

Implementation of Islamic Habits in Junior High Schools and Its Impact on Religious Character Development through Guidance and Counseling

^{1*}Apriyanti, ²Dina Hajja Ristianti, ³Syamsul Rizal, ⁴Fadila

¹Institut Agama Islam Negeri Curup, Indonesia

²Institut Agama Islam Negeri Curup, Indonesia

³Institut Agama Islam Negeri Curup, Indonesia

⁴Institut Agama Islam Negeri Curup, Indonesia

^{1*}apriyanti@iaincurup.ac.id, ²dinahajja@iaincurup.ac.id,

³syamsulrizal529@gmail.com, ⁴unifadila@gmail.com

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Abstrak: Penelitian ini menganalisis implementasi pembiasaan keislaman di SMPIT Rabbani Muara Enim dan dampaknya terhadap pengembangan karakter religius melalui bimbingan dan konseling. Menggunakan metode kualitatif fenomenologis, penelitian ini menemukan bahwa program pembiasaan keislaman, seperti salat Dhuha dan hafalan Al-Qur'an, dirancang komprehensif dan menjadi bagian integral dari kehidupan sekolah. Kegiatan ini efektif menanamkan nilai disiplin, tanggung jawab, dan keikhlasan. Dukungan dari lingkungan sekolah yang kondusif, keteladanan guru, dan sinergi antara semua pihak berkontribusi pada perubahan perilaku positif siswa. Layanan bimbingan dan konseling juga berperan strategis melalui konseling bertema religius, yang secara signifikan meningkatkan kesadaran moral, kontrol emosi, dan inisiatif perbaikan diri siswa.

Kata kunci: Pembiasaan Keislaman, Karakter Religius, Bimbingan dan Konseling

Abstract: This study analyzes the implementation of Islamic habituation at Rabbani Muara Enim Islamic Junior High School and its impact on religious character development through guidance and counseling. Using qualitative phenomenological methods, this study found that the Islamic habituation program, such as Dhuha prayer and Quran memorization, was designed comprehensively and became an integral part of school life. These activities effectively instilled the values of discipline, responsibility, and sincerity. Support from a conducive school environment, teacher role models, and synergy between all parties contributed to positive changes in student behavior. Guidance and counseling services also played a strategic role through religious-themed counseling, which significantly increased students' moral awareness, emotional control, and self-improvement initiatives.

Keywords: Islamic Habits, Religious Character, Guidance and Counseling

INTRODUCTION

National education, based on its function, is organized systematically to achieve the goals of national education. In the Regulation of the Minister of Education and Culture Number 111 of 2014 concerning guidance and counseling in primary and secondary education, Guidance and Counseling is a systematic, objective, logical, and continuous and programmed effort carried out by guidance and counseling teachers or counselors to facilitate the development of students/counselees to achieve independence in their lives. According to the Ministry of Education and Culture, guidance and counseling are services provided by educators to students to help them achieve independence and optimal development. This includes personal guidance, study guidance, social guidance, and career guidance.¹

Character refers to the mental, moral, or ethical traits that characterize a person or group of people. In everyday language, character can be defined as the nature, mental, moral, or ethical traits that distinguish one individual from another, and include disposition.²

Religiousness as a character value, is described by Suparlan as an attitude and behavior that demonstrates obedience in carrying out the teachings of one's religion, as well as a willingness to respect and appreciate the freedom of worship of adherents of other religions, and to live a harmonious life with individuals from various religious backgrounds.³ The existence of this religious character is very crucial for students in facing the dynamics of the times and the moral changes that occur, where it is hoped

¹ Devi Marganing Tyas et al., 'Identifikasi Jenis Layanan Bimbingan Konseling Dalam Upaya Memberikan Informasi Kesehatan Mental Pada Peserta Didik', *PSYCOMEDIA : Jurnal Psikologi* 3, no. 1 (2023): 23-34, <https://doi.org/10.35316/psycomedia.2023.v3i1.23-34>.

² Hilman Mangkuwibawa Indies Thania Azzafira, Anas Salahudin, Muhammad Sofyan, 'ANALISIS PELAKSANAAN LAYANAN BIMBINGAN DAN KONSELING DI SD PRIBADI BANDUNG', *Jurnal Pendidikan Inovatif* 6, no. April (2024): 226-37.

