The Realization of Religious Culture Through the Implementation of the SKUA Program Based on Persuasive Strategies in Madrasah Ibtida'iyah

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Abstract: The purpose of this study was to determine the implementation of the SKUA program based on persuasive strategy to realize a religious culture at MI Darussalam Badang Jombang. The research method used was descriptive qualitative, because the purpose of the study was to find data that was natural setting where the conditions studied were in accordance with the conditions in the field. The findings in this study in the implementation of the SKUA program based on persuasive strategy include the habituation of applying the materials contained in the SKUA program provided by educators and students not only apply them at school but also in everyday life. In addition, good role models in behavior and attitude are also shown by educators so that students imitate and apply them. Future research can focus on analyzing the long-term effectiveness of the SKUA program based on persuasive strategy in shaping students' religious culture, both within the school environment and in their daily lives. A longitudinal approach can be employed to observe changes in students' attitudes and behaviors over a certain period, allowing for an assessment of the extent to which religious values are internalized sustainably. Furthermore, the study can expand its scope by comparing the implementation of the SKUA program across multiple educational institutions to identify factors influencing its success. This comparative study approach will provide broader insights into the effectiveness of persuasive strategy methods in fostering religious culture in various educational contexts.

Keywords: SKUA Program, Persuasive Strategy, Religious Culture

A. Introduction

The rapid advancement of technology has brought significant changes to the field of education, including at the elementary school/ Madrasah Ibtida'iyah level. On one hand, technology provides broad access to information and learning resources that can enrich students' understanding. On the other hand, it also presents challenges in shaping character and religious culture. Children at the elementary school level are in a developmental stage where they are highly influenced by their environment and the media they consume (Hayati, et. al, 2024; Milla & Bahrodin 2022). The use of digital devices

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such as mobile phones, tablets, and computers has transformed the way they interact with the world, including how they receive and internalize religious values.

According to data from Kominfo (2024), internet users in Indonesia are 80-100 million people and are described by age classification. Starting from the age of under 15 years as much as 10%, the age of 15-40 years reaches 68% and the rest are at the age of 40 years and over. This data suggests that the age range of elementary school children to teenagers has a major contribution to internet use. It is undeniable that there are impacts that can occur in the use of this internet, especially what is feared is in accessing the internet without guidance and supervision from parents. According to Kominfo, there are many cases related to the effects of internet use on children. More specifically, the cases that are often found are bullying behavior, deviant moral behavior such as LGBT, and even other negative behaviors that can damage the mental and morals of the younger generation.

Students at the Elementary School or Madrasah Ibtida'iyah age level still need supervision from parents and from the school, because they do not understand the consequences of browsing internet websites that should not be accessed. Students spend approximately 5-6 hours at school, that schools also have a role in providing guidance, both academic and religious guidance. Through intracurricular, extracurricular activities and programs implemented by schools, they can also instill and form good habits, one of which is religious behavior, the follow-up of which students can apply in their daily lives (Muallifin, 2020). However, we cannot deny that limited face-to-face learning can also cause students to experience academic stress (Bahrodin & Widiyati, 2021). Due to changes in the education system which previously suddenly became distance learning and then changed back to limited face-to-face meetings with several new rules that students must adapt to.

The role of schools is also the spearhead for success in providing services to students so that when they carry out learning activities they can feel comfortable and can foster learning motivation. Schools are a multifunctional container, where schools are also centers for places to seek knowledge, implement values and morals of justice, honest attitudes, creativity, innovation and integration to produce quality graduates in the development of intelligence, emotions and spirituality in the digital age whose technology is increasingly developing (Siregar, 2018). The role of schools in creating a comfortable learning climate and providing religious education to students can be done by realizing a religious school culture (Bahrodin & Nafi'isah, 2020). Religious school culture plays a major role in implementing the instillation of religious values and providing role models so that it can prepare the younger generation to be able to independently determine decisions related to morals with responsibility in other life skills (Elis, 2020). One of the efforts that supports the internalization of religious values in students is religious culture. Religious culture is related to school culture, but school culture has the meaning of values

that are based on behavior, habits/daily, traditions and customs carried out by the principal/stakeholders, educators, education personnel, students and the community in the school environment. And school culture is a characteristic, characteristic or character and impression of the school according to the views of the wider community. According to Latif (dalam Aslianah, 2016) that in the implementation of culture in schools can realize the function of the school, namely as an institution to transmit culture and the school is a place used for internalizing religious behavior towards students so that students have a strong fortress to be able to form a noble character that can be used as a foundation for the attitudes of students in facing the increasingly rapid development of the era.

