

Implementation of Religious Culture Through Mentoring in Elementary Schools

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ABSTRACT

The rapid development of globalization has influenced educational systems, requiring schools to strengthen character education. One effective approach to this effort is the implementation of religious culture through mentoring. This study aims to analyze how religious culture is implemented through mentoring at SD Negeri 05 Bojongbata. Using a qualitative descriptive design, data were collected through observation, interviews, and documentation. The findings show that mentoring plays a pivotal role in enhancing students' religious character and discipline. The implementation of religious culture through mentoring at SD Negeri 05 Bojongbata includes five main activities: (1) Smile, regards, greet; (2) Reading the Qur'an; (3) Congregational prayer; (4) Commemoration of Islamic holidays; and (5) Collective prayer. The analysis indicates that structured mentoring significantly strengthens character education by internalizing religious values into students' daily school life. This study provides a new model for integrating mentoring into religious culture programs to strengthen character education in public elementary schools, offering theoretical and practical implications for religious and moral education.

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1. INTRODUCTION

Globalization has brought changes to the education system. The impact of globalization and modern developments can affect the education system in Indonesia, one of which is the challenge of values and culture. Challenges in the world of education in Indonesia include: moral issues, increasing intolerance, and religiously motivated violence. This needs to be balanced with character education. One effort is through the implementation of religious culture. The application of religious culture in strengthening character education in schools plays a crucial role in the internalization of religious values as an effective moral foundation for students. The implementation of religious culture is carried out through mentoring by teachers. In addition to classroom teachers, teachers directly involved in the implementation of religious culture are Islamic religious teachers who teach Islamic Religious Education subjects. Islamic Religious Education is increasingly needed to foster principled and positive religious pluralism, as well as to help build harmony, peace, harmony, and national unity (Mu'ti, 2023).

The implementation of religious culture through mentoring can be directed and sustainable to shape students with noble morals. Religious cultural mentoring is carried out by teachers at school. Both the principal and the teacher are individuals who have expertise in their fields as teachers. Both the principal and the teacher can also be called professionals. Mentoring in the implementation of religious culture certainly requires professional teachers to support the successful implementation of religious culture, which can include both religious education teachers and classroom teachers. Professional religious education teachers are professionals who develop, demonstrate, and expand their professional competencies. Recognition of professional teachers also impacts the quality of professional religious teachers, as people are more willing to learn and work with recognized professional religious education teachers compared to non-professional teachers or those not officially recognized as professionals (Tuna, 2022).

Mentoring in the implementation of religious culture in schools can be carried out by the principal and teachers in internalizing religious values in schools. By internalizing religious cultural values, students can develop a sense of discipline, increase awareness in practicing religious teachings, and play an active role in creating a safe, comfortable, and conducive school environment for learning activities. Implementing religious culture is an effort to strengthen character. Both principals and teachers need to understand general didactic insight, namely a fundamental understanding of curriculum objectives, before designing and implementing methods, or specific didactics. Implementing religious culture is an effort to strengthen character. Both principals and teachers need to understand general didactic insight, namely a fundamental understanding of curriculum objectives, before designing and implementing methods, or specific didactics (Lewin et al., 2023). This can also be practiced in assisting the implementation of religious culture.

The results of Wahidah & Heriyudanta's research entitled "Internalization of Religious Cultural Values through Religious Activities at MTSN 3 Ponorogo" show that the implementation of religious culture in schools has a strong influence on the process of internalizing students' religious values. The implementation of religious culture through religious habituation activities in schools is able to improve student discipline, especially time discipline, increase student awareness in worship, grow social attitudes and student harmony, and establish order in daily life. In addition, students are also able to control themselves in their attitudes and responsibilities and students have a religious character (Wahidah & Heriyudanta, 2021). Students' religious character can be formed through the instillation of religious values which can be realized in religious culture at school. (Sari et al., 2023). In Sweden and Finland, religious education is also implemented to foster social cohesion so that it can strengthen solid unity and togetherness (Berghlund, 2019). The realization of religious culture can be achieved through the habituation of practicing religious values. These activities can be realized through the use of cultural symbols that contain religious values. (Ilmi & Sholeh, 2021).