³ Zepri Hiptraspa and Dea Novis Saputri, 'Tradisi Islami Dalam Kearifan Lokal: Praktik Budaya Dan Adat Istiadat Di Komunitas Pedesaan', *Jurnal Penyuluhan Agama* 11, no. 2 (2024): 151-66.

that they are able to distinguish between good and bad behavior based on the norms of the religion they adhere to.⁴

The importance of religious character as part of an individual's inherent attitudes or behaviors in accordance with their religious beliefs, as well as their ability to be tolerant of followers of other religions, is crucial in shaping students' personalities in line with their religious teachings. The existence of this character can be reflected in polite communication patterns, the habit of greeting when interacting with teachers and peers, consistency in carrying out religious duties such as praying on time, and other aspects.⁵

وَأَذَقْنَا لُقْمَنَ لِابْنِهِ وَهُوَ يَعِظُهُ يٰبُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَمَمِينَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Surah Luqman (31:13-14) speaks of a father's wise advice to his son, emphasizing the importance of religious education. The following is an explanation of the content of these verses. The Importance of Worshipping Allah Luqman reminds his son not to associate partners with Allah. This demonstrates that tawhid (belief in the oneness of Allah) is a fundamental foundation of Islamic teachings. The Value of Advice Luqman gives his son loving advice, illustrating the importance of communication between parents and children in educating and providing guidance. Awareness of Sin The verse also emphasizes that shirk (associating partners with Allah) is a major sin, indicating that religious education must include an understanding of good and bad and the consequences of actions. The Role of Parents This emphasizes the responsibility of parents in shaping the faith and character of children from an early age, so that they grow into individuals who adhere to religious values. Overall, these verses emphasize the importance of religious education and the role of parents in educating their children to have the correct faith and an awareness of moral responsibility.

⁴ Didik Efendi Poppy Pritasari Prasetya, Marwan Sileuw, 'STRATEGI INTERNALISASI KARAKTER RELIGIUS PESERTA DIDIK DI SDIT QURROTA A'YUN ABEPURA KOTA JAYAPURA MELALUI ISLAMIC CULTURE', *Jurnal Waniambey: Journal of Islamic Education* 2, no. 2 (2021): 1–23.

⁵ Zul Ardi et al., 'Nilai-Nilai Pendidikan Karakter Dalam Karya Sayyid Usman Dan Buya Hamka', *Attractive : Innovative Education Journal* 5, no. 2 (2023): 108–33.

Implementing Islamic habituation in junior high schools is a strategic step in developing religious character in children. Within the context of guidance and counseling, this approach aims to integrate Islamic values into students' daily lives, enabling them to grow into individuals who are not only intelligent but also possess noble character.⁶

In this modern era, character education is crucial for developing a generation with sound morals and ethics. Islamic education in junior high schools provides a strong foundation for children to develop Islamic values. Through habits such as congregational prayer, reading the Quran, and celebrating Islamic holidays, students can learn to internalize and practice Islamic teachings. These activities are expected to become routines that foster positive habits in children.⁷

In this context, guidance and counseling play a crucial role in supporting students in understanding Islamic values and applying them in their daily lives. In the case of moral guidance, religion often provides clear guidelines on the difference between good and bad, and how to act in accordance with moral values. In guidance and counseling, developing religious character helps clients make wiser and more informed decisions in their lives. Counselors can help identify and address the problems students face in this process of habituation.

According to Prayitno and Erman Anti, religious elements are closely linked to the nature, existence, and life of humanity. The religious foundation for guidance and counseling services must emphasize three fundamental elements: first, the belief that humans and the entire universe are God's creatures; second, attitudes that encourage human development and life toward and in accordance with religious principles; and third, efforts that enable the development and optimal utilization of a cultural atmosphere and tools (including science and technology) and a social environment that

⁶ Mukh Nursikin Moh. Nasrul Amin, Muhammad Nashihin and Universitas, 'PENINGKATKAN KARAKTER RELIGIUS SISWA MELALUI INTERNALIASI NILAI DALAM KEGIATAN KEAGAMAAN DAN SOSIAL', *Madinah: Jurnal Studi Islam* 11, no. 02 (2024): 156-69.

