

Worship Achievement Book For Strengthening Students' Religious Character In Islamic Elementary Schools

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Abstract	Article History
<p>Religious character education plays a vital role in shaping students' morals and ethics, particularly amid the challenges of globalization that threaten moral values in society. As the second social environment after the family, schools hold a strategic position in instilling religious values through structured programs. One such initiative is the use of the <i>Buku Prestasi Ibadah</i> (Worship Achievement Book), designed to cultivate students' discipline and consistency in practicing religious activities. This qualitative descriptive study explores how the <i>Buku Prestasi Ibadah</i> functions as an effective medium to reinforce students' religious character. The findings reveal that the book significantly contributes to character development by documenting worship practices such as obligatory prayers, Dhuha, supplications, Quran recitation, and daily etiquette. Reward mechanisms embedded in the system foster motivation and accountability, helping students internalize religious values and form positive habits. The novelty of this study lies in highlighting the <i>Buku Prestasi Ibadah</i> not merely as an administrative tool but as a transformative instrument in character education within Islamic elementary schools.</p>	Received 10/2/2025
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INTRODUCTION

School serves as a crucial environment for nurturing students' potential, shaping their behavior, decision-making skills, and positioning within society. Among the core responsibilities of education is the cultivation of character, particularly religious character, which is foundational in helping students navigate moral challenges in the era of globalization. As globalization continues to influence various aspects of life, concerns over moral decline especially among the younger generation have intensified. Therefore, instilling religious values through education has become not only relevant but also urgent (Syaroh, & Mizani, 2020; Akhyar, 2024).

Religious character education helps students internalize spiritual values and moral responsibilities. It guides them in forming ethical behavior both individually and socially (Yanto, 2020; Komalasari, & Yakubu, 2023). In Islam, the concept of *ibādah* (worship) plays a central role in character formation, serving as a means for humans to demonstrate obedience and devotion to Allah. Practices such as *ṣalāh* (prayer), reciting the Qur'an, and observing daily religious etiquette are not only forms of worship but also instruments to build discipline, responsibility, and self-awareness (Wulandari et al., 2021; Hammad, 2024).

The school, as the second most influential environment after the family, is expected to take an active role in instilling these values. Through both formal learning and extracurricular religious programs, schools are morally obliged to develop students' religious character alongside academic competencies (Hayati, & Susatya, 2020). In particular, private Islamic schools have emerged as institutions that combine academic instruction with religious enrichment, aligning their vision with Islamic teachings (Abidin

& Mufaizah, 2022).

One notable program implemented in some Islamic elementary schools is the *Buku Prestasi Ibadah* (Worship Achievement Book), which aims to track and motivate students' engagement in various acts of worship, including obligatory prayers, Dhuha, reciting Qur'an, daily supplications, and respectful behavior. MI NU Hidayatun Najah Tuban is among the schools that have adopted this program to enhance students' motivation and strengthen their religious character.

Previous studies have addressed similar efforts. For instance, Kustiana et al. (2021) highlighted the positive impact of using congregation scorecards on students' character transformation. Likewise, Nisa (2020) reported an increase in students' participation in congregational prayers after implementing a structured worship monitoring system. However, these studies focus primarily on *ṣalāh* in congregation and lack exploration of more comprehensive worship practices.

This study introduces novelty by investigating the *Worship Achievement Book* as a medium that encompasses a wider range of worship activities beyond congregational prayer. Unlike prior studies that limited their focus to singular aspects of worship, this research explores how an integrated worship-tracking system can holistically reinforce religious character in the elementary school context.

To achieve this aim, the researcher employs a qualitative approach with a descriptive case study design. Data were collected using semi-structured interviews, participant observation, and document analysis. The participants consisted of 10 individuals, including school principals, Islamic studies teachers, and students at MI NU Hidayatun Najah Tuban. Participants were selected using purposive sampling, based on their direct involvement with the implementation of the *Worship Achievement Book*.

To ensure data validity, the researcher employed triangulation of sources and methods, extended engagement in the field, and member checking. The data analysis followed the Miles and Huberman model, which involves data reduction, data display, and conclusion drawing/verification. These steps were systematically conducted to extract patterns, themes, and meanings from the qualitative data.