Religious culture can create 2 things, namely first, realizing a religious culture or personal habits that are the result of knowledge about religion that has been obtained and increasing Islamic character attitudes. This Islamic character attitude can be shown in the affective and psychomotor lives of students and all other residents at the school. Second, realizing habits, namely a process of creating something that makes someone accustomed to doing it and is shown by religious behavior according to the teachings of the religion they follow. So we can conclude that religious culture in schools can be realized with the habits that are applied in schools. One of these habits can be done by implementing activities and programs in schools (Pratama dkk, 2019).

In today's digital and globalized era, the formation of religious culture in educational settings faces increasingly complex challenges. Rapid technological advancements and the swift flow of information significantly influence students' mindsets and behaviors, often exposing them more to secular values than to religious ones. The expanding digital environment makes children more frequently encounter values that contradict religious teachings, necessitating that educational strategies in schools be more adaptive and persuasive in instilling religious values (Livingstone & Helsper, 2007). According to Bandura (1986) in Social Learning Theory, individuals learn through observation, imitation, and modeling figures they consider relevant. This is highly applicable to the implementation of the SKUA program based on persuasive strategy, where teachers' role modeling and the habituation of religious values serve as key elements in the internalization of religious culture. However, in practice, the success of this program still faces obstacles, such as the lack of role teacher, parental involvement in reinforcing these values at home (Bronfenbrenner, 1979; Bahrodin & Machmudah, 2023; Sari & Bahrodin, 2024; Nurhidayatullah & Bahrodin, 2024) . Additionally, the Persuasion Theory by Cacioppo, Petty, Kao & Rodriguez (1986) suggests that the effectiveness of persuasion strategies depends on an individual's cognitive and affective readiness to receive messages. This implies that the SKUA program needs to be tailored to the level of understanding and preparedness of students to maximize its impact. Moreover, teachers also play a crucial role in guiding and directing students when they encounter academic challenges (Fatmasari & Bahrodin, 2022).

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The results of initial observations at MI Darussalam Badang Jombang have intracurricular activities, extracurricular activities and SKUA programs. Intracurricular activities include TPQ, Academic Achievement Guidance, Sports Achievement Guidance, ICT, Tahfidz juz 'amma and English Club. All intracurricular activities are mandatory for all students. While extracurricular activities include scouts, banjari, table tennis, chess, badminton, soccer, volleyball, speech in languages (English, Indonesian, Arabic), qiraah and in this activity only scouts are mandatory. Furthermore, the SKUA program (Standards of Ubudiyah Proficiency and Akhlakul Karimah) was instructed by the Ministry of Religion of the East Java Regional Office to all madrasah institutions starting from the Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) levels. This is evidenced by the circular letter of the Regional Office of the Ministry of Religion of East Java Province Number, Kw.13.4 / 1 / HK.00.8 / 1465/2012, concerning the Standards of Ubudiyah Proficiency and Akhlakul Karimah (SKUA). This aims to provide reinforcement to Islamic Religious Education materials and provide solutions to the weaknesses of Reading and Writing the Qur'an, Ubudiyah, and Ahlakul Karimah. Because, the students have different backgrounds. This background includes the background of parents, the last education from Kindergarten/Roudlotul Athfal and the home environment. Because this is related to the objectives of the SKUA program that not all students can be equated to have the same abilities in Reading and Writing the Qur'an, Ubudiyah and Akhlakul Karimah. Therefore, it is important for the SKUA program to be implemented so that students can improve their ability to Read and Write the Qur'an, Ubudiyah and get used to Akhlakul Karimah according to Islamic teachings so that they can apply them in everyday life. Related to the objectives of the SKUA program, according to Saini (2019) the SKUA Program is also a manifestation of Islamic Religious Education, namely one of the subjects that contains the main contents of Islamic teachings and the structure of Islamic life values. Therefore, it is necessary to strive in learning Islamic Religious Education to place Islamic teachings as an object of study that positions Islam as a value and moral that needs to be used as a foundation for an Action in the lives of students, not enough to just be understood and known. Therefore, in the process of forming positive attitudes and habits cannot be realized instantly but requires support from various parties in the school.