⁷ Syahrudin et al., 'Strategi Guru Pendidikan Agama Islam Dalam Membentuk Karakter Religius Melalui Kegiatan Keagamaan', *Muaddib : Islamic Education Journal* 7, no. 1 (2024): 46-53.

are appropriate and affirming to religious life to foster individual development and problem-solving.⁸

Students who are familiar with Islamic values tend to have a strong sense of identity. They are better able to recognize and appreciate the teachings of their religion. Islamic familiarity can develop positive attitudes, such as tolerance, empathy, and honesty. This contributes to the formation of good character among students. Through Islamic-based familiarity, students are encouraged to engage in beneficial social activities, such as charity work and community service.⁹

The results of observations conducted by researchers show that SMPIT Rabbani Muara Enim actively implements Islamic habituation programs, which are evident in the students' daily routines. Dhuha prayer, tilawah, and murojaah activities are carried out daily, creating an environment that supports students' spiritual and moral development. Dhuha prayer, this activity teaches students about the importance of worship and discipline in worship in the morning. It also instills a sense of gratitude for the blessings given. Tilawah, reading the Qur'an regularly helps students deepen their Islamic teachings and strengthens their relationship with the holy book. It also improves the ability to read and understand Arabic. Murojaah, repeating memorized Qur'an or lessons that have been learned helps students remember and understand better. It also trains concentration and perseverance.¹⁰

Researchers have also conducted interviews with several parents of students at Rabbani Islamic Junior High School in Muara Enim. These interviews yielded very positive results, as they observed their children's development through Islamic practices, such as increased discipline in prayer times and improved polite speech and

⁸ Siti Mahmudah, 'Implementasi Pendidikan Karakter Melalui Pembiasaan Kegiatan Spiritual Pada Peserta Didik Di Tk an Nuur Kelurahan Tosaren Kota Kediri', *Jurnal Jipdas (Jurnal Ilmiah Pendidikan Dasar)* 3, no. 1 (2023): 132–41, <https://doi.org/10.37081/jipdas.v3i1.1389>.

⁹ Sukatin et al., 'Bimbingan Dan Konseling Dalam Pendidikan', *Jurnal Pendidikan Anak Bunarraqa* 8, no. 2 (2022): 1–12.

¹⁰ Lalu Muharar Al-Gipari, *PENGARUH MANAJEMEN PENDIDIKAN BOARDING SCHOOL DAN KETELADANAN GURU TERHADAP KARAKTER SISWA DI SMAIT RAHMANIYAH CIBINONG, BOGOR, JAWA BARAT*, 2, no. 4 (2023): 1–23.

the values of honesty and compassion. These practices not only teach children to worship but also instill a sense of responsibility and sensitivity toward others.¹¹

Overall, this program not only strengthens students' faith but also fosters good character, discipline, and responsibility. These activities create a religious school atmosphere and support students' personal growth in both spiritual and academic aspects.

Guidance and counseling help students better manage emotions and conflicts, enabling them to apply Islamic principles to various challenges. The implementation of Islamic habituation in junior high schools has a significant impact on the development of students' religious character. Through guidance and counseling support, students not only learn Islamic theory but also apply it in their daily lives. Thus, this habituation not only shapes individuals with noble character but also plays a vital role in building a better society.

Based on the background of the problem that has been explained that the focus of research in this study is the Implementation of Islamic Habits in Junior High Schools and Their Impact on the Development of Religious Character through Guidance and Counseling and in the focus of this research that will be studied is analyzing the implementation of Islamic habits in improving the religious character of students in Junior High Schools, supporting factors and assessing the role of guidance and counseling in supporting the process of Islamic habits. identifying challenges faced in the implementation of Islamic habits in Junior High Schools.

RESEARCH METHODS

This study uses a qualitative phenomenological research type, where the researcher directly goes into the field to understand and explain the problem being studied. The targets of this study were students in grades 7, 8, and 9 of SMPIT Rabbani Muara Enim, as well as 2 guidance and counseling teachers as service implementers at

¹¹ 'Orang Tua Siswa SMPIT Rabbani Muara Enim, Wawancara', preprint, Lingkungan Sekolah, 10 November, 2024.

SMPIT Rabbani Muara Enim. The data sources used include primary data obtained from teachers who teach at SMPIT Rabbani Muara Enim, and secondary data in the form of school documents and other materials related to the research. The data collection techniques applied were open observation, semi-structured interviews, and documentation. The collected data were then analyzed using qualitative data analysis techniques by Miles, Huberman, and Saldana, which include data condensation, data presentation, and verification. Data reliability testing was carried out through triangulation of sources and techniques.

