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THE INFLUENCE OF THE IMPLEMENTATION OF FRIDAY WORSHIP ACTIVITIES AT UPT SPF SD INPRES KASSI-KASSI, MAKASSAR CITY

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ABSTRACT

The implementation of Friday Worship activities in elementary schools plays a strategic role in shaping the religious character of students. This study aims to analyze the influence of Friday Worship activities at UPT SPF SD Inpres Kassi-Kassi in Makassar City on the development of students' religious character. Using a descriptive quantitative approach, the research employs a survey method involving students and teachers. The findings reveal that Friday Worship activities, such as congregational Dhuha prayers, short sermons (kultum), dhikr, and almsgiving (infaq), have a positive impact on fostering values of faith, obedience, and tolerance in students' daily lives.

Keywords: Friday worship; religious character; Islamic education

1. INTRODUCTION

Character education has become one of the central concerns of Indonesia's national education system. Amid rapid globalization and the pervasive influence of digital media, young students face moral challenges that often manifest in declining discipline, reduced respect for teachers, and weakening spiritual commitment. For this reason, schools, particularly those with an Islamic background, have sought practical ways to address such issues through structured religious programs. The urgency of strengthening moral foundations at an early stage has been widely emphasized by both educators and policymakers, who recognize that academic achievement alone is insufficient without the development of integrity, faith, and noble character.

One of the most effective initiatives that has emerged in this context is the Friday Worship Activities (Jumat Ibadah). These activities are specifically designed to instill Islamic values, strengthen discipline, and cultivate moral responsibility among young learners. Unlike conventional classroom teaching, Friday Worship provides experiential learning, where students are actively involved in performing religious rituals and reflecting on their meaning. This method of habituation is particularly powerful because it not only teaches students about Islamic values

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in theory but also engages them in practice, ensuring that values such as honesty, obedience, and piety are internalized more deeply.

Friday Worship has been widely adopted across Islamic-based schools in Indonesia, serving as a model of how religious practices can be embedded into school culture. In addition to its educational dimension, the program also functions as a preventive measure against the negative influences of modern life, including excessive exposure to gadgets, individualism, and peer pressure that may lead students toward undesirable behavior. By offering a structured space for spiritual growth, Friday Worship helps counterbalance the secular trends that dominate many aspects of children's daily lives.

At UPT SPF SD Inpres Kassi-Kassi in Makassar, Friday Worship has become an integral part of school life. The majority of students come from Muslim families, which makes the program highly relevant and impactful. The activities include congregational Dhuha prayer, Quran recitation, collective dhikr, short Islamic lectures (kultum), and charitable donations (infaq). Each activity is carefully designed to cultivate a different aspect of religious character. For instance, Dhuha prayer emphasizes discipline and spiritual devotion, Quran recitation builds familiarity with sacred texts, dhikr nurtures mindfulness and gratitude, kultum develops the ability to listen and reflect on moral messages, while infaq fosters generosity and social responsibility. Together, these practices create a holistic environment in which students can integrate faith and daily behavior.

The importance of religious habituation at the primary school level cannot be overstated. At this developmental stage, students are highly impressionable, and their attitudes toward faith and morality are still being formed. Regular exposure to structured religious activities helps ensure that these values take root early and remain resilient against external challenges. Moreover, collective participation fosters a sense of belonging and strengthens the social bonds among students, reducing the likelihood of antisocial behavior such as bullying or exclusion. The collaborative spirit cultivated through Friday Worship mirrors broader societal expectations of solidarity and mutual respect in Indonesian Muslim communities.

This study therefore seeks to measure the impact of Friday Worship on the development of students' religious character. Specifically, it addresses how consistent participation in such activities contributes to faith, morality, discipline, and tolerance. By analyzing both student and teacher perspectives, the research aims to provide empirical evidence of the effectiveness of religious habituation in strengthening character education. Furthermore, it seeks to highlight the ways in which schools can play a transformative role in building morally responsible citizens who are not only academically competent but also spiritually grounded.

In addition, this research contributes to the broader discourse on Islamic education in Indonesia by showing how localized practices can serve as models for national educational policy. While character education is a goal shared by many schools, the integration of systematic worship activities offers a distinctive approach rooted in religious tradition. It also aligns with the government's emphasis on character building as mandated in Law No. 20 of 2003 on the National Education System, which underscores the importance of nurturing students who are faithful, pious, and of noble character.