In addition, according to Rofi'ah (2018) the SKUA program can influence the development of emotional intelligence in MTs level students, so that students can manage their emotions well and do it independently, this is related to the SKUA program which is manifested in the activity of memorizing juz 30 bil ghoib. Furthermore, the results of research from Hamid (2019) that the SKUA program also affects the spiritual intelligence of MA level students. It was found that the condition of students' spiritual intelligence was in good condition related to the context of ubudiyah activities and akhlakul karimah. The SKUA program not only influences emotional intelligence and spiritual intelligence

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but also has relevance to the Graduate Competency Standards in the Fiqh Subject for Class X MA level. This Graduate Competency Standard (SKL) has several aspects, namely cognitive, affective and psychomotor aspects (Mu'arifah, 2015).

Based on the explanation above, the role of schools that are integrated through intracurricular, extracurricular activities and programs formed by schools can influence students. Both in behaving and forming their character, so that they can realize students into perfect human beings. Moreover, in Islamic-based schools, the implementation of religious behavior is not only carried out at school, but it is hoped that students can apply it in their daily lives. Through habituation, role models and persuasive approaches, it is hoped that they will be able to instill a religious school culture so that the school's vision and mission can be achieved properly. Thus, this study becomes relevant in exploring how persuasive strategy in the SKUA program can be optimized in elementary schools to foster a religious culture that goes beyond mere formality and is genuinely internalized by students in their daily lives. This research can also provide insights into how the program can be adapted to contemporary challenges to remain effective in shaping children's religious character amid dynamic social changes.

The study by Munfa et al., (2025) demonstrates that the implementation of the SKUA program at MI Pancasila Mojosari has successfully enhanced students' quality of worship and moral conduct (akhlakul karimah) through structured and routine activities, which serve as a prerequisite for grade promotion. This reflects a systematically persuasive approach in the internalization of religious values. This finding is reinforced by the research of Prayoga & Sahri (2024), which highlights the importance of transforming students' religious character at MAN 2 Nganjuk through daily worship practices and habituation to Islamic values as a response to the challenges of the digital age. Meanwhile, the quantitative study by Ali & Fattah (2025) confirms the effectiveness of the SKUA program in shaping religious character by measuring program understanding, target accuracy, timeliness, goal attainment, and observable behavioral change validating that persuasive strategies can be systematically evaluated. Furthermore, the implementation of SKUA through habituation activities at MAN 4 Madiun, as investigated by Zuhriyyah (2023), emphasizes the importance of worship routines and teacher role modeling in consistently shaping students' character. In the context of spiritual quotient, Hamid (2019) asserts that SKUA can significantly enhance students' spiritual awareness when flexibly integrated into the local madrasah curriculum. Additionally, research by Rizki (2020) indicates a positive correlation between SKUA implementation and students' academic achievement in fiqh, reinforcing the notion that strengthening religious culture can also contribute to academic performance. Thus, the present study addresses a critical gap by foregrounding a persuasive strategy approach in the internalization of religious culture through SKUA at the Madrasah Ibtidaiyah level an approach that remains underexplored in previous research.

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Several studies on the SKUA program emphasize more on the aspect of student self-development, but the SKUA program that links it to the manifestation of religious culture in schools has never been found. In this gap, the author observes as one of the urgent aspects to be studied, because there are still several madrasas under the auspices of the Ministry of Religion that implement this program, even though the SKUA program has been planned to be implemented since 2012, approximately 13 years ago. The objective of this study is to examine how religious culture is manifested through SKUA based activities at this madrasah.

B. Method

A qualitative approach is a study that seeks systematic relationships to naturally occurring phenomena (Hariandi dkk, 2016). Therefore, this study uses a qualitative approach because the purpose of the study is to find data that is in a natural setting where the conditions studied are in accordance with the conditions in the field.

In research that uses a qualitative approach for research instruments, namely the researcher himself or human instrument, that the researcher himself is tasked with going into the field to find research data. While data sources are divided into 2 types, namely primary data and secondary data. Primary data is the main data used in the study, while the primary data of this study is the result of observations of student activities from entering school to returning home. For secondary data, it is supporting or complementary data for primary data, in this study the secondary data used is documentation from the SKUA program assessment sheet.

