



# Islamic Character Education Through Religious Activities

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**Abstract.** This study aims to determine the program of Islamic character education through religious activities at the Hayatan Thayyibah Integrated Islamic Boarding School, among them relating to Islamic character values through religious activities; the program Islamic characters education; implementation; evaluation; factors that influence it; and how successful it is. This study uses a qualitative approach with descriptive analytical methods, while data collection techniques are carried out by means of observation, interviews, questionnaires, and documentation studies. The results showed that: (1) the Islamic character values of students formed through religious activities at Hayatan Thayyibah Integrated Islamic Senior High School were obedience to Allah SWT, love of knowledge, and discipline, (2) the programs of Islamic character building of student through religious activities include; tilawah and tahfidz al-Qur'an, prayer with jama'ah, dhuha prayer, tahajud prayer, shaum sunnah monday and thursday, and shadaqah. (3) the program is carried out in accordance with the stipulated schedule namely tilawah and tahfidz al-Qur'an, prayer with jama'ah., (4) evaluation the school carried out the program on religious activities and Islamic character of students by means of tests and non-tests, (5) while the supporting factors were; strong desire from management, exemplary school management, quality teachers, Islamic school culture, and having an adequate mosque. While the inhibiting factor; (6) the formation of Islamic character of students through religious activities has succeeded in shaping Islamic character.

**Keywords:** Islamic character · religious activities · Islamic character education

## 1 Introduction

Islamic character education for student is seen as a very important thing in the era of globalization as it is today, especially for the generation (dzuriyyah) of Islam at the age of students. Education and Islamic character building must still be prioritized in the purpose of providing education. However, the challenges for the world of education, especially Islamic education, are increasingly difficult in order to prepare humans who have Islamic character and are ready to accompany the progress of the times. Because we already know, that in this era of globalization, cultural boundaries are difficult to

distinguish. Thus, the task of the world of education is increasingly full of challenges in an effort to form humans who are ready to compete in all fields, also have an Islamic character in all their activities as one of the social capital (social capital).

Islamic education is seen as an educational process in an effort to create a generation of Islam that has a noble character, which is expected to be an alternative to the education system in this era of globalization. Because, in general, one of the goals is to form a complete personality, as quoted by Heri Gunawan from Abdurahman Saleh Adullah in his book *Educational Theory of Qur'anic Outlook* [1]. Furthermore, Athiyah al-Ibrasy in the book *Ruh al-Tarbiyyah Wa al-Ta'lim* states that the essence of education is moral education, or in other words also called character [2]. This statement is based on the words of the Prophet SAW: "Innamaa bu'itstu li utammima makaarima al-akhlaq". (Verily I (the Messenger of Allah) was sent to perfect the glorious akhlaq) (H.R. Baihaqi).

Furthermore, Abdul Fatah Jalal in Maman Karman, stated that Islamic education in general aims to prepare the figure of a devotee of Allah, a human being who has noble qualities and is then called 'ibad al-rahman. What is meant by the servant of Allah is a person who has a character that is in accordance with Islamic teaching [3].

However, the reality on the ground that teenagers, especially students who received Islamic religious education or schools in Islamic educational institutions, there are still students who have a far-reaching nature from the character and morals of Islam. The un-Islamic character and morals are shown by the rampant occurrence of various juvenile delinquency committed by students such as skipping school, brawls, promiscuity, drugs and others. These behaviors that come out of the Islamic character on average penetrate the middle and high school students, namely the age of adolescence. For example, regarding drugs (narcotics, psychotropika, and addictive substances), based on the records of the Directorate of Drug Investigations, Polda Metro Jaya, drug users among DKI Jakarta teenagers have been recorded to continue to increase in the last four years. In 2011, 1,345 users were junior high school students. The following year it rose to 1,424 people, then 262 people were recorded as new users at the beginning of 2013. High school students did not want to be left behind, as many as 3,187 people were recorded as users in 2011, the following year to 3,410 people. The number of users among high schools in 2013 was recorded as many as 519 people.