RESEARCH METHODS

This study employs a qualitative approach with a descriptive case study design, aiming to explore and explain the implementation of the *Worship Achievement Book* as a medium to strengthen students' religious character at MI NU Hidayatun Najah Tuban. This approach is suitable for understanding social phenomena in depth within their natural settings (Villamin, et al., 2024; Doyle, et al., 2020; Priya, 2021).

The research subjects include 10 participants, consisting of the school principal, two Islamic education teachers, and seven students from grades IV to VI who actively use and interact with the *Worship Achievement Book*. These participants were selected using a purposive sampling technique, based on their involvement and relevance to the object of study (Campbell, et al., 2020; Sibona, et al., 2020; Cash, et al., 2022).

The object of this research is the *Worship Achievement Book* program and its influence on students' religious character development. The research was conducted at MI NU Hidayatun Najah Tuban, a private Islamic elementary school that has been actively implementing this program.

Data collection techniques include:

1. Semi-structured interviews with teachers and students to explore their experiences, perceptions, and roles in implementing the *Worship Achievement Book*.
2. Participant observations, both in the classroom and during religious activities, to understand the real-time interactions and behaviors associated with the use of the book.
3. Documentation analysis, involving the review of relevant documents such as students' worship records, program guidelines, and school reports.

To ensure data validity, the study applies source and method triangulation, member checking, and prolonged engagement in the field. These strategies aim to increase the credibility, confirmability, and dependability of the research findings.

The data analysis follows the interactive model of Miles and Huberman (Salmona, & Kaczynski, 2024), which consists of:

1. Data reduction-selecting, simplifying, and organizing raw data from interviews, observations, and documents.

2. Data display-presenting the organized information in narrative, matrix, or chart form to identify emerging patterns or themes.
3. Conclusion drawing and verification-interpreting the meaning of the data and verifying the consistency of findings through cross-checking and triangulation.

This comprehensive methodology is designed to provide an in-depth understanding of how the *Worship Achievement Book* contributes to strengthening religious character education among elementary school students within the Islamic educational context.

FINDINGS AND DISCUSSION

The *Worship Achievement Book* implemented at MI NU Hidayatun Najah Tuban has demonstrated a significant role in nurturing students' religious character and improving the consistency and quality of their worship. Functioning as both a monitoring and motivational tool, this book records students' worship activities on a daily basis, encouraging the formation of positive habits through structured reflection and reward mechanisms. This initiative aligns with the concept of habituation in character education. According to Al Halbusi, dkk., (2023), moral character develops through the consistent practice of good behavior, and the presence of external reinforcement such as a scoring or reward system helps internalize values over time. Similarly, Gyagenda, (2023) emphasized that religious character building in Islamic education should integrate cognitive, affective, and psychomotor domains through measurable and practical approaches. The *Worship Achievement Book* serves this function effectively.

The content of the book covers a broad range of religious activities that contribute to character formation. These include the five daily obligatory prayers (*ṣalāh*), the highly recommended Sunnah Dhuha prayer, Qur'an reading and memorization, and the recitation of *Asmaul Husna*. It also includes elements that promote ethical behavior such as showing respect to parents, maintaining modesty in dress, and controlling mobile phone usage. These components are carefully selected to shape students' religious discipline and overall moral conduct, reinforcing the principles of integrated character education as outlined by Mujahid, (2021). Through this approach, the *Worship Achievement Book* becomes more than a routine tracker it becomes a transformative tool for holistic character development in the Islamic educational context.

The *Worship Achievement Book* is used collaboratively by teachers, students, and parents. At home, parents record students' activities (e.g., Subuh prayer, Qur'an reading), while at school, teachers validate in-school worship practices such as Dhuha prayer and Qur'anic study.

