevant theoretical framework. From this theory, practical consequences regarding the measurement results under certain conditions are drawn, and these consequences are what will be tested. In the operational product trial, the research used a quasi-experimental design. Two prerequisite tests were conducted before the primary analysis. The first was the normality test, which aimed to determine whether the data from each variable were usually distributed. This test was carried out using data related to religious character (pretest and posttest), applied to two groups—control class (KK) and experimental class (KE)—and analyzed statistically using the Jamovi 2.3.28 software with the Shapiro-Wilk Multivariate Normality Test to check the normality assumption. According to Sugiyono (2021), if the p-value > 0.05, the data are normally distributed; conversely, if $p < 0.05$, the data are not normally distributed. Normality tests were performed on both pretest and posttest data. The decision rule was: if the significance value (sig) > 0.05, H0 is accepted and H1 is rejected; if the sig value < 0.05, H0 is rejected and H1 is accepted at a significance level of 0.05.

The homogeneity test was conducted to determine whether the samples used in the study originated from populations with equal variances. This test was also carried out using Jamovi 2.3.28. The determination of homogeneity was based on the significance value (sig.): if sig. > 0.05, the data are considered homogeneous; if sig. < 0.05, the data are not homogeneous. The homogeneity test was also applied to the pretest and posttest data. The decision rule remained the same: if sig > 0.05, H0 is accepted and H1 is rejected; if sig < 0.05, H0 is rejected and H1 is accepted, with a significance level of 0.05. The method used in this field trial followed a nonequivalent control group design, which is similar to the pretest-posttest control group design.

The t-test was chosen to determine the mean difference between the control class and the experimental class. Hypothesis testing was conducted after all prerequisite tests were fulfilled. The hypothesis testing included a t-test and an analysis of the influence of the independent variable on the dependent variable. The t-test (Independent Sample T-Test) was applied to identify differences between the control and experimental groups. The test in this study used Jamovi 2.3.28. The criteria for accepting or rejecting H0 at the 5% significance level were: if the significance value > 0.05, then H0 is accepted; if the significance value < 0.05, then H0 is rejected.

The research hypotheses were as follows:

- H0: There is no significant effect on the religious character between students who participate in religious activities and those who do not. H0: $\mu 1 = \mu 2$.
- Ha: There is a significant effect on the religious character between students who participate in religious activities and those who do not. Ha: $\mu 1 \neq \mu 2$.

Research Sample

The sample in this study consisted of fifth-grade students at SDN 1 Batangsaren, Tulungagung Regency, with a total population of 180 students. Sampling was conducted using naturally formed classes (intact groups) without random assignment. In this case, Class 5A, comprising 30 students, was designated as the experimental group, while Class 25, consisting of 19 students, was assigned as the control group.

The selection of classes as the sample was based on considerations such as similar characteristics (e.g., relatively balanced number of students) and the availability and willingness of classroom teachers to support the research implementation. Although this study employed a quasi-experimental approach, the design still allows for a valid comparison between the group receiving the treatment (experimental group) and the group not receiving the treatment (control group).

Data Collection

The data collection process in this study was tailored to each research variable, namely students' creative thinking skills and religious character. To measure creative thinking skills, the researcher used

an essay-type test instrument developed based on specific indicators such as fluency, flexibility, originality, and elaboration. This test was administered to both the experimental and control groups before the intervention (pretest) and after the intervention (posttest), in order to examine any changes or improvements in students' creative thinking following the learning model implementation.

The measurement of religious character was conducted using a Likert-scale questionnaire, which included statements reflecting aspects of religious values such as piety, honesty, cleanliness, and sincerity. The questionnaire was distributed before and after the intervention to assess any shifts in students' religious attitudes and behavior. In addition to the test and questionnaire, classroom observation was carried out to support qualitative data related to students' religious character during the learning process. Observations were conducted using a structured observation sheet to ensure consistency and objectivity in recording students' behavior. Furthermore, documentation was used to support the research with administrative and visual data, including student attendance lists, class schedules, and photographs of classroom activities throughout the experimental process.

Data Analysis

The data in this study were analyzed quantitatively using the independent sample t-test, with the help of Jamovi software. The t-test was used to compare the pretest and posttest scores between the experimental and control groups to determine whether there was a significant difference after the intervention. Before conducting the t-test, tests for normality and homogeneity were performed. If these assumptions were met, the analysis proceeded with the t-test. The p-value obtained from Jamovi was used as the basis for determining whether the treatment had a statistically significant effect.