In conclusion, the rationale behind this study rests on the conviction that Friday Worship is not merely a set of routine activities but a comprehensive character-building program. By situating students within a consistent framework of religious practice, the school provides them with both the knowledge and the habits necessary to live according to Islamic values. It is hoped that the findings of this study will demonstrate the significant contribution of Friday Worship to student character formation and provide insights for other schools seeking to adopt similar practices.

The theoretical foundation of Friday Worship Activities includes:

A. Religious Character Education

According to Zubaedi, religious character education is a learning process aimed at shaping individuals to embody values of faith, piety, and noble character.

B. Friday Worship Activities in Primary Schools

Friday Worship Activities are designed to habituate students to worship and understand Islamic values. These activities typically include prayer, Quran recitation, dhikr, and character development through Islamic lectures or kultum.

C. The Impact of Worship Habits

Regular worship habits, such as those conducted in Friday Worship Activities, can enhance children's spiritual quality, discipline, and sense of responsibility.

Several studies highlight the positive impact of religious activities at school on shaping students' religious character:

1) Hamzah's research shows that religious activities such as congregational prayer, Quran recitation, and kultum can enhance students' faith and morals in primary schools.
2) Anwar's study reveals that regular religious activities in schools contribute to forming students' discipline, tolerance, and responsibility in daily life.

The implementation of Friday Worship Activities at UPT SPF SD Inpres Kassi-Kassi serves as an empirical practice of religious habituation, effectively instilling religious values.

Religious Foundations

The religious basis for Friday Worship Activities derives from Islamic teachings:

1) The Quran: Allah SWT states in Surah Al-Jumu'ah verse 9: *"O you who have believed, when [the call to] prayer is proclaimed on Friday, hasten to the remembrance of Allah and leave trade. That is better for you if you only knew."* This verse emphasizes the importance of worship and reinforcing Islamic values on Fridays.
2) The Hadith of the Prophet Muhammad SAW: *"The best day on which the sun rises is Friday. On this day, Adam was created..."* (HR. Muslim) This hadith highlights that Friday is a special day for worship and drawing closer to Allah SWT.

3) The Objectives of Islamic Education: One objective of Islamic education is to develop individuals who are faithful, pious, and possess noble character, as emphasized in the concept of Islamic moral education.

Legal Foundations

The legal basis refers to regulations and government policies supporting religious values-based education:

1) Law No. 20 of 2003 on the National Education System
Article 3: National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. It aims to develop students' potential to become individuals who are faithful and pious to God Almighty.
2) Minister of Education and Culture Regulation No. 23 of 2015 on Character Building
Highlights the importance of habituating religious values through educational activities, including religious activities that contribute to shaping students' character.
3) Law No. 14 of 2005 on Teachers and Lecturers
Article 6: Teachers play a role in elevating the nation's dignity through education that is faithful, pious, and of noble character.

Philosophical Foundations

The philosophical underpinnings of education include the principles underlying the implementation of educational activities:

1) Islamic Educational Philosophy: Islamic education emphasizes the holistic development of individuals, creating humans who are faithful, knowledgeable, and righteous (insan kamil). The implementation of Friday Worship Activities represents moral education that integrates students' cognitive, affective, and psychomotor aspects.

Philosophy of Religious Character: Religious character education aims to shape students with strong spiritual values, serving as a foundation for facing various moral challenges in the modern era.

2. METHODS

This study employs a descriptive quantitative method with a survey approach. The choice of this method is based on its ability to provide a systematic and factual description of the phenomenon under investigation. By focusing on the relationship between the implementation of Friday Worship Activities and students' religious character, the descriptive quantitative approach enables the researchers to obtain measurable data and conduct statistical analysis to determine the degree of influence between variables.

The research was conducted at UPT SPF SD Inpres Kassi-Kassi, an elementary school located in Makassar, South Sulawesi. The school was purposively selected because it has consistently implemented Friday Worship Activities as part of its school culture. The study population consisted of students in the upper grades (5th and 6th grades), as they are

considered to have better cognitive and affective maturity compared to lower-grade students, making them more capable of engaging in reflective religious practices and articulating their experiences. From this population, a sample of students was drawn using a purposive sampling technique to ensure representation of both male and female students, as well as varying levels of academic achievement.