DISCUSSION

Implementation of the Islamic Habituation Program at Rabbani Muara Enim Islamic Junior High School

The results of this study on the implementation of the Islamic habituation program at Rabbani Muara Enim Islamic Junior High School provide an in-depth overview of the Islamic habituation program practiced by each student, as well as the guidance provided by the guidance and counselor, who collaborates with other teachers, and the crucial role of the principal, who consistently supports this program. To obtain all the necessary data, the researcher used interview, documentation, and observation techniques. The interviews were conducted by researchers at Rabbani Muara Enim Islamic Junior High School. The results are as follows.

Based on the interviews, the study indicates that the Islamic habituation program at Rabbani Muara Enim Islamic Junior High School is designed comprehensively, structured, and systematically, and is an integral part of daily school life. This approach emphasizes not only spirituality but also the integration of Islamic values into educational practices and guidance and counseling services.

Based on observations, it appears that students at Rabbani Muara Enim Islamic Junior High School consistently engage in Islamic activities from arrival to departure. Some of the observed routines include:

- Reciting morning prayers together upon entering the classroom.

- Collective Quran recitation before the start of lessons.
- Regular congregational Duha prayer.
- Short sermons by students or teachers after the recitation or before class.
- Quran memorization in small groups under teacher guidance.
- Dhikr and prayer together before going home.

The majority of students demonstrated high enthusiasm and active participation in Islamic activities. This was evident in their enthusiastic participation in the recitation and sermons, orderly lining up and performing the Duha prayer, and demonstrating a calm, polite, and courteous demeanor within the school environment.

Students who were less active received immediate attention and a personal approach from the guidance counselor and homeroom teacher, as mentioned in interviews.

The physical and cultural environment of the school strongly supported the implementation of the Islamic habituation program. Researchers obtained documentation from posters displaying Islamic teachings, motivational Islamic teachings, and Quranic verses in every corner of the classroom and hallway. The ablution area and prayer room were clean and comfortable to use. The school atmosphere felt calm and orderly, reflecting the internalization of ethical values and discipline.

Researchers witnessed teachers conducting regular evaluations of student character development. This was done in writing through daily student checkbooks, verbally through weekly evaluation discussions between teachers, and through individual guidance for students who were not consistently participating in the program.

These evaluations demonstrated the existence of a continuous and adaptive monitoring system for student dynamics. Synergy between school elements was evident in the program's implementation. Homeroom teachers and teachers were involved in reporting student progress, maintaining intensive communication with

parents, and involving parents in activities such as Islamic parenting and moral development at home.

This study concluded that the Islamic habituation program at SMPIT Rabbani Muara Enim was running well and according to plan. Religious activities were not merely ceremonial routines but had become a living culture within the school. The active involvement of teachers, principals, and parents makes this program effective in shaping students' Islamic character, both spiritually, emotionally, and socially.

This also aligns with the views expressed by Basri et al., who demonstrated that habituating religious activities such as congregational prayer, reading the Quran, and the 5S (Greeting, Smiling, Greeting, Politeness, Courtesy) culture are effective in shaping students' religious character. The active involvement of teachers and principals, along with parental support, are crucial factors in the program's success.¹²

Marlina and Usmaidar also added that extracurricular religious activities such as Dhuha prayer, congregational obligatory prayer, and memorization of the Quran at SMP IT Al-Kahfi Hinai succeeded in increasing students' interest in religion and shaping their religious character.¹³

However, a slightly different study by Sarah Sabila Rahma et al. showed that although the habit of congregational prayer at MTs Negeri 2 Wonogiri aims to shape students' religious character, there are challenges in its implementation. Some students still exhibit behavior that does not reflect religious values, such as swearing and disrespecting teachers, as well as peers who have negative behavior, which can affect students' religious character.¹⁴

¹² Hasan Basri et al., 'Pembentukan Karakter Religius Peserta Didik Melalui Pembiasaan Kegiatan Keagamaan Di MA Miftahul Ulum Kabupaten Purwakarta', *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 2 (2023): 1521–34, <https://doi.org/10.30868/ei.v12i02.4269>.

¹³ Usmaidar Dwi marlina, 'Implementasi Kegiatan Ekstrakurikuler Keagamaan Dalam Pembentukan Karakter Religius Siswa-Siswi SMP IT Al-Kahfi Hinai Tahun 2023', *Millia Islamiah* 2, no. 1 (2024): 156–67.