RESULTS

Based on the data analysis using Jamovi software, the results of the religious character instrument test are described as follows.

Table 1. Scale Reliability Statistics of the Students' Religious Character Instrument

	Mean	Cronbach's α
Scale	3.72	0.899

The religious character test instrument showed a reliability coefficient of 0.899, as indicated by the Cronbach's Alpha value in **Table 1**, reflecting a high level of internal consistency of the measured data. According to the classification of Cronbach's Alpha coefficients proposed, a value of 0.899 falls within the high reliability range. Therefore, it can be concluded that the instrument possesses strong reliability, as a high Cronbach's Alpha coefficient indicates high measurement consistency (Retnawati, 2016).

Table 2. Item-rest correlation

	Mean	Item-rest correlation
S1	4.40	0.549
S2	4.33	0.585
S3	4.09	0.752
S4	4.07	0.648
S5	4.00	0.519
S6	3.91	0.584
S7	3.73	0.535
S8	3.82	0.570
S9	3.58	0.716
S10	3.58	0.560
S11	3.38	0.589
S12	3.27	0.661
S13	3.24	0.744
S14	3.24	0.693
S15	3.24	0.597

Furthermore, an item-rest correlation analysis was conducted as shown in **Table 2**, to measure the extent to which each item in the instrument correlates with the total score of the instrument itself. A positive correlation indicates that the item effectively reflects the construct being measured, whereas a low or negative correlation may suggest issues with the item's construction or wording, warranting its revision or removal. Based on the table, all items show positive item-rest correlation values. The positive item-test correlations across all 15 items suggest strong evidence regarding the quality of the measurement instrument. This consistent positive relationship between individual items and the overall test score indicates that each question or statement reliably contributes to measuring the intended concept or ability. Such results can be interpreted as evidence that the test instrument is well-designed and accurately captures the targeted construct. This supports the conclusion that each item effectively evaluates the desired aspect, and the overall score adequately reflects the level of students' religious character. Consequently, the analysis using the Jamovi application confirms that the instrument measuring students' religious character falls within the reliable category.

Further analysis was also conducted using Bartlett's Test of Sphericity as shown in Table 3. The results of the analysis show that Bartlett's Test of Sphericity produces a p-value of less than 0.001. According to (Retnawati, 2016), a p-value below 0.01 indicates that the sample size used in this factor analysis is adequate.

Table 3. Bartlett's Test of Sphericity of the Students' Religious Character Instrument

χ^2	df	p
557	105	< .001

The number of factors contained within the instrument can be identified through the scree plot and eigenvalues, which produce a graph illustrating the steep and gradual slopes (Retnawati, 2016). The following is the scree plot analysis of the students' religious character instrument.