Religious culture can be manifested in the form of habits of worship, active study, and other good deeds (Maru'ao, 2023). Religious values are the foundation for the formation of religious culture, because without the instillation of religious values, religious culture will not develop. (Alfiyanto, 2020). It is concluded that religious culture is an attitude, behavior, and habits that are based on religious values that are implemented in everyday life.

The religious culture implemented in daily life, in addition to mentoring by the principal and teachers, is also inseparable from the role of parents at home in supporting religious education, especially the implementation of religious culture. In comparison, Muslim parents in Austria generally welcome religious education. Empirical analysis of the study provides insight into the importance of religious formation and questions regarding pedagogical approaches in the school environment. For some Muslim parents, religious formation occupies a subordinate position. In this context, findings from previous studies have confirmed that Muslim parents generally welcome religious education. However, they prefer a constructive learning approach (Kolb, 2023).

The successful implementation of religious culture is inseparable from the role of school principals, teachers, parents/guardians, relevant parties, and the government. The government plays a crucial role in shaping a country's education system, including the development of a system in the field of religious education. (Kosim et al., 2023). The Joint Circular Letter of the Three Ministers on Strengthening Character Education through Habituation in Educational Units was issued as a reference for students, educators, education personnel, parents/guardians, and/or related parties in a series of activities in schools to develop character and morals by strengthening character education through habituation in educational units. (Surat Edaran Bersama Menteri Pendidikan Dasar Dan Menengah Republik Indonesia, Menteri Dalam Negeri Republik Indonesia, Dan Menteri Agama Republik Indonesia Tentang Penguatan Pendidikan Karakter Melalui Pembiasaan Di Satuan Pendidikan, 2025).

Religious culture can be implemented through the form of religious activities carried out daily, namely: sunnah Dhuha prayer, midday prayer, Friday prayer, implementing 5S, dressing neatly and politely, dhikr, prayer, reading the Qur'an and princess (Yolanda et al., 2023). Manifestations of religious culture that can be implemented in schools include congregational Dhuha prayer, reciting Asmaul Husna, reading and writing the Qur'an as well as the culture of smile, regards, greet being polite and courteous (Asania & Cahyanto, 2022). Schools that implement religious culture can prevent negative student behavior because students are accustomed to religious values in school life so that this can be a means of strengthening character education for schools. The implementation of religious culture in schools can be carried out through habits including: smile, regards, greet, reading the Qur'an and Hadith, congregational prayer, commemorating Islamic holidays, dressing neatly and politely, and Collective prayer (Fatimah, 2021; Marcela, 2022; Yolanda et al., 2023).

Examples of religious cultural activities include congregational Dhuhr prayer, Dhuha prayer, Quranic literacy, reciting prayers before learning, implementing the 3S, commemorating Islamic holidays, and reciting the Asmaul Husna (Arif, 2020). Based on the above-mentioned opinions on the forms of religious culture, it can be concluded that forms of religious culture that can be implemented in elementary schools include: smile,

regards, greet; reading the Quran; congregational prayer; Commemoration of Islamic holidays, and Collective prayer. Forms of religious culture can be implemented in daily life at school. Implementation is the process of carrying out new ideas, processes, or sets of activities with the hope that others will accept and adapt to achieve organizational goals (Rosad, 2019). The aim of implementing religious culture is to increase students' faith and piety which is implemented through routine school activities in accordance with religious values that can become good habits so that they can become provisions throughout their lives (Yolanda et al., 2023).

SD Negeri 05 Bojongbata, Pemalang District, Pemalang Regency has implemented religious culture through mentoring. Based on the results of the researcher's interview with the Principal of SD Negeri 05 Bojongbata, it was explained that SD Negeri 05 Bojongbata is one of the state schools that has implemented religious culture through religious values practiced in daily, weekly, monthly, and annual activities including: (1) Smiles, regards greet; (2) Reading the Qur'an; (3) Congregational prayer; (4) Commemoration of Islamic holidays; and (5) Prayer together.