Moreover, education in Indonesia is being faced with a major test faced by the nation, namely the problem of a "multidimensional crisis". Namely a crisis that is not only in the financial sector (financial), but also in government affairs with weak management (weak governance), so that problems are increasingly spreading to all aspects of national and state life. Based on these conditions, it is appropriate that the main work of the world of education is to overcome the moral crisis that is damaging this country, especially the morale of the younger generation, which in fact is their backs, the future of this nation rests on. For this reason, the cultivation and development of Islamic character must be a common goal and ideal that must be really considered, because the decline of Muslim character has caused various kinds of crises experienced by the nation. The root of all bad acts and evils is the result of the loss of character in accordance with religious teachings.

In this period of adolescence, in terms of physique, it can be said to have matured, which means that all physical functions have been able to function and work. This

strength in terms of physique can almost be regarded as the same as that of an adult. Even sex, they are already capable of having a relationship. This biological impulse can cause unstable emotions among adolescents, which further brings various attitudes, behaviors, actions, and behaviors that are suggestive towards the satisfaction of these emotions.

According to Bambang Syamsul Arifin, the various behaviors and attitudes that occur due to maturity are different from each other among teenagers, according to the environment in which they live who have constructed their own personalities. Therefore, this period is a labile period, although biologically it has reached maturity [4]. According to Dalyono, in this puberty period (middle and high school) begins to enter a period of camp that is not balanced between physical and spiritual development, and conflicting mental functions and desires appear that want to escape parental dependence. And this period of adolescence is called the period of education and the determination of life goals or ideals. So it is not uncommon at this age that the negative influences of globalization and modern currents have penetrated [5].

The above exposure has explained the internal factors in a student that can cause changes in a person's behavior, in addition to factors that are internal in nature there are also factors that are external in nature such as the role and presence of parents, the social environment in which students get along and the role of the school in shaping the character of students [6].

This study aims to determine the program of Islamic character education through religious activities at the Hayatan Thayyibah Integrated Islamic Boarding School, among them relating to Islamic character values through religious activities; the program and implementation of Islamic characters education; evaluation; factors that influence it; and how successful it is.

## 2 Method

This research uses a qualitative approach because this research aims to describe and analyze the implementation of the Islamic character education program for students through religious activities at the Hayatan Thayyibah Integrated Islamic Boarding School, Sukabumi City. As according to Nana Syaodih (qualitative research) is research that aims to describe and analyze an event, phenomenon, attitude, social activity, beliefs, perceptions, thoughts of a person individually or in groups [7]. The research method in this study is to use analytical descriptive methods. Data is obtained from several sources relevant to conducting interviews, observations, and documentation.

Interviews were conducted with the principal, vice principal for student affairs, coordinator of the Islamic character education program, and 30 students of class XI. Observations are carried out in the school environment and on the implementation of activities. The review of documentation was carried out on school documents and documents related to the Islamic character education program at Hayatan Thayyibah Islamic High School.

### 3 Result and Discussion

#### A. Islamic Character Values that will be instilled in students

Islamic character is a disposition, ethics, or personality as a characteristic of a person that is reflected in daily life through behaviors and attitudes that are in accordance with Islamic teachings, both behaviors related to Allah SWT directly, as well as behaviors related to fellow humans. Mahmud al-Mishri who mentioned that characters have two forms of order, namely *rabbani* character and human character, *rabbani* character is a character related to devotion to Allah Almighty, while human character is a person's character in relation to other humans and the surrounding environment [8]. Islamic character education in every student is seen as a very important thing in the era of globalization as it is today, especially for the generation (*dzuriyyah*) of Islam at the age of students, as the basic capital for himself in contributing to the State, Nation, and Religion.

Based on the results of interviews and researchers' observations that the school realizes that this Islamic character is very important for every student to have. As an Islamic educational institution, Hayatan Thayyibah Islamic High School continues to strive to shape the Islamic character of each of its students through various programs including religious activity programs. The Islamic character values of students who want to be formed through religious activities at Hayatan Thayyibah Islamic High School are obedient to Allah SWT, love of knowledge, and discipline.

1. Obeying Allah SWT, is submissive and obedient to Allah SWT by carrying out All His commandments and avoiding All His prohibitions. Examples of indicator: 1) carrying out all the commandments of Allah SWT, 2) abandoning all prohibitions of Allah SWT.
2. Love of science, is to have a passion and desire to always add knowledge and knowledge. The indicators: 1) like to read books or other sources of knowledge, 2) take the time to seek knowledge, 3) like to discuss with friends, 3) study hard and earnestly.
3. Discipline, is obeying the rules and regulations that apply. Examples of indicators are: 1) always be on time, 2) obey the school rules, 3) if you are unable to always ask for permission.