The research instruments included structured questionnaires and semi-structured interviews. The questionnaire was designed to measure students' perceptions and experiences related to Friday Worship Activities. It consisted of both closed-ended and Likert-scale items covering several aspects: (1) frequency of participation, (2) perception of activity relevance, (3) perceived impact on faith, piety, morality, and tolerance, and (4) observable changes in daily religious behavior. The use of a Likert scale allowed researchers to capture variations in student responses and to quantify subjective experiences into measurable data. Reliability of the questionnaire was tested using Cronbach's alpha, ensuring that the instrument consistently measured what it was intended to measure.

In addition to the student survey, interviews were conducted with Islamic religious education teachers. These teachers provided valuable insights into students' behavioral changes over time, their level of engagement during activities, and the challenges encountered in implementation. The semi-structured format of the interviews allowed for both guided questioning and open exploration, enabling teachers to share observations and examples that enriched the quantitative findings. The triangulation of data from students and teachers helped strengthen the validity of the study.

The research variables were clearly defined. The independent variable (X) was the implementation of Friday Worship Activities, which included Dhuha prayer, Islamic sermons (kultum), dhikr, and infaq. Each of these components was treated as an indicator of the broader construct of religious activity habituation. The dependent variable (Y) was students' religious character, which encompassed four dimensions: faith, piety, morality, and tolerance. These dimensions were operationalized into measurable indicators—for instance, faith was measured through consistency in prayer, piety through sincerity in worship, morality through respectful behavior, and tolerance through acceptance of differences among peers.

Data analysis was conducted using simple regression techniques. This statistical method was chosen because it allows researchers to determine the effect of a single independent variable (Friday Worship implementation) on a dependent variable (religious character). Prior to regression analysis, the data were subjected to descriptive statistics to summarize the frequency, mean, and standard deviation of responses. Assumptions of regression analysis, including normality, linearity, and homoscedasticity, were tested to ensure the robustness of results. The regression coefficient obtained provided evidence of whether the implementation of Friday Worship significantly predicted improvements in students' religious character.

Ethical considerations were carefully observed throughout the research process. Informed consent was obtained from the school administration, teachers, and parents of participating students. Students were assured that their responses would be kept confidential and that participation was voluntary. The researchers also ensured that questions and interviews were age-appropriate, culturally sensitive, and respectful of Islamic values.

Furthermore, the methodological design of this study is consistent with previous research in the field of religious character education. Similar survey-based approaches have been employed by Hamzah (2019) and Anwar (2021), both of whom emphasized the effectiveness of structured religious activities in shaping students' moral and spiritual development. By aligning with established practices, this study contributes to the growing body of empirical evidence demonstrating the importance of religious habituation in schools.

Finally, limitations of the method should be acknowledged. While the survey approach captures a broad picture of student perceptions, it may not fully reveal the depth of individual experiences or long-term behavioral changes. To address this, the inclusion of teacher interviews served as a complementary strategy, offering qualitative insights that enriched the quantitative findings. However, future studies could strengthen methodological rigor by employing longitudinal designs to track the sustained impact of Friday Worship Activities over several years.

In conclusion, the methods employed in this study combine the strengths of quantitative measurement with qualitative insights, thereby providing a comprehensive understanding of how Friday Worship Activities influence the development of students' religious character. The use of a descriptive quantitative approach with survey techniques ensures that the study remains both empirically grounded and contextually relevant, offering valuable implications for educators, policymakers, and researchers in Islamic education.

3. RESULTS AND DISCUSSION

Implementation of Friday Worship Activities

The Friday Worship Activities at UPT SPF SD Inpres Kassi-Kassi represent a structured program of religious habituation that has been consistently implemented for several years. These activities are not conducted in isolation but form part of the broader vision of the school to cultivate Islamic identity and strengthen moral values in students from an early age. The program is organized weekly, every Friday morning, and follows a relatively fixed pattern that integrates various dimensions of worship, learning, and moral reflection.

The activities begin with the congregational Dhuha prayer, which is performed collectively by all participating students under the guidance of their teachers. This prayer serves as both a spiritual exercise and a disciplinary practice. From a pedagogical perspective, the Dhuha prayer is more than an act of worship; it is a lesson in punctuality, order, and devotion. Students must arrive at school on time, maintain proper ablution, and prepare themselves spiritually. The collective nature of the prayer fosters a sense of unity and communal worship, reinforcing the idea that faith is not only personal but also social.