In a broader global context, similar initiatives have been explored through moral and religious education frameworks in Western and Asian settings. For instance, Arthur, Kristjánsson, and Cook (2021) highlight that mentoring-based moral education in British schools fosters character formation by linking ethical reflection with daily practice. Wright (2020) further argues that critical religious pedagogy enables students to negotiate moral values across cultural boundaries. These perspectives underscore that mentoring is not merely a teaching aid but a transformative pedagogical process. However, few studies have examined how this approach operates within an Islamic educational framework in Southeast Asia.

This research gap positions the present study as a contribution to bridging the theoretical divide between global mentoring-based moral education and the local implementation of religious culture in Indonesian elementary schools. By integrating mentoring systematically into religious culture programs, this study aims to offer both a theoretical expansion and a contextualized model relevant to multicultural education systems.

Therefore, the aim of this research is to analyze the implementation of religious culture through mentoring at SD Negeri 05 Bojongbata and to examine how structured mentoring contributes to strengthening character education and internalizing religious values among elementary school students.

2. METHOD

This study used a descriptive approach with qualitative research, using observation, interviews, and documentation as data collection techniques. The purpose of this study was to analyze the implementation of religious culture through mentoring at SD Negeri 05 Bojongbata. Data sources were obtained from observations and interviews with the principal, teachers, and students at SD Negeri 05 Bojongbata. Meanwhile, data sources other than observations and interviews were obtained from documentation. The data collection techniques used were through observation, interviews, and documentation. Data analysis used the Miles, Huberman, and Saldana model, which includes: data collection, condensation, data presentation, and drawing conclusions (Umam, 2023). Data collection in data analysis techniques carried out by researchers related to subjects and objects through observation, interviews, and documentation. The process of selecting and focusing data, as well as simplifying and abstracting and transforming data that approaches the entire written results of field notes obtained from interview transcripts, documents, and empirical materials (Budhayanti et al., 2024).

The data presented in this study is descriptive. Conclusions are then drawn based on the results of observations, interviews, and documentation. The informants included the principal, teachers, students, parents, and the school committee, with data collection lasting approximately one to two months. Credibility testing utilized triangulation techniques and sources.

3. RESULTS AND DISCUSSION (10 PT)

3.1. Implementation of Smile, Regards, Greet Culture

The religious culture of smile, regards, greet has been implemented daily at SD Negeri 05 Bojongbata. The principal and teachers welcome students to school. Interviews with the principal and teachers revealed that the religious culture of smile, regards, greet is implemented daily. This religious culture is implemented using a daily shift system. Three or four teachers greet students daily. Teachers smile, regards, greet students. This is done daily upon entering school. The purpose of this activity is to provide guidance and role models for students regarding the importance of prioritizing mutual respect and appreciation among school members. Through this activity, it is hoped that students will feel comfortable and safe at school so that they can carry out their learning well.

The researcher's observations also showed that each day, three or four teachers were ready to greet students at the school gate in the morning. The teachers on duty that day lined up in front of the school gate to greet students with smile, regards, greet. This was done with great warmth. Students also seemed happy to be greeted by their teachers in the morning as they left for school. These smile, regards, greet were not only implemented when welcoming students. They were also implemented in daily life at school. The principal and

teachers consistently provide guidance and motivation to students to be friendly to the school community. The implementation of religious culture, including smile, regards, greet at SD Negeri 05 Bojongbata is also supported by documented evidence.

The implementation of the religious culture of smiling, greeting, and greeting at SD Negeri 05 Bojongbata begins with the principal and teachers as role models for students. The implementation of this religious culture of smiling, greeting, and greeting creates a safe, comfortable, and conducive school atmosphere. Students indirectly learn to emulate these examples through the guidance of the principal and teachers. Every time they pass a teacher, they smile and greet them. Communication between students and teachers is also good.