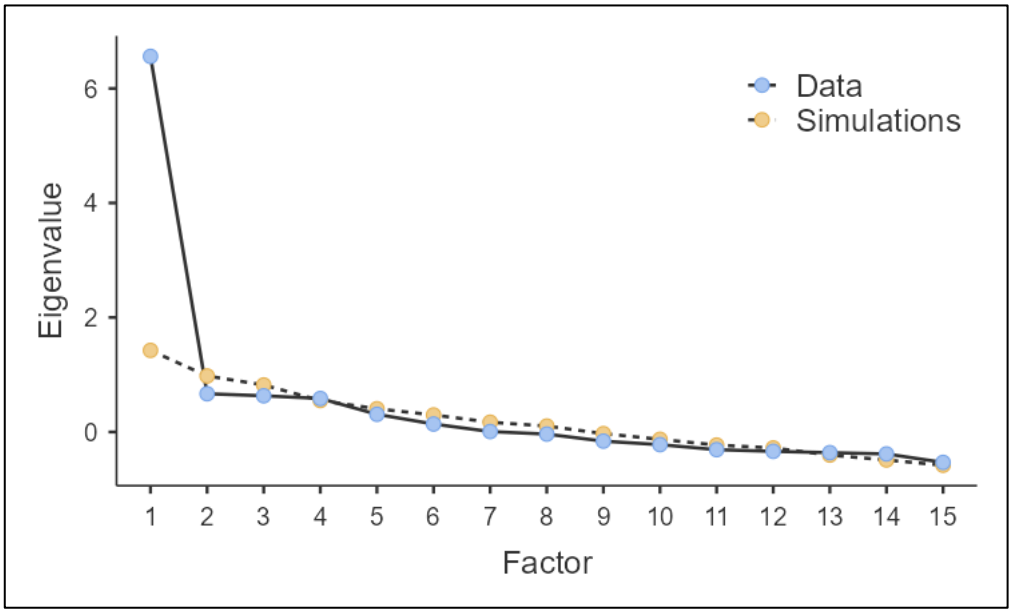


Figure 1. Scree Plot Analysis

The results of the scree plot analysis, as shown in Figure 1, indicate a significant downward trend. This downward trend indicates that this test instrument is only suitable for measuring one construct of students' religious character. This finding is supported by the eigenvalues, which indicate that only one factor stands out significantly compared to the others. Details are presented in Table 4. Based on the results of the exploratory factor analysis, it can be concluded that the questionnaire instrument is valid for measuring students' religious character in general and is empirically proven. The one-dimensionality of the instrument confirms that the items are cohesively structured to assess a single

latent trait. This reinforces the construct validity and suggests that the instrument is theoretically sound for use in further educational research.

Table 4. Initial Eigenvalues of Exploratory Factor Analysis for the Religious Character Instrument

Factor	Eigenvalue
1	6.55999
2	0.66776
3	0.63222
4	0.58534
5	0.30856
6	0.13874
7	0.00752
8	-0.03677
9	-0.16016
10	-0.22112
11	-0.30885
12	-0.33829
13	-0.36090
14	-0.38304
15	-0.53100

Table 5. Normality Test (Shapiro-Wilk)

	W	P
Pre Test	0.929	0.051
Post Test	0.937	0.081

The normality test results using Shapiro-Wilk as shown in Table 5, showing the value of P-0.051 for pretest and 0.81 for posttest, both of which are greater than 0.05. This indicates that the data are normally distributed and the null hypothesis (Ho) is accepted. The Q-Q Plot assessing multivariate normality, as shown in the Figure 2 and Figure 3, displays the distribution of data points in relation to normality assumptions, further supporting the conclusion of normal distribution.

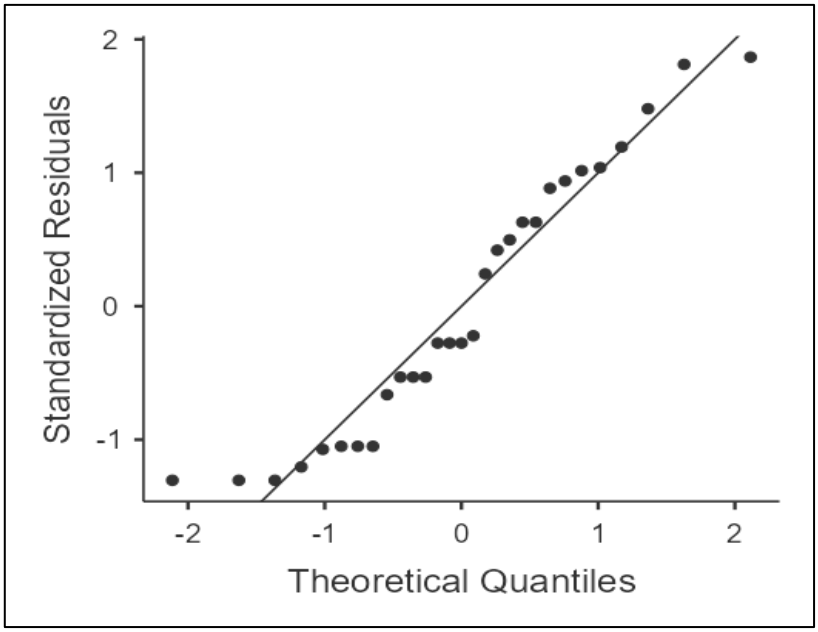


Figure 2. Q-Q Plot Assessing Multivariate Normality Pre Test

Based on Figure 2 and Figure 3, it can be seen that the data point carefully follows the reference line, indicating that errors are normally distributed. After this, the analysis continued with a homogeneity test as shown in Table 6. This step is essential to ensure that the assumption of equal variance across groups is met before proceeding to further parametric analyses.