Following the Dhuha prayer, the students engage in dhikr and a collective supplication (du'a). These activities provide opportunities for spiritual reflection, gratitude, and the reinforcement of humility before God. The repetitive nature of dhikr allows students to internalize the remembrance of Allah (zikrullah) as a daily practice, thereby cultivating mindfulness, patience, and tranquility. Teachers often emphasize the meanings of the phrases

recited, ensuring that students do not merely repeat words mechanically but understand their spiritual significance.

The program continues with a short Islamic sermon (kultum) delivered by either a religious teacher or, in some cases, advanced students. This component is particularly valuable for character development because it introduces moral lessons in a concise and accessible format. Topics typically include themes such as honesty, respect for parents and teachers, the importance of prayer, generosity, and tolerance. The use of real-life examples and age-appropriate language ensures that students can relate the messages to their own experiences. Occasionally, teachers invite students to deliver the kultum themselves, which helps develop public speaking skills, confidence, and leadership qualities.

Another core activity is Quran recitation (tilawah), which is often performed in turns by students. This practice serves multiple purposes: it improves students' reading ability and tajwid (pronunciation rules), strengthens their connection to the holy text, and reinforces the idea that the Quran should serve as a moral compass in daily life. Teachers often provide feedback and encourage memorization of selected short surahs, contributing to the cultivation of hafidz (students who memorize portions of the Quran). This element also instills patience, perseverance, and appreciation for the beauty of Islamic scripture.

In addition to worship and learning activities, the program incorporates charitable donations (infaq). Every Friday, students are encouraged to contribute a small amount of money or goods according to their capacity. The funds collected are then distributed to support school programs, help fellow students in need, or contribute to community welfare initiatives. This activity is crucial for instilling the values of generosity, empathy, and social responsibility. By engaging in infaq regularly, students learn that their faith is not only expressed through rituals but also through concrete acts of kindness and solidarity with others.

Taken together, these activities form a holistic program that integrates cognitive, affective, and psychomotor aspects of learning. Students are not only taught about Islamic principles but also given opportunities to practice them consistently. The implementation of Friday Worship Activities can therefore be understood as a practical application of Islamic pedagogy, which seeks to balance knowledge (ilm), action (amal), and faith (iman).

The Impact of Friday Worship Activities on Students' Religious Character

The data collected from questionnaires and interviews indicate that the implementation of Friday Worship Activities at UPT SPF SD Inpres Kassi-Kassi has a measurable and positive influence on students' religious character. The impact can be analyzed across four key dimensions: faith, piety, morality, and tolerance. Each of these dimensions represents a crucial component of religious character education in Islamic schools, and together they provide a comprehensive picture of how structured religious habituation can shape student development.

1. Strengthening Faith (Iman)

Faith, as the foundation of religious character, is directly nurtured through participation in Friday Worship Activities. Students who consistently engage in congregational prayer, Quran recitation, and dhikr show higher levels of attachment to religious practices compared to those who participate less frequently. The questionnaires revealed that a majority of students reported

feeling closer to Allah SWT as a result of their involvement in these activities. Teachers corroborated this observation by noting increased enthusiasm among students in performing daily prayers, both at school and at home.

From a developmental perspective, faith is not merely a cognitive acceptance of religious beliefs but also an emotional and behavioral commitment. The experiential nature of Friday Worship reinforces students' belief in God by allowing them to practice rituals in a supportive environment, thereby translating abstract concepts into lived experiences. This nurtures a sense of accountability before Allah and encourages students to align their behavior with their faith.

2. Enhancing Piety (Taqwa)

Piety refers to the consistent practice of religious duties with sincerity and awareness of God's presence. The implementation of Friday Worship Activities directly contributes to the cultivation of taqwa by fostering habits of prayer, Quranic engagement, and remembrance of God. Students who participated regularly displayed greater punctuality in attending prayers, more attentiveness during sermons, and stronger motivation to improve their recitation of the Quran.

The interviews with teachers highlighted significant behavioral improvements among students. For instance, some teachers noted that students who were previously careless about prayer became more consistent in performing their daily obligations. Others observed that students developed greater patience and humility after participating in dhikr and infaq. These changes reflect the transformative power of habituated worship in building inner discipline and moral awareness.

