

The Role of Islamic Education Teachers (PAI) in Shaping the Religious Character of Students through Friday Prayers

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ABSTRACT

This study examines the contribution of Islamic Education (PAI) teachers in shaping students' spiritual character through the implementation of congregational Friday prayers at SMK Negeri 3 Pacitan. The objective of this research is to describe the roles carried out by PAI teachers and to identify the supporting and inhibiting factors of the program. Using a descriptive qualitative approach, data were collected through interviews, observations, and documentation, involving the principal, PAI teachers, and students selected through purposive sampling techniques. The findings reveal that PAI teachers play roles as educators, leaders, motivators, facilitators, and supervisors, with their supervisory and leadership roles being the most effective in improving students' discipline and awareness. Supporting factors include adequate school facilities, teacher motivation, and parental support, while the main obstacle is the low level of student awareness, leading some students to neglect participation in Friday prayers. The Friday prayer program has proven effective in instilling Islamic values such as discipline, responsibility, and a sense of togetherness, while also contributing to the development of students' positive character. This study highlights the significance of the role of PAI teachers in fostering spiritual character through a comprehensive approach and consistent supervision, offering a model that can be applied in other educational institutions.

1. INTRODUCTION

According to Saputra (2024), Friday Prayer (*Ṣalāt al-Jumu'ah*) is a two-unit (*rak'ah*) congregational prayer performed after two sermons (*khutbahs*) on Friday at the time of *zuhr*. This obligation is classified as *fard 'ayn* (an individual obligation) for every eligible Muslim, including male adults who are healthy and resident. The implementation of Friday Prayer reflects the grandeur of Islam and symbolizes the unity of Muslims in collective worship. It is strongly grounded in the Qur'an and the teachings of Prophet Muhammad (peace be upon him), making it a religious duty that must be carried out in accordance with Islamic legal principles. The implementation of Friday Prayer follows specific rules and regulations established in Islamic teachings, which must be consistently observed by every Muslim. Beyond being a ritual obligation, Friday Prayer plays a strategic role in strengthening social relationships among Muslims, fostering solidarity, and serving as an effective medium for disseminating moral values and Islamic teachings within society (Saputra et al., 2024). In the educational context, religious character is a crucial element in shaping students' personalities, as it contributes to attitudes, behaviors, and the internalization of spiritual values in daily life. Religious character reflects individual actions grounded in religious principles, such as consistency in worship, honesty, responsibility, and social awareness. Within the framework of Islamic education, the development of religious character aims

to instill obedience to Allah SWT and shape students' personalities in accordance with Islamic teachings (Lubis et al., 2024). Azizah (2023) defines religious character as behavior that adheres to one's beliefs, respects the worship practices of other religions, and promotes harmonious coexistence. Therefore, fostering spiritual attitudes is essential in the modern era, as religious values must be introduced and instilled in children as early as possible. Religious character is formed through education in schools, families, and communities, both formally and non-formally. One effective way to instill religious values in schools is through the implementation of congregational Friday Prayer. This activity encourages students to be more disciplined in performing worship and to apply the values conveyed in the Friday sermon (Hakim, 2022). Vocational High Schools (SMK), as institutions of vocational education, generally implement congregational Friday Prayer as part of their religious character development programs. This activity aims to enhance discipline, strengthen faith, and instill Islamic values in students' lives. Thus, Friday Prayer serves not only as a religious obligation but also as a strategic medium for moral and social education, teaching students discipline, responsibility, and a sense of togetherness (Ayun et al., 2025). Consequently, religious character becomes a fundamental foundation in shaping a prosperous and morally upright life.