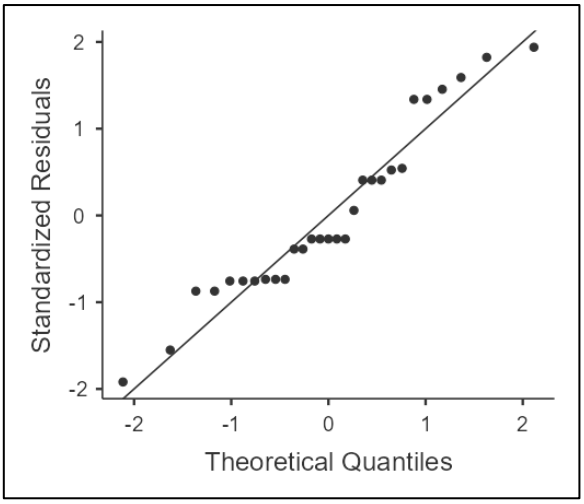


Figure 3. Q-Q Plot Assessing Multivariate Normality Post Tes

Table 6. Homogeneity of Variances Test (Levene's)

	F	df	df2	P
Pre Test	0.1707	1	27	0.683
Post Test	0.0857	1	27	0.772

Table 6 shows a p-value of 0.683 for the pretest and 0.772 for the posttest, both of which are greater than 0.05. This indicates that the data are homogeneous, and the null hypothesis (Ho) is accepted. The prerequisite tests for using the independent samples t-test—normality and homogeneity—have been met, allowing for further analysis. The results of the independent samples t-test are presented in Table 7.

Table 7. Independent Samples T-Test

		Statistic	df	P
Pre Test	Student's	-0.673	27.0	0.506
Post Test	Student's	4.048	27.0	< .001

Note: $H_a\ \mu_1 \neq \mu_2$

Based on the previously formulated hypotheses, the testing criteria can be described as follows:

- H_0 is accepted if the p-value (sig) > 0.05 (α), and H_0 is rejected if the p-value (sig) < 0.05 (α).
- H_a is accepted if the p-value (sig) < 0.05 (α), and H_a is rejected if the p-value (sig) > 0.05 (α).

Referring to Table 7, the p-value obtained for the pretest is 0.506. Since this value is greater than 0.05, H_0 is accepted, indicating no significant difference in the religious character of students between the experimental and control groups prior to the intervention. However, the posttest shows a p-value of less than 0.001, below the 0.05 threshold. As a result, H_0 is rejected and H_a is accepted, suggesting a significant effect. This means that religious activities had a meaningful impact on students who participated, compared to those who did not. Hypothesis tested: H_1: $\mu_1 \neq \mu_2$.

DISCUSSION

Primary education plays a foundational role in shaping students' behavior, attitudes, and ways of thinking. At this stage, education not only imparts academic knowledge but also forms students' character and moral reasoning (Muhammad et al., 2024). According to Indonesia's Law No. 20 of 2003 on the National Education System, the goal of education is to create a learning environment that supports the development of students' spiritual potential, emotional maturity, intellectual abilities, noble character, and practical skills. With a solid educational foundation, students are better prepared to face future academic challenges and social realities. The results of preliminary observations conducted on November 14 in Grade 5 at SDN 1 Batangsaren indicated that several students demonstrated a relatively low level of religious character. Various external factors contribute to this, such as a lack of parental guidance in religious matters, insufficient role modeling from the community, and a limited commitment among teachers to consistently foster religious values. To address this, schools must instill regular religious habits through structured activities. Parental involvement is equally essential, as early exposure to religious values at home makes it easier for children to absorb and practice these values within the school environment.

To effectively foster religious character among Grade 5 students, it is crucial to integrate role modeling with structured routines. Teachers play a central role in this process by setting examples through daily religious practices such as communal Dhuha prayer, reciting short surahs, and praying before and after class. However, in practice, some students exhibit inattentive behaviors—such as chatting during prayer or lacking focus during recitations highlighting the need for more consistent reinforcement and tailored mentoring. Interviews with class teachers revealed that each student possesses distinct characteristics and backgrounds. Children who receive limited spiritual guidance at home are less likely to exhibit strong religious character. In contrast, students whose parents actively collaborate with teachers and who possess intrinsic motivation are more receptive to religious activities both at home and at school. Therefore, parental engagement is vital in cultivating students' spiritual development alongside structured school-based religious programs.