Data collection techniques in this study included observations of SKUA implementation activities, in-depth interviews, and documentation. The interviews were conducted thoroughly, involving key informants such as the head of the madrasah, the vice principal for curriculum affairs, three SKUA teachers, and three upper-grade students. The data analysis technique used is data reduction, this data reduction is done by recording and detailing the results of observations, interviews and documentation which are then discussed with experts so as to obtain data in accordance with the research objectives that have been formulated. While in the technique of validity and data checking, this study uses data triangulation methods in the form of time, source and method triangulation.

C. Results and Discussion

Results

The SKUA (Standard of Ubudiyah and Akhlaqul Karimah) program at MI Darussalam Badang Jombang has been implemented since its inception by the Ministry of Religion of East Java. The primary purpose of the program is to address students' weaknesses in reading and writing the Qur'an while also embedding core Islamic teachings such as aqidah akhlak, fiqh, dhikr, prayer, and worship procedures. This initiative is uniformly applied across both public and private schools in the province.

Daily implementation of the SKUA program begins at 6:00 a.m., before the start of regular academic activities. Students recite selected verses from the Qur'an and Asmaul Husna under the guidance of their homeroom teachers. The program utilizes a memorization-based approach wherein students read the material, commit it to memory, and then recite it individually before their peers and teachers for assessment. During the COVID-19 pandemic, the school adapted by having teachers send recorded Qur'anic recitations via class WhatsApp groups, with students expected to respond with their own voice notes imitating the recitation.

The content of the SKUA program includes both theoretical and practical components. In addition to memorizing textual material, students also engage in practical applications such as ablution, adhan, and prayer demonstrations. The assessment system is based on both memorization fluency and observed practices. The materials are guided by rubrics found in the SKUA textbook, and assessments are carried out directly by the class teachers.

Teachers at MI Darussalam Badang possess qualifications in Islamic education, with all homeroom teachers holding at least a Bachelor's degree. Although SKUA does not require the use of formal lesson plans (RPP) and syllabi like other subjects, it remains consistent in its delivery regardless of whether learning is conducted online or offline. Prior to the pandemic, each SKUA session lasted 35 minutes, allowing for repetition and deeper reinforcement of memorization. After the pandemic, the reduced session time of 25 minutes has impacted the effectiveness of the program.

Student enthusiasm for the SKUA program is evident in their active participation. Observations reveal that students eagerly recite prayers and Qur'anic verses every morning. They demonstrate familiarity with basic tajweed rules and exhibit respectful conduct, a reflection of the school's religious cultural environment. Religious practices embedded within the school culture include congregational Dhuha and Dhuhr prayers, participation in morning TPQ sessions, and the regular administration of PTS and PAS assessments for SKUA-related materials.

The program's reach also extends into the students' home lives. Students are encouraged to apply SKUA teachings, such as reciting short surahs and observing the five daily prayers. To support this, the school maintains active communication with parents through WhatsApp groups, ensuring reinforcement of religious habits outside the classroom.

Overall, the SKUA program at MI Darussalam Badang Jombang represents a holistic model of religious culture integration through daily practice, teacher role-modelling, and consistent reinforcement both within and beyond the classroom environment.

Discussion

Field findings at MI Darussalam Badang Jombang indicate that the realization of religious culture is implemented through the SKUA (Standard of Ubudiyah and Akhlaqul Karimah) program using a persuasive strategy. This approach is manifested through the daily routines and consistent guidance provided by educators who invite students to engage in religious practices such as Qur'an recitation, fiqh, aqidah-akhlak, dhikr, and prayer. Teachers play a dominant role not only by delivering instructional material but also by exemplifying moral behavior and religious commitment. For instance, teachers are observed reprimanding students who engage in behavior inconsistent with Islamic values, such as bullying or idling during mosque activities. They also share prophetic stories and personal experiences to inspire students. Mutual respect among educators is evident and serves as a model for students for example, younger teachers deferring to senior colleagues in discussions or maintaining respectful speech and conduct.

This practice aligns with the concept of religious culture as presented by Qonitah (2020), who defines it as a tradition of Islamic behavior shaped by routine worship practices within the school environment, and by Turmudi (2018), who sees it as the creation of a religiously-oriented school climate. Muhaimin (Ma'rufah, 2020) outlines three strategies for realizing religious culture: power strategy, persuasive strategy, and normative re-educative strategy. Among these, the persuasive strategy, which relies on habituation and exemplary conduct by educators, was most evident at the research site. Unlike the normative re-educative strategy that seeks to change the paradigm of thinking, the persuasive approach focuses on fostering behavioral consistency without overtly challenging existing cognitive frameworks.