Based on the results of interviews, observations, and documentation, it can be concluded that the implementation of religious culture in the aspects of smile, regards, greet at SD Negeri 05 Bojongbata has been carried out through mentoring by the principal and teachers. This activity is one of the efforts to strengthen character education through mentoring. This is in line with the research entitled "Analysis of Student Character Education Through 3S Habits (Smiles, Regards, and Greetings) at SDN Pekayon 03" with the results that the implementation of the 3S culture (Smiles, Regards, and Greets) at SDN Pekayon 03 has a significant impact on the development of student character (Nuraeni, Heni Anii; Unari, Hesti; Hardianti, 2025). The mentoring carried out by the principal and teachers in the implementation of religious culture at SD Negeri 05 Bojongbata has succeeded in creating a conducive learning atmosphere so that it can strengthen character education at the school. The similarity between the current and previous studies is that both the current and previous studies obtained significant results in student character development through religious implementation habituation activities. The difference is that the current study was conducted with guidance from the principal and teachers.

The findings on the implementation of the "smile, regards, and greet (3S)" culture at SD Negeri 05 Bojongbata can be further understood through Politeness Theory and Speech Act Theory, which position greetings as performative acts that sustain positive interpersonal relations and reinforce social harmony. In the Nigerian context, Adebayo et al., (2021) demonstrated that traditional Yoruba greetings transcend mere verbal exchanges; they function as complex socio-linguistic acts expressing respect, hierarchy, and communal identity across different times of day and social settings. This cultural interpretation parallels the 3S practice in Indonesian schools, where teachers' greetings act as symbolic and pedagogical tools fostering respect, belonging, and emotional warmth among students. Similarly, Aleksandrovna (2021) highlighted that greeting behaviors and non-verbal expressions vary widely across cultures ranging from handshakes and bows to gestures such as placing a hand on the chest each carrying different meanings depending on cultural norms and interpersonal distance. These differences underline the importance of intercultural awareness in educational contexts, ensuring that greeting practices are inclusive and contextually appropriate. Integrating these insights aligns with White and Shin's (2020) Integrative Character Education (ICE) framework, which promotes a humanistic and multicultural approach to prosocial development, emphasizing empathy, respect, and cultural adaptability rather than prescriptive moral conformity. Therefore, the 3S mentoring practice at SD Negeri 05 Bojongbata reflects not only a local form of character education but also resonates with global perspectives on how everyday communicative rituals both verbal and non-verbal serve as vehicles for cultivating intercultural competence, moral awareness, and community cohesion within a pluralistic educational environment.

3.2. Implementation of the Religious Culture of Reading the Qur'an

Implementing a religious culture involving Quranic reading in schools is one of the schools' efforts to shape students' religious character. Interviews with the principal and teachers revealed that the religious culture involving Quranic reading at SD Negeri 05 Bojongbata is implemented by reciting the 30th chapter of the Quran, commonly known as Juz Amma. This activity is held daily before each class begins, with teacher guidance. Students are more focused on reading the Quran thanks to the teacher's role in guiding the activity. Observation results show that teachers provide daily guidance in implementing culture in their respective classrooms. Teachers provide guidance by guiding students to read several short chapters of the Qur'an. Students read the short chapters of the Qur'an together in a loud voice. The implementation of religious culture in the form of reading the Qur'an through guidance that has been carried out at SD Negeri 05 Bojongbata is also supported by documentation that the activity has been carried out and has become part of daily habits.

Based on the results of interviews, observations, and documentation, it can be concluded that the implementation of religious culture in the aspect of reading the Qur'an at SD Negeri 05 Bojongbata has been carried out through mentoring from the principal and teachers which is part of an effort to strengthen character education at the school. This is supported by a study entitled "Strengthening Character Education through Al-Qur'an Literacy" with the results of the study showing that through Al-Qur'an literacy activities at SMP Negeri 1 Sambit, strengthening character education can be realized through activities to habituate reading the Qur'an before learning begins (Soraya et al., 2023). In addition, the teaching of the Qur'an is also discussed in a study entitled "In the Child's Best Interest: Analyzing Pedagogical Approaches among Teachers of the Qur'an in

Norway" which shows that Islamic Supplementary Education Teachers in Norway emphasize the importance of teaching Islam and the Qur'an to the next generation so as to ensure the continuity of the religious community and provide what they consider most important for children to become good Norwegians (Markeng & Berglund, 2024). The mentoring carried out by the principal and teachers in implementing the religious culture aspect of reading the Qur'an at SD Negeri 05 Bojongbata has succeeded in instilling religious values so that this can strengthen character education at the school. The similarity between this study and previous research is that the implementation of religious culture can be achieved through Quranic literacy and an emphasis on the importance of teaching the Quran to students to foster noble character. The difference lies in the fact that this study, in contrast to previous research, involves reading short chapters of the Quran in the 30th Juz'