Based on preliminary observations at SMKN 3 Pacitan, several challenges were identified in the implementation of Friday Prayer, including students' limited understanding of its significance and low participation levels. Some students choose not to attend, leave early, or avoid teacher supervision to skip the activity. Nevertheless, Islamic Education teachers remain committed to guiding students. Currently, SMKN 3 Pacitan continues to develop by introducing the "Jumat Berkah Card" program to enhance student motivation. Religious practices are also reinforced through habits such as reciting short Qur'anic chapters, collective prayers before and after lessons, and charitable activities organized by Rohis (Islamic Spiritual Organization). Friday Prayer is conducted in congregation for male students, while female students participate in separate religious study sessions in designated areas. The implementation process of Friday Prayer at SMKN 3 Pacitan is supported by supervising teachers. Attendance is recorded through homeroom teachers, although some challenges persist. The prayer begins when the PAI teacher acts as the imam. If students are still noisy, the prayer will not commence until they are calm and focused. The vice principal for student affairs assigns supervising teachers to assist in various tasks, including class attendance, maintaining order, arranging prayer rows (*saff*), and ensuring students perform the prayer properly. The prayer takes place when the *khatib* delivers the sermon, and students are expected to participate solemnly. There is a strong commitment among teachers to persist in character development efforts without giving up. Given this situation, the role of teachers is crucial in supervising and guiding students at SMKN 3 Pacitan. Building religious character requires strong commitment, particularly from Islamic Education teachers, who must inspire students by explaining the benefits and virtues of Friday Prayer so that students perform it with full awareness. At SMKN 3 Pacitan, students are strictly supervised during Friday Prayer, as it is one of the school's core programs. The contribution of Islamic Education teachers is therefore essential in fostering students' religiosity, and they continuously seek effective strategies to habituate students to perform congregational Friday Prayer within the school environment. Thus, the role of PAI teachers is vital in encouraging student participation and developing religious character from an early stage.

Previous studies indicate that religious character education through religious activities significantly contributes to students' moral development. Research by S. N. Azizah highlights that character education at SD Islam Darush Sholihin is implemented through religious activities,

particularly Friday Prayer and charity programs, in response to declining moral values among students (S. N. Azizah & Ulin Nuha, 2023). Similarly, Ansulat Esmael et al. emphasize the importance of evaluating religion-based character education at SD Khadijah Surabaya, focusing on supporting and inhibiting factors. Meanwhile, A. Wachid examines the development of religious character through school culture at SMAN 2 Ponorogo using an interactive qualitative approach (Wachid, Abdul, 2023). Another study by Rahma et al. (2023) demonstrates that practices such as congregational prayer, short sermons (*kultum*), and “Jumat Khusyuk” programs at MTs Negeri 2 Wonogiri effectively foster discipline, honesty, and responsibility. Research by Hidayat (2024) shows that structured religious habituation programs in schools significantly improve students’ spiritual awareness and behavioral consistency, particularly when supported by active teacher involvement. In addition, Pratama (2025) found that integrating religious activities with school culture and continuous supervision enhances the sustainability of students’ religious character development, especially in secondary education contexts. Substantively, these studies share a common focus on religious character formation; however, they differ in context, implementation strategies, and types of activities. Critically, most of these studies remain descriptive and have not fully explored the transformational dimension and sustainability of internalizing religious values in students’ daily lives. This gap provides an opportunity for more in-depth, contextual, and analytical research. This study specifically focuses on examining the role of Islamic Education (PAI) teachers in shaping students’ religious character through the implementation of congregational Friday Prayer within a vocational school context. It emphasizes how teachers function not only as educators but also as role models, motivators, and supervisors in fostering students’ discipline, responsibility, and spiritual awareness. Previous studies have highlighted the importance of religious activities in character formation. This study is directed to answer several key research questions related to the role of Islamic Education (PAI) teachers in fostering students’ religious character through the implementation of Friday Prayer at SMK Negeri 3 Pacitan. Specifically, this research seeks to explore: (1) how do PAI teachers contribute to shaping students’ religious character through the Friday Prayer program, and (2) what are the supporting and inhibiting factors influencing the formation of students’ religious character through this activity. The novelty of this research lies in its focus on religious character formation within a vocational school context, particularly through the practice of congregational Friday Prayer. Therefore, the discussion and analysis in this study are structured to address these research questions by examining how the Friday Prayer program contributes to instilling Islamic values such as discipline, responsibility, and togetherness, as well as identifying the internal and external factors that affect its implementation.

However, despite these contributions, there remains a significant gap in the existing literature, particularly regarding the in-depth analysis of how religious values are internalized sustainably through specific institutional practices such as Friday Prayer in vocational schools. Most prior studies tend to be descriptive and focus on general character outcomes, without thoroughly examining the dynamic roles of teachers or the interaction between supporting and inhibiting factors in shaping students’ behavior. Therefore, this study seeks to address this gap by providing a more contextual and analytical understanding of the process of religious character formation through Friday Prayer activities. The significance of this research lies in its potential to offer practical insights for educators and policymakers in designing effective character education strategies. By identifying the roles of teachers and the factors influencing program success, this study contributes to strengthening the implementation of religion-based character education, particularly in vocational education settings, where moral and spiritual development is equally essential alongside technical skills.