To encourage discipline and motivation, a point-based assessment system is applied. Table 1 below illustrates the scoring rubric used in evaluating students' worship behavior:

Table 1. Worship Achievement Book Scoring Scheme

Worship Activity	Indicator	Score
Obligatory prayer (fardhu)	In congregation / alone / missed	2 / 1 / 0
Dhuha prayer	Performed / Not performed	1 / 0
Qur'an reading or tilawati	Read / Not read	1 / 0
Murojaah short surahs	Reviewed / Not reviewed	1 / 0
Asmaul Husna recitation	Recited / Not recited	1 / 0
Respect to parents	Practiced / Not practiced	1 / 0
Phone usage (self-regulated)	Controlled / Uncontrolled	1 / 0
Observing modesty (<i>aurat</i>)	Complied / Not complied	1 / 0
Menstruating students (girls)	Sholawat Jibril (10x/20x) / Not recited	1 / 2 / 0

At the end of each semester, scores are totaled and top achievers are awarded certificates and rotating trophies. These rewards function as positive reinforcement, in line with behaviorist learning theory (May, et al., 2020; Lindström, et al., 2021; Nagy, et al., 2020), which states that behavior followed by favorable consequences becomes more likely to recur.

Compared to earlier initiatives like the *congregation scorecard* studied by Chakraborty, & Church, (2020), which focused narrowly on prayer discipline, the *Worship Achievement Book* offers a more comprehensive model of religious character formation. It integrates multiple aspects of *'ibādah*, etiquette (*adab*), and daily behavior, making it a more holistic tool for internalizing Islamic values.

Furthermore, this approach reflects theoretical constructs from Bloom's taxonomy, where religious education is not only cognitive but also affective and psychomotor (Gyagenda, 2023). The book helps translate religious understanding into habitual actions, which supports long-term character development.

The program also resonates with Bandura's social learning theory, especially regarding the role of parents and teachers as *models* (Tang, et al., 2023). Students are not only monitored but guided through example, feedback, and social encouragement.

Despite the notable success of the *Worship Achievement Book* in enhancing students' religious character, its implementation is not without challenges. One significant issue is the inconsistency of parental involvement; not all parents diligently record their children's worship activities at home, which compromises the accuracy and continuity of the monitoring process. Additionally, variability in teacher supervision also affects the program's effectiveness. Some teachers, particularly during busy academic periods, struggle to validate students' daily inputs, leading to incomplete or delayed assessments. Another concern is the potential for mechanical compliance, where students may engage in worship activities merely to obtain points rather than to internalize the spiritual values behind those actions. This reflects a common limitation of extrinsically motivated systems, as noted by Malek, dkk., (2020), which can undermine genuine moral and spiritual growth. To address these concerns, it is recommended that reflective elements be integrated into the *Worship Achievement Book*, such as short student reflections or teacher-written notes. These additions would help foster deeper spiritual engagement, ensuring that students view worship not just as a task to complete but as a meaningful and transformative part of their daily lives.

The *Worship Achievement Book* has proven to be a valuable instrument in strengthening students' religious character. It bridges the school and home environments, encourages habit formation, and cultivates a sense of accountability and self-regulation in worship practices. Its strength lies in its structured format, parental involvement, and reward-based motivation all of which contribute to the development of disciplined, pious, and morally upright students in accordance with Islamic teachings.

CONCLUSION

Based on the findings, it can be concluded that the implementation of the *Worship Achievement Book* at MI NU Hidayatun Najah Tuban plays a significant role in strengthening students' religious character. This book serves not only as a monitoring tool for daily worship activities but also as a medium for cultivating positive habits through structured recording and reward mechanisms. The activities documented include obligatory prayers, Dhuha prayer, Qur'an reading and memorization, reciting *Asmaul Husna*, showing respect to parents, observing modesty, and managing mobile phone use. The collaboration between teachers and parents in recording and evaluating worship practices enhances the involvement of both school and family environments in religious character development. These findings indicate that the *Worship Achievement Book* is an effective and practical innovation in Islamic-based character education.

As a recommendation, schools are encouraged to enhance the format of the *Worship Achievement Book* by incorporating more reflective elements, such as student journals or teacher comments, to deepen students' spiritual engagement. More broadly, this program can serve as a model for other Islamic schools aiming to instill religious values from an early age. However, this study has certain limitations, particularly in the variability of parental involvement and the absence of a longitudinal evaluation to assess the long-term impact of the program on students' religious behavior. Therefore, future research is recommended to expand participant coverage, adopt a mixed-methods approach, and conduct longitudinal studies to gain a more comprehensive understanding of the effectiveness and sustainability of this program.

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