3.3. Implementation of the Religious Culture of Congregational Prayer

The implementation of religious culture, including congregational prayer, in elementary schools is an important effort to instill religious values in schools. Interviews with the principal and teachers explained that to instill religious values in students, the religious culture activity, including congregational prayer, at SD Negeri 05 Bojongbata is implemented through congregational Dhuha prayers held in the school prayer room during Islamic Religious Education lessons.

Observations show that during every Islamic Religious Education (PAI) lesson, students in grades 4, 5, and 6 perform the Dhuha prayer in congregation in the school prayer room. The activity begins with Islamic Religious Education (PAI) lessons in class, followed by students preparing for the Dhuha prayer. Before performing the Dhuha prayer, students perform ablution (wudu). Afterward, students perform the Dhuha prayer in congregation, accompanied by a group reading aloud. The Islamic Religious Education teacher's guidance during the Dhuha prayer is carried out under supervision. The Islamic Religious Education teacher observes from behind the line to ensure the prayer runs smoothly and as expected. After performing the Dhuha prayer, students then return to class to continue their learning. The Dhuha prayer at SD Negeri 05 Bojongbata is held once a week during Islamic Religious Education lessons. The implementation of religious culture, particularly congregational prayer, is also supported by documentation that the activity has been implemented and is part of a weekly habitual practice for grades 4, 5, and 6 during Islamic Religious Education lessons.

Based on the results of interviews, observations, and documentation, it can be concluded that the implementation of religious culture in SD Negeri 05 Bojongbata, the aspect of congregational prayer in this case is the Dhuha prayer, has been carried out through mentoring by Islamic Religious Education teachers. The implementation of religious culture in the aspect of congregational prayer in Dhuha prayer activities through teacher mentoring has succeeded in fostering religious values in schools in strengthening student character education. This is in accordance with the study entitled "Guidance on Character Discipline Education in the Habit of Dhuha Prayer in Elementary Schools" which explains that Dhuha prayer fosters character including discipline and responsibility so that students can have noble morals (Widi, 2023). The implementation of religious culture in the aspect of congregational prayer in Dhuha prayer activities through mentoring in SD Negeri 05 Bojongbata can foster student character including discipline and responsibility so that it can create students who have noble morals. Such findings resonate with international studies on prayer education that explore its broader developmental, emotional, and identity-forming effects.

In a design-based study on tefillah (Jewish prayer education), Sigel (2010) revealed that formal instruction in prayer significantly shapes adolescents' understanding of spirituality, faith identity, and emotional well-being. The study emphasized that adolescents' attitudes toward religious observance, including prayer, evolve during critical developmental stages and that guided instruction can deepen reflective engagement with prayer practices. This supports the present finding that teacher mentoring during Dhuha prayer not only facilitates ritual correctness but also strengthens students' spiritual awareness and internalization of religious values.

Similarly, Mountain (2011), in her qualitative research with primary school children in Australia, reported that prayer serves as a meaningful life practice that helps children articulate deep feelings, cope with challenges, and experience comfort during significant life moments. The findings suggest that prayer education contributes to children's holistic well-being, functioning as a form of emotional literacy and moral orientation. The mentoring observed in Dhuha prayer at SD Negeri 05 Bojongbata reflects similar mechanisms students experience prayer not merely as ritual compliance but as a guided process of emotional reflection, gratitude, and community connection.

Moreover, Rymarz (2012) argues that in modern educational contexts, religious education—including prayer practice must balance faith formation with inclusive pedagogy and dialogue. His reflections on Catholic schools in Australia highlight how structured religious education can remain meaningful even in pluralistic societies when it emphasizes understanding, participation, and reflection rather than doctrinal rigidity. This aligns closely with the mentoring-based *Dhuha* prayer activities, where teachers engage students in participatory and reflective practice, ensuring that religious culture education remains both spiritually nurturing and educationally inclusive.

