Patterns of Religious Development for Students at Madrasah Aliyah

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Abstract

Religious guidance leads to patterns of guidance such as prayer and morals. Not all of the guidance programs carried out are running as they should in accordance with the objectives of religious guidance in Madrasah Aliyah. Ideally, the religious guidance and training received by students should make them understand and obedient in performing prayers, reciting the Quran, memorizing, and being serious in their studies, as well as having good character. In reality, there are still many students who do not perform their prayers, pretending to be sick even though they are able to pray. This study aims to describe the patterns of prayer and moral character development among students at Madrasah Aliyah. This study uses a qualitative method with field research as the type of research. The data sources used are primary and secondary data sources. The data collection techniques are interviews, observation, and documentation study. The data analysis techniques are data reduction, data presentation, and conclusion drawing. The findings of this study show that the pattern of student worship guidance is divided into two methods. First, the individual method, which is how students are taught to be responsible for themselves, including in performing prayers even when they are not in the Madrasah Aliyah environment. The second method is group work, which teaches students to be responsible to the group. Students are accustomed to working in groups and being responsible for their group. The groups are divided into two types: large groups and small groups. Meanwhile, the pattern of character building for students refers to the 10 characters of *Asmaul Husna*, with an emphasis on role modeling.

INTRODUCTION

Religion is the most important element in a person. When religious belief has become an integral part of a person's personality, it is that belief that will guide all actions (Daksanugraha et al., 2025; Hilmi et al., 2025). Compared to childhood, adolescents' religious beliefs have undergone significant development (Khadijah, 2020; Muhammad Taqiyuddin, Mustahiqqurahman, 2021; Rijal, 2017; Suryana et al., 2022; Yulianti, 2015). During adolescence, they seek a deeper concept of God and His existence. According to Ancok, religiosity is manifested in various ritual activities or behaviors (worship), as well as other activities driven by supernatural powers (Putranto, 2025).

This includes not only those related to visible or observable activities, but also those that are invisible and occur within a person's heart. Adolescence is a transitional period, which is experienced by someone from childhood to adulthood (Munjiat, 2018; Rijal, 2017). Or it can be said that adolescence is an extension of childhood before reaching adulthood, where physical and psychological development changes from childhood to adolescence which include biological, cognitive and social emotional changes, at this stage adolescents experience increased thinking, seek to find out their identity and experience a very high level of curiosity.

Teenagers are also calledadolescence, which means growing to reach maturity. Adolescence is the age at which individuals are no longer considered children and are no longer considered adults, but rather are somewhere between the two, a period known as a transition period (Hasanusi, 2019).

Education at Islamic high schools (madrasah aliyah) plays a strategic role in shaping a young generation that is not only intellectually intelligent but also spiritually and morally mature (Abishev et al., 2025; Engkizar et al., 2024; Fatihah, 2024; Mashudi & Rizal, 2025; Okenova et al., 2025). As an Islamic educational institution, Islamic high schools emphasize a balance between mastering general knowledge and strengthening religious values. Students studying at Islamic high schools are expected to internalize religious teachings in their daily lives, thus developing individuals with noble character, discipline, and a strong commitment to Islamic values.

The religious development of students at Islamic senior high schools (madrasah aliyah) is not only carried out through classroom learning activities, but also through various extracurricular programs, habituation of worship, and ongoing character development. This development pattern is designed to ensure that students are accustomed to consistently practicing religious teachings, both in ritual and social aspects. Thus, religious development is a crucial foundation in shaping the students' identity as the next generation capable of facing the challenges of the times without losing their Islamic identity (Pratama et al., 2025).

Furthermore, the religious development model at Islamic senior high schools (madrasah aliyah) also serves as a preventative measure against negative environmental influences and globalization, which often conflict with Islamic values. Through structured development, students are guided to develop critical, selective, and wise attitudes in responding to social change. This demonstrates that Islamic senior high schools serve not only as formal educational institutions but also as centers of moral and spiritual development oriented toward the formation of a perfect human being, a person with a balance of intellectual, emotional, and spiritual intelligence.

METHODS

The type of research that the author uses is qualitative with the type of field research (field Research), where the purpose of field research is research conducted in a location within the community to provide a complete picture of a situation. Basically, the implementation of qualitative methods in a study is very dependent on analytical sharpness, objectivity, systematicity and not on statistics by calculating the amount of truth in its interpretation. In this field research, the author uses a descriptive method that aims to describe things as they are, qualitative descriptive research is research that is not in the form of numbers or figures but explains what is in the field (Engkizar et al., 2023, 2025; Khoiruddin & Rahmawati, 2023; Nurjannah & Faridah, 2022; Rahmawati, 2013).

RESULT AND DISCUSSION

Robiul Islam Private Islamic High School is a senior high school Islamic educational institution located in Pasar Latong Village, Barumun Tengah District, Padang Lawas Regency, North Sumatra Province. The school was founded to provide a balanced religious and general education, using a pesantren-based education system. At Robiul Islam Private Islamic High School, students receive not only formal classroom instruction but also participate in character and spiritual development programs in the dormitory. One of the key figures in this development system isFather of the CottageThis figure is not only a boarding school administrator or educator, but also plays a dual role as a mentor, advisor, and parent for the students living in the dormitory.