Bandura's Social Learning Theory (Bandura, 1989) supports this finding by emphasizing that children learn through observation of their environment. In the digital age, where students are exposed to vast amounts of content often misaligned with religious values persuasive strategies in schools play a vital counterbalancing role. This concern is echoed by Pajarianto et al., (2020), who found that elementary aged children spend more time consuming digital media than engaging in structured learning, making it imperative for schools to offer compelling religious role models. Additionally, the Uses and Gratifications Theory (Katz et al., 2014) suggests that if educational religious content does not meet students' emotional and social needs, they will turn to more entertaining but less formative digital alternatives. Thus, integrating persuasive strategies with digital tools such as gamified Islamic learning platforms or religious storytelling videos can enhance effectiveness.

Moreover, this aligns with the Self-Determination Theory (Ryan & Deci, 2020), which highlights that motivation increases when learners experience autonomy, competence, and relatedness. Therefore, for the SKUA program to effectively internalize

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religious values, it must not only rely on routine and teacher modeling but also embrace interactive and emotionally engaging media.

The application of persuasive strategies in realizing a religious culture, as seen in the SKUA program at MI Darussalam Badang Jombang, has received a strong response from several previous studies. For example, Astuti (2022) research at an Islamic elementary school in West Java revealed that students' religious character was significantly formed not only by formal instructions but more by teacher exemplars and daily routines, such as joint prayers and guided moral stories. Suryana emphasized that the habituation of religious actions, supported by teacher consistency and emotional closeness between students and teachers, fostered the internalization of values more effectively than didactic methods alone.

Similarly, Hamdani (2024) research explored the role of religious culture programs in fostering moral development at MI Al-Ishlah Yogyakarta. Their findings underlined that persuasive strategies especially regular Qur'an reading, exemplary teacher behavior, and dialogical engagement had a greater long-term effect on students' religiosity compared to power-based strategies that rely on rules and sanctions. They concluded that teacher charisma and warm relationships serve as powerful tools to convey religious values in early childhood education.

In addition, a qualitative study by Kurniawan (2021) examining character education in integrated Islamic schools in Central Java showed that persuasive strategies created a more sustainable influence when combined with structured parental involvement and digital reinforcement through home-based tasks and the delivery of religious content via WhatsApp and online platforms. This reflects the practice of the SKUA program that engages parents through digital communication to extend religious habit formation outside of school hours.

These studies collectively support the argument that persuasive strategies based on modeling, habituation, and emotional engagement are not only consistent with theories such as Bandura's Social Learning or Deci & Ryan's Self-Determination, but have also been empirically proven to be effective across a range of Islamic educational settings. However, they also reinforce the importance of adapting such strategies to the changing technological landscape to maintain relevance and engagement, especially in an era where digital distractions increasingly compete with moral instruction.

Nevertheless, an important counterpoint is that while persuasive strategies are effective in smaller, community-based institutions, they may face limitations in larger or more complex school environments, where teacher-student interactions are less personal. Moreover, without digital innovation, persuasive efforts risk being eclipsed by more attractive secular content. Hence, while persuasive strategies are valuable, their success hinges on contextual adaptation and the integration of technology to ensure sustained influence.

D. Conclusion

The implementation of the SKUA (Standard of Ubudiyah and Akhlaqul Karimah) program at MI Darussalam Badang Jombang demonstrates a structured and sustainable effort to instill religious culture in students through a persuasive strategy. This aligns directly with the research objective of examining how religious values can be internalized effectively within the school environment. The findings reveal that the SKUA program serves not only as a curricular enhancement but also as a medium for building daily worship habits and religious character. Through consistent routines, teacher modeling, memorization methods, and parent engagement, the persuasive approach employed by the school fosters genuine student enthusiasm and behavioral change.

Moreover, the SKUA program's adaptability both during normal schooling and the pandemic proves its resilience as a cultural instrument. The program has succeeded in encouraging students to practice religious rituals consistently, both at school and at home. The collaboration between teachers and parents through digital platforms further strengthens the impact of the program. Therefore, this study concludes that a persuasive strategy, when supported by institutional consistency, contextual adaptation, and community involvement, is effective in realizing religious culture among students, particularly in the context of Islamic elementary education.

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