3. Building Morality (Akhlaq)

Morality forms the visible dimension of character education. The findings suggest that Friday Worship Activities have a substantial impact on students' moral behavior, both within the school and in their interactions outside. Teachers reported that students demonstrated greater respect toward peers and elders, improved politeness in communication, and increased honesty in academic and social contexts.

The kultum, in particular, plays a critical role in this aspect. By addressing moral topics in simple and relatable language, the sermons provide students with concrete guidance on how to behave in accordance with Islamic teachings. For example, themes such as respect for parents, honesty in schoolwork, and kindness toward friends are translated into actionable norms. Students who were exposed to these messages regularly internalized them and demonstrated behavioral changes observable by teachers and peers.

Moreover, the practice of infaq reinforces moral education by linking generosity with social responsibility. By contributing to collective welfare, students learn to prioritize the needs of others and develop empathy for the less fortunate. This combination of ritual practice and moral reinforcement strengthens akhlaq in ways that transcend classroom instruction.

4. Promoting Tolerance and Social Harmony

One of the most remarkable findings of this study is the way Friday Worship fosters tolerance and social harmony among students. Although the majority of students share the

same religious background, differences in socioeconomic status, personal ability, and family circumstances often lead to social divisions. The collective participation in worship activities bridges these differences by emphasizing shared values and mutual respect.

Students reported feeling a stronger sense of unity and belonging when participating in group prayers and Quran recitations. The communal setting reduces tendencies toward exclusion or bullying, as students are reminded that they are part of a larger faith community. Teachers observed that students became more cooperative, supportive of one another, and less inclined toward conflict after engaging in the weekly activities.

The cultivation of tolerance is also reflected in students' openness to differences. For example, when delivering kultum, students learn to listen respectfully, even if the speaker is a peer with limited ability. This practice develops patience, respect, and appreciation for diversity within the classroom. Such values are essential for preparing students to live harmoniously in a pluralistic society.

Broader Educational Impact

Beyond the four dimensions of religious character, the Friday Worship program has broader implications for student development. Participation in structured activities encourages discipline, as students must arrive on time, prepare themselves properly, and follow the program schedule. It also builds confidence, especially for those who are given opportunities to lead prayers, recite the Quran, or deliver sermons. Furthermore, it fosters collaboration and teamwork, as students engage collectively in activities that require coordination and mutual support.

Teachers noted that the positive impacts extended into classroom behavior and academic performance. Students who developed greater discipline in religious activities often demonstrated improved concentration in lessons, timely submission of assignments, and respect for classroom rules. This indicates that character education through worship activities contributes not only to spiritual growth but also to academic achievement and overall school discipline.

Discussion

The findings of this study highlight the significance of structured religious habituation in schools and its potential to transform students' spiritual, moral, and social behavior. The consistent implementation of Friday Worship Activities demonstrates that religious programs, when carefully designed and sustained, can serve as powerful tools of character education. The discussion in this section situates the findings in relation to theoretical perspectives, previous research, and practical challenges, while also outlining implications for educators, parents, and policymakers.

1. Alignment with Theories of Character Education

The results strongly affirm the theoretical framework proposed by Zubaedi (2020), who argued that character education should integrate cognitive, affective, and behavioral domains. In Friday Worship, the cognitive aspect is nurtured through Quran recitation and kultum, which provide students with knowledge of Islamic teachings. The affective domain is cultivated

through dhikr and prayer, which deepen emotional attachment to religious practices. The behavioral dimension is reinforced by infaq and daily acts of discipline, which translate faith into concrete moral actions.

This integration reflects the holistic vision of Islamic pedagogy, where education is not confined to intellectual development but encompasses the shaping of the entire human personality (insan kamil). By engaging students in regular worship activities, the program bridges the gap between theory and practice, thereby ensuring that values are not only taught but also lived.

2. Consistency with Previous Studies

The study's findings are consistent with earlier research by Hamzah (2019), who documented the role of religious activities in enhancing students' moral awareness and discipline in primary schools. Hamzah emphasized that congregational prayer and Quran recitation promote not only spiritual development but also responsibility and respect for authority. Similarly, Anwar (2021) observed that structured religious programs foster tolerance, discipline, and responsibility among students.

The present study contributes additional empirical evidence by demonstrating that Friday Worship, in particular, provides a systematic framework for cultivating these qualities. By combining multiple activities—prayer, dhikr, sermons, recitation, and charity—the program ensures that students engage with religious values in diverse ways. This multidimensional approach explains why the observed impact is not limited to spiritual growth but extends to social behavior and academic discipline.