3.4. Implementation of Religious Culture in Commemorating Islamic Holidays

The implementation of religious culture in the commemoration of Islamic holidays is one activity that can be carried out in an effort to instill religious values in schools. Based on the results of interviews with the principal and teachers, it was explained that the implementation of religious culture in the commemoration of Islamic holidays at SD Negeri 05 Bojongbata was carried out at certain moments related to the commemoration of Islamic holidays. These activities include the commemoration of the month of Muharram, the commemoration of Isra Mi'raj, and others. The commemoration of Islamic holidays at SD Negeri 05 Bojongbata has run smoothly from time to time.

The principal and teachers provide guidance to students in these activities. The activity began with a school meeting which then formed a committee for the commemoration of Islamic holidays, with the Islamic Religious Education teacher as the activity coordinator. Information about the commemoration of Islamic holidays was socialized to students through their respective class teachers. During the implementation, the principal and teachers provided guidance to students regarding the meaning of the commemoration of Islamic holidays delivered by the preacher so that students could understand the essence of the meaning of the commemoration of Islamic holidays.

Evidence of the implementation of Islamic holiday commemorations at SD Negeri 05 Bojongbata has been carried out supported by documentary evidence. SD Negeri 05 Bojongbata has carried out Islamic Holiday Commemorations regularly and is part of strengthening character education through the implementation of religious culture which is carried out annually. In strengthening character education in schools, support is needed from all school members so that the implementation of religious culture aspects of Islamic holiday commemorations can be carried out well and meaningfully for students.

The principal and teachers should continue to motivate students so that Islamic holiday commemorations always become a habit that is attached to students so that they can appreciate the meaning contained therein. This is in line with the results of a study entitled "Implementation of Character Education Through the Habit of Commemorating Islamic Holidays for Students at Bumi 1 Laweyan Public Elementary School Surakarta" with the results that with the support provided by all school members, efforts to strengthen character education through Islamic holiday commemorations in schools can be achieved (Sarafuddin Sarafuddin, 2025).

The implementation of religious culture through the commemoration of Islamic holidays at SD Negeri 05 Bojongbata demonstrates how such activities serve not only as expressions of faith but also as pedagogical opportunities for developing students' religious and spiritual literacy. Interviews and documentation confirm that the principal and teachers guide students through commemorative activities—such as celebrating the month of Muharram or Isra Mi'raj—by emphasizing reflection, gratitude, and shared meaning. This aligns with Sarafuddin (2025), who found that the collective commemoration of religious holidays strengthens students' moral and religious identity through community participation.

Comparable insights can be drawn from international scholarship. Myers and Myers (2001) argued that holiday observances in early childhood education can serve as a framework for nurturing inclusivity, empathy, and cross-religious understanding when approached reflectively. Their study revealed that, historically, holiday-based curricula in U.S. public schools often privileged the dominant Christian tradition, marginalizing children of other faiths. To counter this, they advocated for a pluralistic approach where holidays are reimagined as opportunities for dialogue, spiritual literacy, and the recognition of diverse cultural identities. This resonates with the mentoring approach at SD Negeri 05 Bojongbata, where teachers actively involve students from various backgrounds in reflective discussions about the meaning of religious events rather than treating them as ritual performances alone.

Furthermore, Juzwik et al. (2021) expanded the discussion on spiritual meaning-making by linking it to language, literacy, and identity in education. Their global analysis emphasized that educators should integrate students' spiritual experiences into classroom discourse, recognizing how faith, culture, and communication intersect to shape identity formation. In contexts where ethnoreligious nationalism or secular assumptions dominate public education, fostering spiritual literacy becomes essential for nurturing empathy, intercultural dialogue, and moral imagination (Juzwik et al., 2021). The practice at SD Negeri 05 Bojongbata, where commemorations are guided by teacher reflection and student engagement, embodies this model—transforming holidays from ceremonial observance into dialogical encounters that bridge faith and learning.

Consequently, the school's approach to commemorating Islamic holidays through mentoring contributes to the broader discourse on inclusive religious education, illustrating how public schools can integrate spiritual and cultural pluralism into character formation. By situating holiday celebrations within a pedagogical framework that values respect, shared narratives, and reflection, the program reflects a form of integrative moral pedagogy consistent with international best practices. This approach encourages students to develop not only religious understanding but also social sensitivity and global-mindedness, aligning with emerging trends in spiritual and religious literacy education across diverse educational contexts.

