

## Implementation of the SKUA Program to Strengthen Students' Ubudiyah Values in Islamic Education Learning

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### Abstract

This study aims to analyze the implementation of the SKUA (Standard Competency of Ubudiyah and Akhlakul Karimah) Program in strengthening students' ubudiyah values in Islamic Religious Education (PAI) learning at MTs Ma'arif Cipta Insan Mulya. The research employed a qualitative case study approach conducted at the madrasah during the 2024/2025 academic year. Data were collected through observation, in-depth interviews, and documentation, involving 1 madrasah principal, 3 PAI teachers, 2 SKUA instructors, and 12 students purposively selected based on their involvement in the program. Data analysis used the interactive model of Miles, Huberman, and Saldaña, including data condensation, data display, and conclusion drawing, while validity was ensured through source and technique triangulation. The findings reveal that the SKUA Program is implemented systematically through planning, implementation, evaluation, and continuous development stages. The program integrates worship habituation activities such as congregational Dhuha and Dhuhur prayers, Qur'an recitation, memorization of daily prayers, ablution and prayer practices, and the cultivation of Islamic manners. The program has significantly improved students' worship discipline, spiritual awareness, and consistency in practicing ubudiyah both at school and at home. However, several obstacles were identified, including limited guidance time, differences in students' Qur'an reading abilities, and limited parental supervision. The novelty of this study lies in presenting SKUA as a competency-based worship education model integrated with structured evaluation of students' worship practices. This study implies that competency-based religious habituation programs can strengthen the effectiveness of Islamic Religious Education in developing students' religious character and devotional values.

### Keywords

Islamic Religious Education, SKUA, Ubudiyah Values, Habituation of Worship, Madrasah.



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## INTRODUCTION

Islamic Religious Education (PAI) is one of the fundamental instruments in the national education system which functions to shape students to be faithful, pious and have noble morals (Susanto 2024). Normatively, the goal of PAI is not only focused on mastering religious knowledge (cognitive aspect), but also on forming attitudes (affective) and religious practice skills (psychomotor) as a manifestation of *ubudiyah* values (Herdiyanti et al., 2025; Kartiwan et al., 2023). The concept of *ubudiyah* in Islam emphasizes that all human activities must lead to devotion to Allah SWT, as explained in classical and contemporary Islamic educational theory that education aims to form a devout person who is aware of the functions of the caliphate and devotion simultaneously (Husain, 1988). Thus, the success of Islamic Religious Education is not only measured by academic grades, but also by the consistency of worship practices and internalization of religious values in daily life. Theoretically, the internalization of *ubudiyah* values can be analyzed through the theory of habit formation in character education which emphasizes the importance of repetition, role models (*uswah hasanah*), and environmental strengthening (Darovanets, 2024; Nisan et al., 2022). The perspective of Islamic education also emphasizes that the formation of religious character requires integration between teaching (*ta'lim*), guidance (*tarbiyah*), and the instilling of good manners (*ta'dib*) (Susanto, 2024b). This means that Islamic Religious Education (PAI) learning must be supported by a system that allows students to practice Islamic teachings sustainably within the school environment. In the madrasah context, the religious environment, school culture, and supporting programs are strategic components in strengthening students' devotional values.

Today, many Islamic educational institutions still face challenges in integrating theory and practice in Islamic Religious Education (PAI). PAI learning is often oriented toward the delivery of cognitive material in the classroom, while the practice of worship is not systematically structured. As a result, there is a gap between students' religious knowledge and their actual religious practices (S. Arifin et al., 2022). Preliminary observations conducted at MTs Ma'arif Cipta Insan Mulya in the 2024/2025 academic year revealed that out of 126 students, only 58% consistently participated in congregational Dhuhr prayer activities, 46% regularly took part in Qur'an recitation activities, and 41% were able to memorize and practice daily prayers independently without teacher supervision. In addition, observations showed that several students tended to perform worship activities only when directly monitored by teachers, while discipline in worship decreased when supervision was

reduced. Interviews with Islamic Religious Education teachers also indicated that students' understanding of worship material had not been fully reflected in their daily religious behavior. This condition demonstrates that the internalization of *ubudiyah* values among students remains relatively weak, as religious practices are still situational and externally driven rather than arising from personal spiritual awareness. Therefore, a structured and competency-based religious development program is needed to strengthen students' worship habits and religious character in a sustainable manner.

Based on these conditions, the main problem identified in this study is the absence of a structured evaluative model for worship habituation based on competency standards in Islamic Religious Education (PAI) learning. PAI implementation in madrasahs is still predominantly theoretical and has not been supported by a measurable system for evaluating students' worship competencies in a sustainable manner. As a result, the habituation of worship practices among students has not been optimally formed, and students' religious discipline tends to be inconsistent. In addition, limited religious development programs integrated with competency-based worship evaluation, differences in students' religious backgrounds, and weak parental supervision at home further affect the process of internalizing *ubudiyah* values.