2. METHODS

This study employs a qualitative approach with a field research design, focusing on phenomena that occur directly within the school environment. The research subjects consist of Islamic Education (PAI) teachers and students at SMKN 3 Pacitan. Informants were selected purposively, including PAI teachers, supervising teachers involved in Friday Prayer activities, and students participating in the program. This selection aims to obtain comprehensive and in-depth data regarding the implementation of Friday Prayer and its role in shaping students' religious character. The data collection techniques used in this study include interviews, observations, and documentation. Interviews were conducted to explore participants' perspectives and experiences, while observations were carried out to examine the actual implementation of Friday Prayer activities in the school setting. Documentation, such as school records and activity reports, was used to support and validate the findings. To ensure data validity and reliability, source triangulation was applied by comparing information obtained from different informants and methods. The data analysis technique follows an interactive model consisting of data reduction, data display, and conclusion drawing. Data reduction involves selecting and simplifying relevant data, while data display is presented in a systematic and organized manner to facilitate interpretation. Finally, conclusions are drawn based on patterns and relationships identified throughout the analysis process (Shofa et al., 2025).

Table 1 Respondent Characteristics

No	Respondent Category	Total	Gender (M/F)	Age Range
1	PAI Teachers	3	2 M / 1 F	30–50 years
2	Supervising Teachers	2	1 M / 1 F	28–45 years
3	Students	10	6 M / 4 F	15–18 years
Total		15	9 M / 6 F	-

The following flowchart illustrates the systematic steps undertaken in this research process. It outlines each stage, from problem identification to the final preparation of the research report.

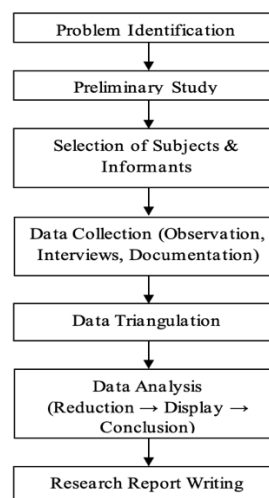


Figure 1 Research Procedure Flowchart

3. RESULTS AND DISCUSSION

3.1 RESULTS

This section presents the research findings concerning the role of Islamic Education (PAI) teachers in shaping students' religious character through the implementation of Friday prayers, as well as the supporting and inhibiting factors influencing this process. The results are derived from interviews, observations, and documentation, providing an in-depth understanding of how religious character is formed within the school context. These findings are organized into two main themes to systematically address the research questions and highlight the dynamics of program implementation at SMKN 3 Pacitan.

3.1.1 The Role of Islamic Education (PAI) Teachers in Shaping Students' Religious Character through the Implementation of Friday Prayers

Based on the results of interviews and observations, the role of Islamic Education (PAI) teachers at SMKN 3 Pacitan is highly significant in shaping students' religious character through the implementation of congregational Friday prayers. Teachers act as educators by providing an understanding of the importance of Friday prayer as an obligation for male students, as well as instilling spiritual values through learning activities and habituation, such as collective prayers before and after lessons. One informant, a PAI teacher, stated, "We do not only deliver the material, but also habituate students to pray and understand the meaning of worship so that it is embedded in their daily lives." This indicates that the formation of religious character is carried out through an integrated approach between theory and practice. In addition, teachers also serve as leaders (role models) by demonstrating discipline, politeness, and direct involvement in congregational prayers, thereby becoming concrete examples for students. This role modeling is considered effective in influencing student behavior. A student informant revealed, "The teachers join us in Friday prayers, so we feel ashamed if we do not participate or behave improperly." This statement indicates that the exemplary role of teachers is able to build students' internal awareness in fulfilling their religious obligations. As motivators, PAI teachers provide encouragement through advice, rewards in the form of additional grades, and programs such as "Blessed Friday" to increase student participation. In addition, there are corrective measures in the form of memorizing Qur'anic verses for students who do not participate in the activity. One accompanying teacher stated, "We give appreciation to those who regularly participate, and those who do not usually receive guidance such as memorization so that there is both a deterrent effect and a learning process." This strategy demonstrates a combination of appreciative and corrective approaches in shaping students' religious character. Furthermore, teachers also act as dynamizers and supervisors by developing innovative learning methods and conducting direct supervision through attendance monitoring, mentoring, and prayer row arrangements. These efforts are made to ensure optimal student involvement in the implementation of Friday prayers. Overall, the findings show that the role of PAI teachers at SMKN 3 Pacitan encompasses educational, exemplary, motivational, innovative, and supervisory functions in an integrated manner. This is reinforced by one informant's statement that "students have shown changes, from initially being less concerned to becoming more accustomed and disciplined in participating in Friday prayers." Thus, the role of PAI teachers has proven to make a tangible contribution to the formation of students' religious character. In conclusion, PAI teachers at SMKN 3 Pacitan play a comprehensive and integral role in shaping students' religious character through the implementation of Friday prayers. Their roles extend beyond instructional functions to include being role models, motivators, innovators, and supervisors who actively guide students through both theoretical understanding and practical