3.5. Implementation of Religious Culture of Collective Prayer

The implementation of religious culture, including communal prayer, is one way to cultivate the habit of beginning, accompanying, and ending activities with prayer. Interviews with the principal and teachers revealed that the implementation of religious culture of collective prayer at SD Negeri 05 Bojongbata was carried out on the last Friday of the month. This practice took the form of a collective prayer (istighosah) performed by students, accompanied by the principal and teachers. In addition to the collective prayer (istighosah), students at SD Negeri 05 Bojongbata also prayed before and after lessons.

The researcher's observation results also showed that on the last Friday of the month, an istighosah was held at SD Negeri 05 Bojongbata and was attended by the entire school community. Before the event, the class teacher informed the students that there would be an istighosah on the last Friday of the month. During the event, students gathered in the school yard, then the students prepared to read the istighosah reading text distributed by the teacher. Several teachers and students led the istighosah reading from the front of the school yard. Students accompanied by the teacher followed the istighosah reading together. After completing the istighosah, the students ate with the food supplies they had brought. In the final activity, the teacher accompanied the students to provide motivation and remind them about throwing away trash in the trash can. The teacher also accompanied the students to fold the seat covers that had been used so that the school yard was clean again.

The implementation of religious culture, including collective prayer, through mentoring at SD Negeri 05 Bojongbata is also carried out before and after lessons. This activity is carried out through mentoring from each class teacher and subject teachers during those lessons. The implementation of religious culture, including collective prayer, is also supported by documentation that this activity has been carried out through mentoring both before and after lessons and as part of a monthly habituation program held every last Friday of the month.

Based on the results of interviews, observations, and documentation, it can be concluded that the implementation of religious culture at SD Negeri 05 Bojongbata, in the aspect of collective prayer, has been carried out through mentoring by both the principal and teachers as a form of instilling religious values in strengthening character education. This is also supported by the results of the study entitled "Islamic Religious Education Teachers' Strategies in Strengthening Student Character through Routine Istighosah Activities at SDN Wonosari Gempol Pasuruan" with the results that the formation of student character through routine istighosah activities in schools refers to religious values and morality instilled in students so that students can grow into individuals with noble character and responsibility (Laila Badriyah et al., 2023).

The collective prayer activity at SD Negeri 05 Bojongbata is also part of the efforts to strengthen character education implemented at SD Negeri 05 Bojongbata in realizing students with noble character. Joint prayer activities at SD Negeri 05 Bojongbata are also carried out through mentoring before and after learning as well as monthly activities in the form of istighosah on the last Friday of the month so that students can practice religious values at school and become students with noble morals.

The similarity between this study and previous research is that implementing religious culture through collective prayer can instill religious values in strengthening character education and noble morals. The difference between this study and previous research is that collective prayer is conducted with teacher guidance, and after the prayer, students eat together with food they brought from home.

4. CONCLUSION

The implementation of religious culture through mentoring is carried out at SD Negeri 05 Bojongbata in strengthening character education to form students with noble morals. The implementation of religious culture through mentoring that has been implemented at SD Negeri 05 Bojongbata includes: (1) Smile, regards, greet; (2) Reading the Qur'an; (3) Congregational prayer; (4) Commemoration of Islamic Holidays; and (5) Collective prayer. The implications of the research results for scientific development are that this study shows that religious culture in elementary schools can be implemented through teacher mentoring as a reinforcement of character education in forming students with noble morals, so that this study can be the basis for developing models, strategies and indicators in the implementation of religious culture in elementary schools. The research findings show that mentoring can significantly increase the strengthening of character education in SD Negeri 05 Bojongbata. This study provides a new model in integrating mentoring into the implementation of religious culture activities in public elementary schools to strengthen character education. The theoretical contribution of this study is that it can be used as a reference for elementary schools in implementing habits to strengthen character education. While the practical contribution of this study is that the implementation of religion through mentoring can shape students who have religious character and noble morals.

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