¹⁴ Praptiningsih Rahma, Sarah Sabila, Syamsuddin, 'IMPLEMENTASI PEMBIASAAN SALAT BERJAMAAH DALAM MEMBENTUK KARAKTER RELIGIUS SISWA DI MTS NEGERI 2 WONOGIRI TAHUN AJARAN 2022/2023', *Jurnal Ilmiah Hospitality* 619 2, no. 2 (2023): 349–65.

Religious Character of Students at Rabbani Islamic Junior High School in Muara Enim

Based on interviews conducted by researchers with informants at SMPIT Rabbani Muara Enim, religious character formation at SMPIT Rabbani Muara Enim demonstrates character education practices that are thoroughly integrated into the school's educational system and culture. Various interviews revealed that the school prioritizes a holistic and collaborative approach to developing students' religious character, encompassing spiritual, moral, emotional, and social aspects.

Guidance and counseling teachers at SMPIT Rabbani not only help students address academic or emotional challenges but also actively participate in their spiritual development. Through a humanistic and personalized approach, guidance and counseling teachers provide space for students to reflect, open up, and engage in dialogue about religious values, including honesty, discipline, introspection, and trustworthiness.

Observations indicate that the guidance and counseling services at this school fulfill a developmental and preventive function, which is crucial for character formation, particularly during adolescence, a period of self-discovery.

The principal emphasized that religious character is not simply part of the supplementary curriculum but is a central pillar of education at SMPIT Rabbani. All school activities, both academic and non-academic, are designed to support the development of Islamic morals, including congregational prayer, daily recitation of the Koran, dhikr (remembrance of God), and the development of good manners.

This approach reflects a well-defined institutional policy and transformational leadership that consistently promotes Islamic values in students' daily lives.

Teachers serve not only as transmitters of material but also as role models for religious behavior and Islamic morals. This is emphasized through the active involvement of homeroom teachers and tahfidz (memorization of the Koran) teachers in monitoring, evaluating, and guiding students' character development, including through weekly notes on good manners and worship.

Teachers' exemplary behavior is crucial in fostering a positive and religious school atmosphere, where students feel safe and motivated to continuously improve themselves.

The testimony of Muhammad Rizky, a student at SMPIT Rabbani Muara Enim, demonstrates that the school's approach to religious development is inclusive and builds internal awareness. Students not only participate in formal religious programs but also begin to experience conscious and gradual changes in attitudes and behavior. Students also demonstrated a growing spiritual awareness, such as the importance of maintaining good intentions, honesty, patience, and reminding each other of good deeds.

Students' active participation in this development process is a key indicator of the success of the school's approach to character building from within (inside-out), rather than simply formalistic compliance.

The religious character development program at SMPIT Rabbani does not operate in isolation. The success of this development is strongly supported by the synergy between the school, teachers, and parents. Parents are not only provided with information but also actively involved in supporting and strengthening the character development process at home.

This aligns with the three-center principle of education in Islamic educational theory, which states that effective education must involve the family, school, and community in an integrated manner.

This is in line with research by Jonni Iskandar et al. at SMP Negeri 15 Bekasi City, which emphasizes the importance of collaboration between teachers and parents in developing students' character. Through active communication, regular meetings, and parental involvement in various school activities, students' religious character can be well-formed. The methods applied include religious habits, discipline, and positive

attitudes through programs such as congregational Dhuha prayers, Al-Quran recitation, and social activities.¹⁵

Uzmal Himmah and Wahidah Dela Agustiah (2024) showed that many parents consider the task of educating their children about their character to be entirely the responsibility of the school. This results in a lack of parental involvement in the process of developing their children's religious character at home.¹⁶

The impact of the Islamic habituation program on the development of students' religious character in guidance and counseling services at SMPIT Rabbani Muara Enim

Interviews with guidance and counseling teachers, students, and parents at Rabbani Islamic Junior High School in Muara Enim demonstrate that guidance and counseling services are oriented toward strengthening students' religious character through a systemic and integrative approach. In the context of Islamic-based character education, guidance and counseling services no longer merely serve to resolve students' psychological problems but have become an active part of students' overall moral and spiritual development.