habituation of religious values. Through consistent involvement, exemplary behavior, and a balanced approach of motivation and corrective actions, teachers successfully foster discipline, responsibility, and spiritual awareness among students. These integrated efforts have led to observable positive changes in students' attitudes, particularly in their increased participation and discipline in performing Friday prayers.

3.1.2 Supporting and Inhibiting Factors in the Formation of Students' Religious Character through the Implementation of Friday Prayers

The implementation of the congregational Friday prayer program at SMKN 3 Pacitan is influenced by various interrelated supporting factors. One of the main factors is the availability of adequate worship facilities and infrastructure, allowing activities to run in an orderly and conducive manner. The available facilities enable students to perform worship comfortably and systematically. In addition, support from the school in the form of scheduling, the presence of accompanying teachers, and a supervision system are important elements in ensuring the success of the program. One informant stated, "The school facilities are quite supportive, so students can perform Friday prayers in an orderly manner without having to leave the school environment." Another supporting factor is the commitment and exemplary conduct of PAI teachers and accompanying teachers in guiding students. Teachers not only provide direction but also directly participate in the implementation of Friday prayers, thereby serving as role models for students. This example has proven effective in gradually fostering students' religious awareness. A PAI teacher stated, "We always try to be present and accompany students during Friday prayers so that they feel cared for and motivated to participate." In addition, parental support is also an important factor, as the habituation of worship does not only occur at school but must also be reinforced within the family environment. However, there are still several inhibiting factors encountered in its implementation. One of the main obstacles is the low level of awareness among some students regarding the importance of Friday prayers. This is reflected in behaviors such as truancy, leaving school without permission, or a lack of seriousness in participating in worship activities. A student informant stated, "There are still some friends who choose not to participate or hide during Friday prayer time because they feel lazy." This condition indicates that the internalization of religious values has not been evenly distributed among all students.

In addition, limited control outside the school environment poses a challenge in shaping students' religious character. Teachers can only supervise students while they are within the school environment, whereas students' behavior outside school is strongly influenced by family and social environments. Nevertheless, PAI teachers continue to make efforts through guidance, supervision, motivation, and the implementation of reward and punishment systems. One accompanying teacher stated, "We continuously conduct evaluations and guidance so that students become more disciplined, although not all of them can change immediately." Through these efforts, it is expected that the implementation of congregational Friday prayers will become more optimal in shaping students' religious character. In conclusion, the formation of students' religious character through Friday prayer activities at SMKN 3 Pacitan is influenced by both supporting and inhibiting factors. Supporting factors include adequate facilities, strong institutional support, teacher commitment, and parental involvement, all of which contribute to the effective implementation of the program. However, challenges remain, particularly in the form of low student awareness and limited supervision outside the school environment. Despite these obstacles, continuous efforts by teachers through guidance, supervision, and the application of reward and punishment strategies help mitigate these limitations. Overall, the success of the program depends on the synergy between

school, teachers, students, and families in reinforcing religious values consistently. The findings of this study can be seen in the following table.