#### B. Program and Implementation of Islamic Character Education for Students through

The cultivation of Islamic character values is a planned and measurable effort in shaping a Muslim to have noble ethics, have a disposition and have behaviors and attitudes that are in accordance with Islamic guidance and values. The formation of Islamic character is of course not just teaching or providing knowledge (knowledge) about good and bad characters, but something that must be practiced in real life that reflects Islamic character values in a person's daily habitual attitudes and behaviors. The formation of Islamic character in a person can be through a continuous process of Islamic education and cooperation between three important elements of education, namely schools, parents, and society.

The culture built in the environment (especially in educational institutions) will greatly affect the education of the Islamic character of students. Educational institutions

have duties and responsibilities in carrying out moral education (character education, including Islamic character) by building a noble character culture. So that from this culture can influence the formation of a person's character values [9].

In an effort to create an Islamic culture in schools, Hayatan Thayyibah Integrated Islamic Boarding School rolled out programs that are Islamic, one of which is a religious activity program. Based on the results of observations and interviews to several respondents including the principal, vice principal, and teacher/coordinator of religious activities who provided an overview of the types of religious activities carried out at Hayatan Thayyibah Islamic High School, Sukabumi City.

This is in line with Mahmudi's opinion that faith, devotion, and noble morals (Islamic character) will be formed through the process of religious life and religious education that is continuously carried out at school, at home, and in community life [10]. Religious activities carried out at Hayatan Thayyibah Islamic High School are one of the activities of religious life and religious education practices that will directly or indirectly affect the Islamic character of each student.

Based on the researcher's findings through observation and interviews, the religious activities carried out at Hayatan Thayyibah Islamic High School are as follows.

**Tilawah and Tahfidz al-Qur'an** One of the religious activity programs rolled out at Hayatan Thayyibah Islamic High School is tilawah and tahfidz al-Qur'an. Tilawah and tahfidz al-Qur'an are indeed one of the school's flagship programs, where each student has a target of memorizing the Qur'an as much as two juz for three years with good and correct reading quality. In the implementation of this program, each student receives guidance and teaching in talaqqi (directly) from ustadz who are competent in the field of tilawah and tahfidz Qur'an, the guidance is guidance in improving the quality of the Qur'an reading and guidance in memorizing the Qur'an. In its implementation, a group level is made as an effort to facilitate the implementation of guidance. Each student in a class is divided into groups according to their group level, the level of this group is based on each student's reading ability level. In this group, each student is also guided and directed to deposit memorization (tahfidz) of the Qur'an to the ustadz/guidance teacher, so that they can meet the target set by the school, namely that each student can memorize at least 2 juz in 3 years. This program is carried out every morning from 07.00 to 08.00 after all students have performed dhuha prayers in the mosque led by the assigned teacher/ustadz.

### *1) Jama'ah Prayer*

*Jama'ah Prayer* is a religious activity program at Hayatan Thayyibah Islamic High School which is highly emphasized, because through this program it is hoped that every student can get used to carrying out their obligations to Allah SWT, especially carrying out fardhu prayers both at school and at home. This congregational prayer activity is carried out by all students of Hayatan Thayyibah Islamic High School from class X to class XII (except female students who are menstruating) and is also carried out by all teachers and school employees. The time of the implementation is adjusted to the time of dzuhur and ashar prayers, each student is seen to have taken ablution water at 11.45 am and is preparing for dzuhur prayers in the mosque, as well as when he is about to pray ashar every student has been seen taking ablution water since 3:00 pm. After the

ashar prayer, it was followed by the recitation of the evening *dhikr al-Ma'tsurat* as an exercise for students to carry out dhikr to Allah Almighty.

From this congregational prayer activity, there are many character values that can be embedded in a person such as positive criticism, peace, discipline and other character values related to congregational prayer [11].

### 2) *Dhuha Prayer*

Dhuha prayers at Hayatan Thayyibah Islamic High School are held as many as two to four rakaat every day in the mosque, namely at 06.45 to 07.00., this dhuha prayer is also carried out in congregation with the intention that the implementation is neatly arranged and controlled. This dhuha prayer is carried out by all students and guided by teachers/ustadz who are assigned as priests and some ustadz as supervisors. This activity is intended so that every student is always accustomed to starting their daily activities by worshipping Allah SWT and hanging everything on Allah SWT, so that the hope is that every student has a tawadhu character and has a soft heart.