Ustadzah Dela Agustiah's presentation demonstrates that guidance and counseling services at Rabbani Islamic Junior High School are strategically focused on developing students' Islamic character. The approaches used include individual and group counseling with religious themes, daily reflections to strengthen spiritual values, and active involvement in school religious programs such as Dhuha prayer, religious sermons, and Islamic mentoring.

These services are implemented in an integrated manner with subject teachers, homeroom teachers, and the foundation, reflecting a highly effective collaborative model in reinforcing Islamic values in students' daily lives.

¹⁵ J Iskandar, 'Kerjasama Guru Dan Orang Tua Dalam Pembentukan Karakter Peserta Didik Di SMP Negeri 15 Kota Bekasi', *Jurnal Syntax Admiration* 5, no. 12 (2024): 5787–99.

¹⁶ Hafidzah Nurul Ilmi and Mhd. Fuad Zaini Siregar, 'Peran Orang Tua Dalam Pembentukan Karakter Anak Di Era Digital', *Jurnal Pendidikan Islam* 1, no. 3 (2024): 10, <https://doi.org/10.47134/pjpi.v1i3.642>.

Data collected from guidance and counseling teachers, students, and parents indicates a significant positive impact of Islamic-based guidance and counseling services. Several indicators of success emerged, including increased openness in students sharing problems, improved moral awareness and emotional control, and growing initiatives to improve themselves spiritually and behaviorally.

Students and parents confirmed that character changes such as patience, honesty, devotion to worship, and polite speech were evident. This demonstrates that the religious approach to guidance and counseling effectively addresses the affective and spiritual dimensions of students.

Ustadzah Dela Agustiah also emphasized the importance of regular reporting and evaluation of guidance and counseling activities. The reports included data on individual, group, and class counseling services, evaluation of activity implementation, and quantitative and qualitative achievements in student religious character development.

This demonstrates that the guidance and counseling services at this school have integrated an accountable managerial approach, strengthening the legitimacy and sustainability of the program.

Ustadzah Tri Anggraini and Siti Aulia highlighted various factors supporting the success of guidance and counseling services in shaping religious character, including: an Islamic-infused school culture, support from the principal, teachers, and parents, student enthusiasm, and an empathetic and open approach from guidance and counseling teachers.

However, several challenges and obstacles also need to be considered, such as: time constraints due to busy schedules, a lack of initial awareness among students who come from homes that do not support religious values, and psychological barriers such as shyness or reluctance to open up among students still in the process of adapting.

These challenges demonstrate that developing religious character requires time, patience, and a sustainable and multi-layered approach.

Testimonials from parents emphasize the importance of synergy between schools and families. Guidance and counseling services implemented with Islamic values at school have an impact that extends to the home environment, demonstrating a positive domino effect. However, if this synergy is weak, for example when families are less active or do not align with the school's values, character-building efforts can be hampered. Sri Hidayati Nursa'adah at SMP Negeri 2 Candioto Satu Atap Temanggung emphasized the importance of collaboration between parents and teachers in instilling religious character in students. However, challenges such as limited communication, low parental participation, and misaligned priorities hinder this collaboration. This demonstrates that without strong synergy, character-building efforts can be hampered.¹⁷

CONCLUSION

This comprehensive study demonstrates that the implementation of the Islamic habituation program at Rabbani Muara Enim Islamic Junior High School (SMPIT) is highly effective and structured in shaping students' religious character. This success is evident in significant improvements in religious discipline, honesty, daily Islamic etiquette, spiritual awareness, self-improvement initiatives, and a culture of reminding each other of goodness among students. Guidance and counseling (BK) services play a crucial role as a primary instrument in students' moral and spiritual development, not merely as a solution to psychological problems, through a systemic, integrative, and collaborative approach.

However, limitations exist, such as a busy academic schedule and challenges in aligning students' diverse early awareness from their home environment. The potential for application of these findings is broad, confirming that the synergy between a strong Islamic program and BK services can serve as a model for other educational institutions

¹⁷ Sri Hidayati Nursa'adah and Lilik Sriyanti, 'Kolaborasi Orang Tua Dan Guru Dalam Penanaman Karakter Religius Di SMP Negeri 2 Candioto Satu Atap Temanggung', *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 1 (2024): 81–96, <https://doi.org/10.35672/afeksi.v5i1.204>.

in developing a generation that is not only intellectually intelligent but also virtuous and possesses a strong spiritual identity. This study underscores the importance of a holistic and sustainable approach to character education, involving all elements of the school and family.

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