Table 3 Summary of Research Results

Focus	Key Results	Description
Role of PAI Teachers	Educators	Teachers provide understanding of Friday prayer obligations and instill religious values through learning and habituation practices.
	Role Models	Teachers demonstrate discipline and directly participate in Friday prayers, influencing students' behavior through example.
	Motivators	Teachers encourage participation through advice, rewards (additional grades), and programs such as "Blessed Friday."
	Corrective Agents	Teachers apply corrective actions such as Qur'anic memorization for students who do not participate.
	Supervisors	Teachers monitor attendance, guide students, and organize prayer rows to ensure orderly implementation.
Supporting and Inhibiting Factors	Facilities & Infrastructure (Supporting)	Adequate worship facilities enable smooth and orderly implementation of Friday prayers.
	School Support (Supporting)	Scheduling, supervision systems, and teacher involvement strengthen program effectiveness.
	Teacher Commitment (Supporting)	Active participation and consistency of teachers enhance student motivation and engagement.
	Parental Support (Supporting)	Reinforcement of religious practices at home supports character formation.
	Low Student Awareness (Inhibiting)	Some students show lack of discipline, absenteeism, or low motivation in participating.
	Limited External Control (Inhibiting)	Teachers cannot fully monitor students outside school, affecting consistency of behavior.

3.2 DISCUSSION

3.2.1 The Role of Islamic Education (PAI) Teachers in Shaping Students' Religious Character through the Implementation of Friday Prayers

The findings of this study demonstrate that Islamic Education (PAI) teachers at SMK Negeri 3 Pacitan play a comprehensive and transformative role in shaping students' religious character through the implementation of congregational Friday prayers. These roles encompass multiple dimensions, including educators, role models, motivators, dynamizers, and supervisors, all of which function in an integrated manner. The results indicate that the formation of students' religious character is not limited to cognitive understanding but extends to the internalization of values through consistent practice and habituation. This confirms that religious character development requires not only knowledge transfer but also continuous engagement in spiritual activities that shape attitudes and behavior. From the perspective of teachers as educators, the findings of this study support the theoretical framework proposed by Nalapraya (2023), which

emphasizes that teachers play a strategic role in influencing students' cognitive, affective, and psychomotor domains. At SMKN 3 Pacitan, PAI teachers not only explain the obligation of Friday prayers but also emphasize their spiritual meaning and social significance. This aligns with previous research by Rifki et al. (2022), which found that spiritual education integrated into daily school activities significantly enhances students' ethical development. The present study strengthens this argument by showing that structured religious habituation such as collective prayers and Friday prayer programs effectively fosters students' awareness and discipline. However, unlike some previous studies that focus primarily on theoretical instruction, this research highlights the importance of combining theory with direct practice, thus offering a more holistic approach to religious education. Furthermore, the role of teachers as role models is strongly evident in this study and supports the findings of Palunga and Marzuki (2017), who argue that teacher exemplarity has a significant influence on students' character formation. The findings reveal that students are more likely to participate in Friday prayers when teachers are actively involved and demonstrate consistent religious behavior. This supports earlier research by S. N. Azizah, which found that religious activities are more effective when teachers actively participate as role models. At the same time, this study extends previous findings by emphasizing the psychological impact of teacher presence, particularly in fostering students' sense of responsibility and moral awareness. Thus, the role of teachers as role models not only supports but also strengthens existing theories of character education.

In terms of motivation, the findings indicate that PAI teachers utilize both intrinsic and extrinsic strategies, including advice, rewards, and corrective measures. This supports the findings of Rahmiati and Azis (2023), who highlight the importance of motivation in creating an effective learning environment. The use of reward and punishment mechanisms in this study also aligns with behaviorist learning theory, which suggests that reinforcement can shape behavior. However, this study also reveals a critical dimension: while extrinsic motivation (such as grades and sanctions) is effective in increasing participation, it may not fully ensure the internalization of religious values. In this regard, the findings partially differ from previous studies that emphasize the effectiveness of motivational strategies without addressing their limitations. Therefore, this study contributes a more critical perspective by suggesting that motivation must be balanced with efforts to develop intrinsic awareness. The role of teachers as dynamizers, reflected in the use of innovative teaching methods, further supports the argument of Munawir et al. (2022), who emphasize the importance of adaptive and creative learning strategies. The incorporation of audiovisual media and interactive approaches at SMKN 3 Pacitan has proven to increase student engagement and understanding. This finding strengthens previous research by Rahma et al. (2023), which demonstrated that structured religious programs can effectively foster discipline and responsibility. However, this study adds a new dimension by showing that innovation in teaching methods is equally important in sustaining student interest and participation, particularly in vocational school settings where students may have diverse learning preferences. Moreover, the supervisory role of teachers is crucial in ensuring the effectiveness of the Friday prayer program. The findings support the theory of Mutiarmses (2021), which emphasizes that supervision enhances not only control but also educational quality. At SMKN 3 Pacitan, supervision through attendance monitoring, mentoring, and evaluation has improved students' discipline. This is consistent with research by Ansulat Esmael et al., highlighting structured supervision in character education. However, this study further shows that continuous supervision combined with teacher involvement creates a more accountable system. Despite these strengths, the findings reveal a limitation: practices tend to emphasize external compliance rather than internal conviction. As noted by A. Wachid, school culture is influential but insufficient alone. Therefore, a more transformative approach is needed, focusing on internalizing