### 3) *Tahajud Prayer*

Tahajud prayer is also a religious activity that is always emphasized to every student of Hayatan Thayyibah Islamic High School, Sukabumi City. Tahajud prayer means sunnah prayer which is done at night and is better done after going to bed or carried out before going to bed. Asy-Shafi'y's opinion quoted by Muhammad Hasby As-Shidiqy that the tahajud prayer is the evening prayer and the time of its implementation is after the completion of the isya' prayer until the shubuh prayer, both before going to bed and after sleep [12].

### 4) *Shaum Sunnah on Monday-Thursday*

Shaum sunnah on Mondays and Thursdays is a religious activity program rolled out at Hayatan Thayyibah Islamic High School with the intention of training every student to get used to hunger and thirst so that sympathy and empathy grow in each student. The shaum program or fasting on Mondays and Thursdays is the school's effort in fostering students of Hayatan Thayyibah Islamic High School to get used to carrying out shaum sunnah which has many benefits. However, the shaum sunnah program is not mandatory (in the context of practice) for all students, but it is still a recommendation and the school always gives motivation to every student to carry out shaum sunnah this Monday-Thursday.

### 5) *Shadaqah*

The shadaqah habituation program at Hayatan Thayyibah Islamic High School is one of the religious activity programs to build Islamic character. Because by being accustomed to shadaqah, it is hoped that it can grow in the soul of students a sense of generosity and sympathy and empathy for other fellow Muslims, and a sense of sincerity grows when helping others in need.

Islamic character education of Hayatan Thayyibah Islamic high school students through this religious activity is carried out with various methods and strategies. As the researchers found, these methods and strategies include.

- a) *Tausyiah/teaching method, namely by providing teaching and tausyiah about how the character of a Muslim is, the importance of Islamic character, and other teachings related to Islamic character given to religious activities or scheduled separately.*
- b) *Habituation Method is carried out by Hayatan Thayyibah Islamic High School to train students to be accustomed to carrying out religious activities or worship as an obligation of each student, as well as getting used to Islamic characters in daily life.*
- c) *Uswah this method is an effort to provide an example to each student how to carry out religious activities and how to behave as a Muslim who has an Islamic character.*
- d) *Disciplinary this method serves as a reinforcement of programs implemented in schools as well as the refraction of Islamic character in schools.*

#### 6) Teaching

This teaching provides an understanding of a particular value structure, its virtues, as well as its benefits. In this teaching program, it emphasizes more on cognitive formation, because cognitive aspects can provide a strong reason for a person's attitude and behavior patterns. For example, if a person believes in a good behavior or character based on Islam (Qur'an and Sunnah) while this faith is the work of the whole heart, then aqli (cognitive) performance will be able to strengthen the faith so that his hopes can be reflected in real applications. Because with this solid faith will be reflected a good character in his daily life, as Allah Almighty said in the Qur'an (Fig. 1):

“Whoever works righteous charity, both male and female in a state of faith, will indeed We give him a good life and indeed we will reward them with a better reward than what they have done”.

Furthermore, in this teaching process is usually often also known as giving advice, giving this advice can have a good influence on a person's psyche if done with a good method so that the advice will enter the heart of the person who is appropriately counseled. With regard to this way of giving advice, experts emphasize on sincerity of heart. As Muhammad Munir Musa argued in Ali, the advice should be based on a sincere heart. That is, the educator shows the impression to his students that he is well-intentioned and cares for his students [13].

#### 7) Motivation

By providing motivation, it is hoped that it can give birth to moral motivation or moral awareness. It is this moral motivation that will encourage a person to engage in good or bad behavior, as Heinrichs states that [14]: “The moral motivation is something

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ  
حَيٰوةً طَيِّبَةًۦ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Fig. 1. God Word In Al-Qur'an at Q.S. anNahl [16]: 97

like an inner state, a mechanism leading to act or not to act morally. If the situation is understood as morally necessary and if the action possibilities are coded as worthwhile versus not worthwhile, then moral motivation is the impelling force that determines what has to be seen as good, helpful and appropriate with perseverance.” By providing this motivation, students will be encouraged to carry out actions based on awareness and faith and responsibility. Rule enforcement Rule enforcement is a fairly important part and needs to be considered in character education, because with the enforcement of this rule, it is hoped that it can train every student to be aware of the values instilled in school, at home, and in the community. The enforcement of these rules is also part of getting used to the values of good character by learners, even the enforcement of rules. The enforcement of this rule is intended to have a deterrent effect if the student violates the rule, so as not to repeat it again.