The statistical analysis processed via Jamovi supports these qualitative insights. The reliability test using Cronbach's Alpha yielded a coefficient of 0.899, indicating a high level of internal consistency for the religious character instrument. Item-rest correlations were all positive, further validating the quality of the instrument. Exploratory factor analysis revealed that the instrument was unidimensional, meaning it effectively measured a single construct religious character. Furthermore, the normality test using Shapiro-Wilk showed that both pretest and posttest data were normally distributed ($p > 0.05$), and the homogeneity test confirmed equal variances between groups ($p > 0.05$). These findings validate the use of the Independent Sample T-Test for hypothesis testing. The results revealed no significant difference between the experimental and control groups in the pretest phase ($p = 0.506$), indicating that both groups initially had comparable religious character levels. However, the posttest results showed a significant difference ($p < 0.001$), confirming that students who participated in religious activities demonstrated a notable improvement in their religious character compared to those who did not. This empirical evidence confirms that structured religious activities in schools have a significant and positive impact on students' religious character (Gunawan, 2023). When such activities are implemented consistently and supported by both educators and families, they can foster a deep sense of morality, discipline, and spiritual awareness among students. These findings underscore the importance of integrating religious practices as a core component of character education at the elementary level.

Religious values encompass not only a person's relationship with God but also ethics and morals in daily life. A strong religious character cultivates honesty, accountability, and respect for others (Bary & Febrinda, 2020). In elementary schools, students are taught fairness, acceptance of differences, and avoidance of inappropriate behavior as expressions of religious values (Harmi, 2022). Effective religious education must encourage students to translate spiritual teachings into ethical actions (Rahma et al., 2024). These values are integrated into school culture, forming part of the students' moral

framework. Morning assemblies, religious storytelling, and reflective journaling help embed these values. By instilling these habits, schools foster students who are spiritually aware and socially responsible. The goal is not just cognitive understanding but affective and behavioral transformation. Through this approach, students learn to live harmoniously and with compassion. Thus, religious education becomes a foundation for building a civilized and ethical society.

Religious character in education is aligned with national education goals that emphasize the development of faith, piety, and noble character. The Indonesian National Education System mandates religious values as part of holistic student development (Kemendikbudristek, 2024). These values are integrated into not only religious subjects but also other areas of learning (Iswanti *et al.,* 2011). In elementary schools, students are encouraged to demonstrate religious behavior both in and out of the classroom (Atin & Maemonah, 2022). Daily school rituals, such as reciting prayers and participating in religious ceremonies, help reinforce these behaviors. These structured routines build a consistent pattern of moral and religious discipline. Educators must ensure that religious values are not only taught formally but lived through example. Regular reflection and self-evaluation also support students in internalizing spiritual principles. Integrating religion with values education helps prevent moral disorientation. Hence, religious character contributes directly to the overall quality of student behavior and integrity.

The success of religious character education in elementary schools depends on collaboration between school, family, and community. Parents play a critical role in continuing the values taught at school into the home environment (Nopiyanti & Husin, 2021). Meanwhile, the community can provide contextual experiences for applying those values in real. Religious events in the neighborhood or places of worship offer children opportunities to observe and participate in spiritual life. When schools partner with families and communities, the reinforcement of religious values becomes more effective. The school curriculum should encourage students to apply religious values beyond the classroom setting. Creating a culture of shared values across environments supports character continuity. Programs like parent-student prayer days or service activities can bridge home and school efforts. Religious character education is not just an academic agenda but a social and spiritual commitment. With strong collaboration, students grow into individuals who are spiritually mature and socially responsible.

Teachers' personal beliefs and attitudes significantly influence the development of students' religious character. When teachers embody religious values in their daily actions, students are more likely to internalize and replicate those values (Munif, 2017). Therefore, teacher training programs should include modules on religious and moral education to strengthen teachers' roles as spiritual mentors. Religious character cannot be separated from the emotional and psychological development of children. A nurturing approach that combines religious guidance with empathy encourages deeper acceptance among students. Teachers should use positive reinforcement to support behaviors like gratitude, sincerity, and compassion. Interactive learning strategies such as role playing or storytelling about prophets and religious figures can make the lessons more meaningful. Consistency in modeling and teaching is crucial for sustained impact. A gap between what is taught and what is practiced can hinder students' spiritual growth. Thus, teacher integrity is central to effective religious character education.