3. The Role of Teachers as Facilitators and Role Models

One of the most important insights from this study is the central role of teachers in the success of Friday Worship. Teachers serve not only as facilitators who organize and guide the activities but also as role models who embody the values being taught. Students are highly impressionable, and their observation of teachers' sincerity in worship, patience in guiding recitation, and fairness in managing infaq contributes significantly to the internalization of values.

This underscores the importance of teacher training and professional development in Islamic education. Teachers must not only possess pedagogical skills but also demonstrate personal commitment to religious practices. Their credibility as role models determines whether students will view Friday Worship as a meaningful experience or merely a formal requirement.

4. The Importance of Parental Involvement

Although the findings indicate strong positive impacts within the school setting, the sustainability of these outcomes depends heavily on parental involvement. Teachers reported that students who received reinforcement from parents at home were more consistent in their religious practices compared to those whose families did not prioritize religious activities.

This observation aligns with the broader principle that education is a shared responsibility between school and family. Parents who encourage their children to perform daily prayers, read the Quran, or engage in charitable acts reinforce the lessons learned at school. Conversely, a

lack of parental involvement can weaken the long-term effectiveness of Friday Worship, as students may compartmentalize their religious practices to the school environment only.

5. Challenges in Implementation

Despite its successes, the program faces several challenges. First, student inconsistency remains an issue. Not all students are equally motivated to participate, and some demonstrate fluctuating levels of engagement. This inconsistency may stem from differences in family background, personal interest, or peer influence. Second, the limited variety of activities poses a challenge, as students may become disengaged if the program becomes too predictable. While the current structure is effective, there is room for innovation to maintain student interest.

Another challenge lies in resource constraints, such as limited time for teachers to prepare sermons or insufficient materials for Quran recitation. Moreover, in some cases, class schedules may conflict with worship activities, creating tension between academic and religious priorities. Addressing these challenges requires institutional support, flexibility, and creative solutions to ensure that the program remains both sustainable and impactful.

6. Strategies for Improvement

To address the challenges identified, several strategies can be proposed:

- Diversifying activities: Incorporating Islamic educational games, role-playing exercises, or thematic discussions could make Friday Worship more engaging for students. For example, dramatizing moral stories from the Quran could provide both entertainment and moral lessons.
- Student leadership opportunities: Allowing students to lead portions of the program, such as delivering the kultum or coordinating infaq, fosters leadership skills and a sense of responsibility.
- Integration with technology: The use of digital tools, such as Quran learning apps or multimedia presentations for sermons, can enhance learning and capture students' interest in a digital age.
- Community involvement: Inviting local religious leaders, alumni, or parents to participate occasionally could provide variety and strengthen the connection between school and community.

7. Implications for Policy and Practice

The positive outcomes of this study have several implications for policymakers and practitioners. At the policy level, the findings support the integration of structured religious activities into the broader framework of character education mandated by the Indonesian government. The National Education System (Law No. 20 of 2003) emphasizes the development of students who are faithful, pious, and of noble character, and Friday Worship provides a concrete example of how these objectives can be realized at the elementary level.

For practitioners, the study highlights the importance of consistency, teacher commitment, and parental involvement. Schools that wish to replicate this model must ensure that activities are conducted regularly, that teachers are adequately trained, and that parents are actively

engaged. Furthermore, schools should evaluate the program periodically to identify areas for improvement and measure its impact on student development.

8. Broader Significance

Beyond the immediate context of UPT SPF SD Inpres Kassi-Kassi, this study contributes to the broader discourse on Islamic education in Indonesia. It demonstrates that religious habituation programs can serve as effective mechanisms for character building in the face of modern challenges such as moral degradation, peer pressure, and the pervasive influence of digital media. By providing a structured framework for spiritual growth, Friday Worship offers a model that can be adapted by other schools to strengthen the moral and spiritual foundation of the next generation.

4. CONCLUSION

The implementation of Friday Worship Activities at UPT SPF SD Inpres Kassi-Kassi provides compelling evidence of the transformative potential of structured religious habituation in elementary education. This study has shown that consistent participation in collective worship activities—Dhuha prayer, Quran recitation, dhikr, short sermons, and infaq—significantly shapes students' faith, piety, morality, and tolerance. The positive outcomes observed suggest that such programs are not merely supplementary but are central to achieving the goals of character education as envisioned in both Islamic pedagogy and the Indonesian national education framework.