Some forms of Islamic character education programs above, in their implementation, are certainly inseparable from the three elements of education, namely schools, parents, and the community environment. Islamic character education programs (akhlak) will run and succeed when they get strong support from parents and the community. Because in the process, this character education requires an ideal social interaction for students so that it can have a positive effect on their character and morals.

Soerjono Soekanto defines that social interaction is a dynamic social relationship and becomes the basis of social processes, both the relationship of the individual with the individual, the group with the group, and the relationship of the individual with the group [15].

### *C. Evaluation of Islamic Character Education Through Religious Activities*

Evaluation is an important part of the implementation of a program, including in this case the Islamic character education program at Hayatan Thayyibah Islamic High School, Sukabumi City through a religious activity program. The evaluation carried out by The Hayatan Thayyibah Islamic High School is an effort to measure the success of religious activity programs in shaping the Islamic character of students. As Aan Hasanah said that the purpose of evaluation in education is to obtain objective data that shows the extent of success and achievement rates in accordance with curricular goals.

From the explanations of Zaenal Arifin and Samsam Budiman, it can be concluded that the evaluation carried out by Hayatan Thayyibah Islamic High School Sukabumi City on the Islamic character education of students through religious activities is divided into two evaluation targets, namely:

1. Evaluation of religious activity programs, namely in the form of records related to the quality of the implementation of religious activity programs carried out directly by school management or known as selfassessment, in addition to that the evaluation of this religious activity program is also carried out by asking for input from teachers and students to provide feedback.
2. Evaluation of the success of Islamic character education. This evaluation is intended so that schools can find out the extent of the success rate of implementing religious



activity programs and the success rate of islamic character education of students. Evaluation is carried out in two ways, namely test evaluation and non-test evaluation.

#### *D. Supporting and Inhibiting Programs*

There are several supporting and inhibiting factors in the implementation of Islamic character education for students through religious activities at Hayatan Thayyibah Islamic High School, Sukabumi City. These supporting factors are quite influential and play a role in shaping the Islamic character of students through religious activity programs. Likewise with the inhibiting factors that affect the maximum results of students' Islamic character education.

These supporting factors include: (1) Good will management (strong desire from school management), (2) exemplary management (principal and vice principal), (3) Islamic school culture, (4) quality teachers, (5) having an adequate mosque. Meanwhile, the inhibitions in the education of Islamic character of students through religious activities include: (1) less motivation than some students, especially new students. (2) the cooperation of several residents around the school that has not been well established. (3) The support of some parents of students who have not been maximized.

It can be understood that social interaction is the basis of a person's social process, while a person's social process plays an important role in the formation of his character. Soerjono Soekanto said that there are at least two factors that can affect a person's social interaction, namely internal factors and external factors [19].

##### *1) Internal factors*

Internal factors are factors that give encouragement from within to interact socially, these factors include: 1) Encouragement meets needs, 2) The urge to maintain life, 3) The urge to continue offspring.

##### *2) External factors*

External factors are a person's encouragement to interact socially because of a stimulus or stimulus from the surrounding environment, some of these factors include: Imitation factor The imitation factor is a process of a person's social interaction because of a feeling of wanting to imitate others, both in attitude, lifestyle, appearance, and about

what other people have. This factor first emerged from the surrounding environment such as neighbors or colleagues.

### 3) *Suggestion factor*

The suggestion factor is an influence, stimulus or stimulus that is given by someone to another person, so that with this suggestion someone performs an action or behavior without thinking critically or rationally.

### 4) *Identification factor*

The identification factor is an effort made by a person to make himself the same as the other people he imitates, even this imitation is carried out from imitating behavior to imitating one's psychological processes.