Assessment of religious character in elementary school requires a holistic and continuous approach. Unlike cognitive knowledge, religious character is observed through behavior and attitude over time (Prasetya & Sileuw, 2021). Teachers can use observation sheets, reflective journals, and self-assessment tools to evaluate students' religious development. For example, indicators such as regular prayer, honesty in daily tasks, or respectful behavior can be recorded. Assessment should focus not on perfection, but on students' efforts and consistency in practicing religious values. Moreover, formative feedback from teachers encourages students to keep improving their moral conduct (Hanaris, 2023). Parents should also be involved in providing input regarding their child's behavior at home. This partnership helps align school and home expectations. The goal is not punitive judgment but supportive guidance. Through authentic assessment, schools can monitor and nurture the growth of religious character more effectively.

Globalization and digital technology pose both challenges and opportunities for religious character development in children. On one hand, children are exposed to diverse values and sometimes harmful content that can undermine their moral foundation (Budianto & Faoji, 2025). On the other hand, digital media can be utilized to promote religious learning, such as through educational videos or interactive apps (Alamin & Missouri, 2023). Therefore, media literacy becomes essential so that students can critically select content aligned with religious values. Schools must teach students to use technology responsibly and ethically. Integrating digital tools in religious education can increase student engagement and understanding. However, adult supervision and value-based filters are necessary to prevent misuse. Religious character education must adapt to the digital era without losing its core values. Teachers and parents must collaborate to guide children in their online activities. By doing so, religious character can be preserved and strengthened in a modern context.

CONCLUSION

This study aims to examine the influence of routine religious activities in shaping the religious character values of fifth-grade elementary school students. Based on the data collected through the research results, the next stage is for the researcher to process the data using the Jamovi application to obtain the results of the hypothesis test with the following provisions: the p-value for the pretest was 0.683, and for the posttest was 0.772, both of which are greater than 0.05. This finding indicates that the data are homogeneous and the null hypothesis (H_0) is accepted. This means that the pretest of students' religious character did not significantly affect the formation of religious character based on religious activities. However, the hypothesis test using the independent sample t-test for the posttest resulted in a p-value of <0.001, less than 0.05, indicating a strong and positive effect. Therefore, it can be concluded that religious activities at school significantly influence the religious character of Grade 5 students at SDN 1 Batangsaren. Religious character education at the elementary level plays a pivotal role in shaping students' moral, emotional, and spiritual development. Primary education is a medium for academic instruction and a foundation for fostering ethical behavior and internal values. The findings from SDN 1 Batangsaren demonstrate that consistent, structured religious activities significantly enhance students' religious character.

Several simple but effective steps can be taken to strengthen the development of religious character in elementary students. First, schools should make daily religious activities like Dhuha prayer, Quran reading, and storytelling a regular part of the school day. Second, teachers need training on how to be good examples in religious behavior and communication. Third, parents should be more involved through joint activities like religious workshops or praying together at school. Fourth, religious lessons should be fun and interactive, using methods and media suitable for children. Fifth, schools must regularly check students' spiritual growth in class and outside. Sixth, local communities and religious groups should be invited to support these efforts by sharing real-life experiences. Lastly, the education system should keep improving the curriculum to help build students' character in line with national goals and Pancasila values. When families, schools, and communities work together, religious values can be taught more deeply and last longer. This way, students will become strong, responsible, and ethical individuals.

This study also has limitations that need to be considered. One of the main limitations lies in the scope of the study, where the researchers only involved one class in one school. Therefore, the results of this study are not representative of the broader population. Another problem is the relatively short research period, which limited the space for continuous observation of student development. Other factors such as the students' learning environment, learning motivation, and family support were also not explored in depth. Therefore, it is recommended that future research be conducted over a more extended period and that other supporting variables that may contribute to the research results be considered. The research is expected to provide an in-depth picture of the phenomenon being studied by overcoming these limitations.

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