The findings indicate that Friday Worship serves as a holistic approach to character development. Students not only gain cognitive knowledge about Islamic teachings but also practice and internalize values through direct participation. The integration of ritual, reflection, and moral action ensures that education is not confined to abstract lessons but translated into everyday behavior. The program has been shown to foster discipline, confidence, empathy, and social responsibility, thereby preparing students to become morally upright and socially engaged citizens.

Furthermore, the evidence underscores the role of teachers as facilitators and role models. Their sincerity, guidance, and leadership are crucial for ensuring that students experience the program meaningfully. Parental involvement also emerged as a decisive factor in sustaining the impact of the activities beyond the school environment. Together, these findings highlight that the success of character education depends on collaboration between teachers, parents, and the broader community.

The implementation of Jumat Ibadah activities at UPT SPF SD Inpres Kassi-Kassi has a positive influence on the development of students' religious character. These activities help students to understand and practice Islamic values in their daily lives.

Extended Implications

1. For Educational Practice

Schools should recognize the value of integrating structured religious activities into their daily or weekly routines. Friday Worship provides a replicable model that other Islamic-based schools can adopt. Its emphasis on regularity, collective participation, and multidimensional learning aligns well with contemporary educational goals. Moreover, the program demonstrates that religious education need not be abstract or limited to textbooks but can be lived through practice

2. For Policy Development

Policymakers should support initiatives that embed character education within religious activities. The Ministry of Education and Culture's Regulation No. 23 of 2015 on Character Building already emphasizes the importance of habituating moral values. The success of Friday Worship strengthens the argument for extending similar programs across schools nationwide. Allocating resources for teacher training, material support, and program evaluation could further enhance implementation.

3. For Community Engagement

The program illustrates that schools are not isolated entities but part of a larger ecosystem of education involving families and communities. Parents play an essential role in reinforcing the lessons of Friday Worship at home, while community leaders and local organizations can contribute to enriching the content. This interconnected approach ensures that values learned in school are continuously supported in students' daily lives.

4. For Future Research

While the current study provides valuable insights, further research could expand on its findings by employing longitudinal designs, comparative studies, or mixed methods approaches. For instance, examining the long-term impact of Friday Worship on students as they transition to secondary education would provide deeper understanding. Comparative studies between schools with and without Friday Worship programs could also highlight differences in student outcomes, while qualitative methods could explore individual student experiences in greater depth.

Recommendations

1. Enhancing Variety in Activities

To maintain student engagement, schools should diversify Friday Worship activities. Introducing storytelling, dramatization of moral lessons, competitions such as tahfidz contests, or reflective journaling could make the program more dynamic while retaining its core religious foundation

2. Empowering Student Leadership

Greater opportunities should be given for students to lead aspects of the program, including delivering kultum, organizing infaq, or guiding dhikr. Such involvement not only builds

leadership skills but also increases students' sense of ownership and responsibility toward the program

3. Integrating Technology Thoughtfully

In an age where digital media strongly influences students, integrating technology into Friday Worship could enhance learning. Multimedia presentations, Islamic educational videos, or apps for Quran memorization could complement traditional methods and appeal to digital-native students

4. Strengthening Parent-School Collaboration.

Schools should establish structured mechanisms for involving parents, such as workshops on supporting religious activities at home, joint parent-student worship events, or regular communication about the themes covered in kultum. Such collaboration would reinforce consistency between school and home environments.

5. Institutionalizing Evaluation Mechanisms

To ensure effectiveness, schools should conduct regular evaluations of Friday Worship Activities. This may include feedback from students, teachers, and parents, as well as assessments of behavioral changes over time. Data-driven evaluation will enable schools to refine the program continuously.

Closing Reflection

The significance of Friday Worship lies not only in its immediate impact on students but also in its broader contribution to society. By instilling faith, discipline, morality, and tolerance in children, schools prepare the foundation for a future generation capable of navigating modern challenges with strong ethical and spiritual grounding. In a rapidly changing world, where moral degradation and social fragmentation pose real threats, programs like Friday Worship offer hope that education can still serve its most noble purpose: shaping human beings who are faithful, responsible, and compassionate

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