### 5) *Sympathy factor*

Sympathy factor is a psychological process that encourages a person to have a sense of attraction to other individuals or groups due to attitudes, appearance, authority, or actions.

### 6) *Empathy factor*

The empathy factor is a deep (intense) psychological process and feeling caused by the interest of another individual or group.

### 7) *Motivational factor*

The motivational factor is a stimulus or stimulus given by another individual to a person or group so that people who are motivated can carry out something with full sense of responsibility and awareness. Some of the social processes that occur as a result of the social interactions mentioned above, presumably can be built and developed into an approach or method as an effort to implement the formation of one's character, both at school, at home, and in the environment around students, so that the purpose of character education is especially the Islamic character can be achieved.

## *E. The success of the Islamic Character Education program for Students through Religious Activities.*

### *1) Obey to Allah SWT*

Obedience to Allah SWT is a value that must be possessed by every Muslim as proof of his submission and resignation to Allah SWT. One form of obedience to Allah Almighty is to worship Him, namely carrying out all His commandments and staying away from all His prohibitions.

### *2) Love of Science*

The implementation of religious activities at the Hayatan Thayyibah Islamic High School, Sukabumi City in general, has succeeded in shaping the character of love for knowledge possessed by most students. The love of knowledge of most students is formed through the Qur'an recitation and tahfidz programs rolled out in schools. In the implementation of this program, motivation is always given to students to always take time in order to seek knowledge independently. The knowledge in question is a ukhrawi

science such as memorizing the Qur'an, improving the quality of reading the Qur'an, and studying religious books. And also general knowledge such as studying general lessons, and so on.

### 3) *Discipline*

The process of disciplinary character education at Hayatan Thayyibah Islamic High School is generally carried out with the enforcement of the rules that apply in schools, as well as carried out in religious activity programs. In the program of religious activities, it is emphasized to all students to always follow and carry out religious activities with discipline, namely complying with the rules for implementing religious activities. The religious activity program implemented at Hayatan Thayyibah Islamic High School has succeeded in shaping the character of discipline in most students. The character is practiced by most students by obeying all the rules applied in school, as well as following and implementing a program of religious activities in a timely manner at school, and being consistent in carrying out religious activities.

## 4 Conclusion

Based on the results of research and discussions about islamic character education of students through religious activities carried out by researchers at the Hayatan Tahyyibah Integrated Islamic Boarding School, the research conclusions can be described as follows:

1. The Islamic character value formed through religious activities at Hayatan Thayyibah Islamic High School, Sukabumi City, is an Islamic character that is important for every Muslim to have, namely obedience to Allah SWT, having a love of knowledge, and having discipline in all affairs and discipline in carrying out the orders of Allah SWT or worship.
2. The program and implementation of Islamic character education for students through religious activities at Hayatan Thayyibah Islamic High School, Sukabumi City, consists of several religious activity programs, including: *tilawah* and *tahfidz* al-Qur'an, *dhuhur* and *ashar* congregational prayers, *dhuha* prayers, *tahajud* prayers, Monday and Thursday prayers, as well as habituation of *bershadaqah*. Islamic character education of students through religious activities is carried out by various methods including: teaching or giving *tausyiah*, habituation, exemplary or *uswah*, enforcement of rules or discipline.
3. Evaluation of islamic character education of students through religious activities at Hayatan Thayyibah Islamic High School Sukabumi City is carried out through two evaluation targets, firstly evaluation of religious activity programs, secondly evaluation of students' Islamic character carried out in the form of tests and non-tests.
4. Factors supporting Islamic character education through religious activities at Hayatan Thayyibah Islamic High School Sukabumi City include: (1) Good will management (strong desire from school management), (2) Exemplary management (principal and vice principal), (3) Islamic school culture, (4) Qualified teachers, (5) Have an adequate mosque. Meanwhile, the factors inhibiting Islamic character education through religious activities at Hayatan Thayyibah Islamic High School, Sukabumi City, include:

- (1) Motivation that is less than some students, especially new students. (2) The cooperation of several residents around the school that has not been well established. (3) The support of some parents of students who have not been maximized.
5. The success of the Islamic character education program through religious activities at Hayatan Thayyibah Islamic High School, Sukabumi City, is by the formation of Islamic characters in most students, including: (1) Character of obeying Allah SWT. (2) Character love science. (3) Disciplinary character.

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