values so that religious practices are performed based on genuine awareness rather than obligation. In conclusion, the findings of this study both support and extend existing theories and research on religious character education. They confirm the importance of teachers' multifaceted roles while also offering new insights into the limitations of current approaches. By integrating pedagogical, motivational, and supervisory strategies with a stronger emphasis on internalization, this study provides a more comprehensive understanding of how religious character can be effectively developed in educational settings, particularly in vocational schools.

3.2.2 Supporting and Inhibiting Factors in the Formation of Students' Religious Character through the Implementation of Friday Prayers

The findings of this study indicate that the formation of students' religious character through the implementation of congregational Friday prayers at SMKN 3 Pacitan is influenced by a dynamic interaction between supporting and inhibiting factors. These factors are not isolated; rather, they are interconnected and collectively determine the effectiveness and sustainability of the program. The results reveal that supporting factors such as adequate facilities, teacher commitment, school support, and parental involvement play a significant role in fostering students' religious character. One of the primary supporting factors identified in this study is the availability of adequate worship facilities and infrastructure. The findings show that proper facilities contribute significantly to the orderly and conducive implementation of Friday prayers, enabling students to perform religious activities comfortably and systematically. This finding supports the argument of Bustomi and Nurida (2023), who emphasize that physical infrastructure is a crucial component in facilitating religious education activities in schools. The present study strengthens this perspective by demonstrating that facilities not only support logistical aspects but also influence students' psychological readiness to engage in worship. The findings reveal that consistent teacher involvement, including participation in Friday prayers and active supervision, significantly enhances student engagement. This result supports earlier research by S. N. Azizah, which found that teacher participation in religious activities strengthens students' moral development. Similarly, the study reinforces the findings of Ansulat Esmael et al., who highlight the importance of structured guidance and supervision in religion-based character education. However, this study extends previous research by showing that teacher commitment is not only a supporting factor but also a determining factor that mediates the effectiveness of other components, such as facilities and school policies. Without strong teacher involvement, even well-designed programs may fail to achieve their intended outcomes. Parental support is another important factor identified in this study. The findings indicate that students who receive reinforcement of religious practices at home tend to show higher levels of participation and awareness in school-based religious activities. This aligns with the findings of Maula et al. (2025), who argue that the family environment plays a strategic role in shaping children's religious character. The present study supports and strengthens this argument by providing empirical evidence that synergy between school and family environments enhances the sustainability of religious character formation. However, the study also reveals that parental involvement at SMKN 3 Pacitan is not yet optimal.

This finding is consistent with the observations of Rahma et al. (2023), who note that student discipline in religious activities often depends on internal motivation and awareness. However, this study goes further by critically highlighting that the persistence of such behaviors indicates a gap in the internalization of religious values. While previous research tends to focus on behavioral outcomes, this study emphasizes the importance of understanding the underlying cognitive and affective processes that shape student behavior. Another inhibiting factor is the limited control outside the school environment. Teachers can only supervise students within the school setting,

while students' behavior outside school is strongly influenced by family, peers, and broader social contexts. This finding supports ecological theories of education, which emphasize that character formation is shaped by multiple environmental systems. It also aligns with the findings of A. Wachid, who highlight the importance of school culture but acknowledge its limitations when not supported by external environments. However, this study offers a more critical perspective by showing that the lack of integration between school and external environments can weaken the effectiveness of school-based religious programs. Critically, the findings both support and challenge existing literature. On one hand, they confirm that religious activities, teacher involvement, and supportive environments are essential for character development. On the other hand, they challenge the assumption that these factors automatically lead to the internalization of religious values, as some students still demonstrate low awareness and participation despite strong institutional support. This indicates that external structures alone are insufficient without strengthening students' intrinsic motivation and personal understanding. Therefore, this study emphasizes the need for a holistic and integrative approach involving synergy between individual awareness, teacher guidance, family support, and institutional structures. In conclusion, while supporting factors such as facilities, teacher commitment, and parental involvement enhance program effectiveness, inhibiting factors such as low awareness and limited external control remain challenges, highlighting the importance of collaboration among schools, families, and communities to achieve sustainable religious character development.