The Islamic Boarding School Father plays a very central role in the daily lives of students. He is responsible for fostering morals, discipline, and moral guidance for students outside of formal school hours. Based on interviews and observations conducted during the study, several key themes emerged that reflect students' perceptions of the role of the Islamic Boarding School Father in the Robiul Islam Private Islamic Senior High School environment. The majority of students view the Islamic Boarding School Father as a very important figure in their lives at the Islamic boarding school. This figure is considered a substitute for parents who provide attention and guidance.

One important aspect of the students' perceptions is the emotional closeness they feel toward the Islamic Boarding School Head. The students feel comfortable and safe interacting, discussing, and even confiding in the Headmaster. As shown in the following interview:

"I'm far from my parents, so the Islamic Boarding School Father is my place to confide. If I have a problem, I often talk to him. It feels like I have my own parents here" (informant 1). In addition, data was also obtained based on the following interview results: *"He knows the condition of the students. If someone is sick or sad, usually the Islamic Boarding School Father comes straight away and asks how they are. That makes us feel cared for and appreciated."* (informant 2). This shows that the role of the Islamic Boarding School Father is not only administrative, but also touches on the psychological and emotional aspects of the students.

The findings of this study indicate that the pattern of religious development for students at Madrasah Aliyah (Islamic Senior High School) is implemented through two main approaches: individual and group methods. The individual method emphasizes fostering personal responsibility in students' religious practices, particularly prayer, both within and outside the madrasah. In this way, students are trained to develop an independent religious awareness, so that their religious practices do not depend on the supervision of teachers or their environment, but rather grow from a strong internal awareness.

The group method for fostering religious worship for students emphasizes collective responsibility. Students are accustomed to worshipping in groups, creating an atmosphere of togetherness and reminding each other to fulfill their religious obligations. These groups are divided into two types: large groups and small groups. Large groups typically involve all students in congregational worship activities, while small groups emphasize more intensive development, where each member is responsible for the continuity of their group's worship.

The division into large and small groups serves different but complementary functions. Large groups play a role in building solidarity and togetherness among students, while small groups strengthen supervision, foster habits, and discipline in religious practices. This system trains students not only to be obedient individually but also to develop a sense of social responsibility toward their fellow group

members. This creates a balance between the personal and communal dimensions of religious development.

In addition to religious instruction, this study also found that the moral development pattern of students at Madrasah Aliyah (Islamic Senior High School) refers to the ten characteristics of the Asmaul Husana (the Beautiful Names of Allah). These characteristics serve as guidelines for shaping students' daily behavior, enabling divine values to be internalized in their attitudes and actions. This approach emphasizes that morality is not merely a normative rule, but a reflection of God's attributes that should be emulated by humans.

Role modelling is a key aspect in fostering the morals of students. Teachers, ustaz (Islamic teachers), and madrasah (Islamic school) instructors serve as role models, providing concrete examples in daily behavior. By displaying attitudes consistent with the values of the Asmaul Husana (the Beautiful Names), educators become role models for students to emulate. This aligns with Islamic educational principles, which emphasize the importance of good role models as an effective method of character building.

The implementation of a moral development model based on the Asmaul Husana (the Beautiful Names of Allah) also strengthens the spiritual dimension of students. By cultivating attitudes that reflect God's attributes, such as compassion, justice, patience, and wisdom, students are guided to become individuals with noble character. This process takes place not only in formal classroom activities but also in daily interactions within the madrasah environment, making moral development an integral part of students' lives.

Overall, the results of this study confirm that the pattern of religious development of students at Madrasah Aliyah is carried out comprehensively through the integration of worship and moral development. Individual and group methods in worship development train students to be personally and socially responsible, while moral development based on the Asmaul Husana emphasizes role models as the primary strategy.

CONCLUSION

This study confirms that the pattern of religious development of students at Madrasah Aliyah (Islamic Senior High School) is implemented through a comprehensive approach, encompassing both worship and moral development. Worship development is carried out using two main methods: an individual method that emphasizes students' independence in carrying out religious obligations, and a group method that fosters a sense of social responsibility and togetherness. These two methods complement each other in developing students who are not only personally devout but also able to maintain religious commitment in a social context.

Furthermore, the moral development of students is based on the ten characteristics of the Asmaul Husana (the Beautiful Names of Allah), which serve as guidelines for shaping daily behavior. The exemplary behavior of teachers and mentors is a key factor in the success of this model, as students learn through the concrete examples presented by educators. Thus, moral development is not only normative but also applicable in the students' lives, allowing for a deeper internalization of divine values.

Overall, this research demonstrates that Madrasah Aliyah plays a crucial role as an educational institution that not only teaches knowledge but also shapes the religious character of its students through a structured pattern of worship and moral development. These findings contribute to the development of an Islamic educational model oriented toward the formation of a perfect human being, a person with a balance of intellectual, emotional, and spiritual intelligence.

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