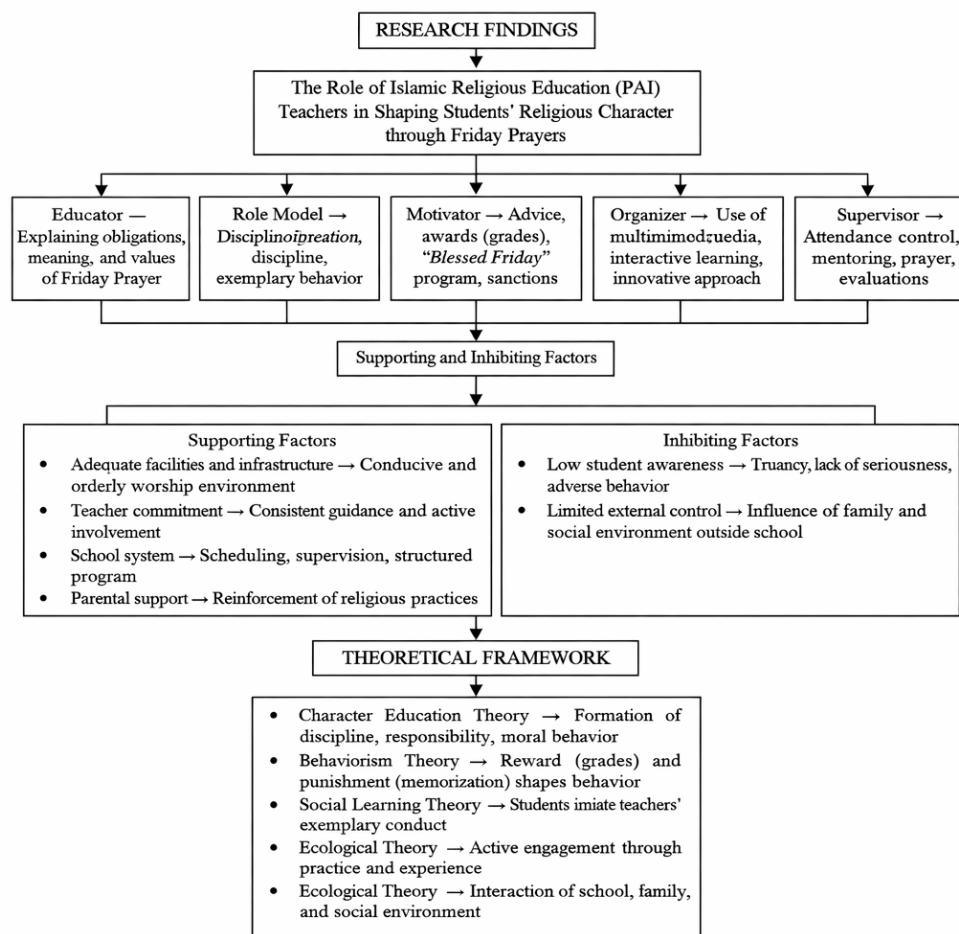


Figure 2. Integration of Research Findings and Theoretical Framework

4. CONCLUSION

Based on the research findings, it can be concluded that the role of Islamic Education (PAI) teachers at SMK Negeri 3 Pacitan is highly strategic and comprehensive in shaping students' religious character through the implementation of congregational Friday prayers. Teachers function not only as educators who deliver material but also as role models, motivators, dynamizers, and supervisors who actively guide, direct, and monitor students in carrying out worship. The success of this program is supported by adequate facilities, strong teacher commitment, and parental support, although it still faces challenges such as low student awareness and limited supervision outside the school environment. The implementation of congregational Friday prayers has proven effective in gradually fostering religious habits and improving student discipline. Based on these findings, it is recommended that schools strengthen synergy among teachers, parents, and the wider community in shaping students' religious character. PAI teachers are encouraged to develop more innovative and persuasive guidance methods to reach students with varying levels of awareness, particularly those who show low engagement. Schools should also enhance supervision and continuous evaluation systems, as well as provide more intensive guidance for less disciplined students. Furthermore, parental involvement needs to be optimized through active communication to ensure that the habituation of worship is consistently reinforced both at school and at home.

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