As an effort to address these problems, MTs Ma'arif Cipta Insan Mulya implemented the SKUA Program (Standard *Ubudiyah* Proficiency and Akhlakul Karimah). The program is designed as a competency-based worship education model that integrates worship habituation, mentoring, and structured evaluation of students' religious practices into Islamic Religious Education learning and madrasah culture. Through this program, students are guided to perform congregational prayers, improve Qur'an recitation skills, memorize daily prayers, practice ablution and *tayamum* correctly, and apply *dhikr* and Islamic etiquette in daily social interactions. The novelty of this research lies in examining SKUA as a competency-based worship education model with a structured evaluative approach to measuring students' worship skills and religious habituation. Previous studies generally focused on religious activities and character formation descriptively, whereas this study specifically analyzes SKUA as a systematic and measurable model for strengthening students' *ubudiyah* values in madrasah education.

Based on the results of previous research reviews, there are several studies that are related to this research. Juli Amaliya's research on the Implementation of Islamic Religious Education in the Formation of Students' Religious Character in Madrasah Tsanawiyah shows that Islamic Religious

Education learning plays a significant role in forming religious character through teacher role models, the habit of congregational prayer, and routine religious activities; the integration between classroom learning and religious school culture has been proven to increase students' discipline and responsibility in worship (Juli Amaliya Nasucha, 2021). Azizah et al.'s research on the Effectiveness of Worship Habituation Programs in Improving Students' Spiritual Attitudes found that routine programs such as Dhuha prayer, Al-Quran recitation, and group prayer were able to increase students' spiritual awareness through a habit formation approach (Azizah et al., 2023). Meanwhile, Arifin in his research on the Role of School Culture in Strengthening Students' Spiritual Values in Madrasas concluded that a conducive religious environment, support from the madrasa principal, and teacher participation are important factors in shaping students' religious behavior (M. Arifin, 2018). Based on the three studies, it can be concluded that various studies have discussed the implementation of Islamic Religious Education in the formation of religious character and strengthening students' spiritual attitudes, but most of them still focus on general descriptions without in-depth analysis of structured models based on standards of *ubudiyah* competency, so that there is still room for research that specifically examines the implementation of the SKUA Program as a systematic instrument for strengthening Islamic Religious Education in increasing students' *ubudiyah* values in a measurable and sustainable manner.

This study aims to: first, analyze the implementation of Islamic Religious Education through the SKUA Program in instilling students' *ubudiyah* values at MTs Ma'arif Cipta Insan Mulya; second, identify the forms of *ubudiyah* values developed through the program; third, examine the factors that influence the success of SKUA implementation and analyze the implications of the program in forming students' *ubudiyah* skills consistently and sustainably.

## **METHOD**

This study employs a qualitative case study approach to gain an in-depth understanding of the implementation of Islamic Religious Education through the SKUA Program in improving students' *ubudiyah* values at MTs Ma'arif Cipta Insan Mulya. The qualitative case study design was chosen because this research focuses on exploring the processes, experiences, and dynamics of implementing the SKUA Program within the natural context of the madrasah environmen (Creswell, 2018). The research subjects included madrasah principals, Islamic Religious Education teachers, SKUA Program supervisors, and students participating in the program. Informants were selected

using purposive sampling, selecting informants deemed to have direct knowledge of the implementation and development of the SKUA Program (Miles et al., 2014).

Data collection techniques are carried out using three main methods, namely observation, in-depth interviews, and documentation (Sugiyono, 2015). The research was conducted at MTs Ma'arif Cipta Insan Mulya in the odd semester of the 2024/2025 academic year. Observations were conducted to directly observe the implementation of the SKUA Program activities, such as congregational prayer, Al-Qur'an recitation, daily prayer memorization, ablution and prayer practices, and the habituation of Islamic etiquette in the madrasah environment. In-depth interviews were conducted purposively with 1 madrasah principal, 3 Islamic Religious Education teachers, 2 SKUA Program supervisors, and 12 students who actively participated in SKUA activities. These interviews aimed to obtain data regarding the planning, implementation, evaluation, as well as supporting and inhibiting factors of the program. Documentation was used to complement the research data in the form of activity schedules, student worship control books, attendance lists, activity photos, and program evaluation archives.

The data analysis technique used the interactive model of Miles, Huberman, and Saldaña (Miles et al., 2014), which includes data condensation, data presentation, and conclusion drawing. Data validity was tested through source triangulation and technical triangulation to ensure the credibility and validity of the research findings. With these methods, this study is expected to provide a comprehensive overview of the implementation of the SKUA Program and its implications for strengthening students' *ubudiyah* values in a measurable and sustainable manner.

## **FINDINGS AND DISCUSSION**

### **Findings**

Based on the results of observations, interviews, and documentation conducted at MTs Ma'arif Cipta Insan Mulya, the implementation of the SKUA Program (Standard Kompetensi *Ubudiyah* dan *Akhlakul Karimah*) was carried out systematically through three main stages, namely planning, implementation, and evaluation. These findings indicate that the program was not only focused on religious activities, but also functioned as a structured competency-based worship development system integrated into Islamic Religious Education (PAI) learning and madrasa culture.

At the planning stage, the madrasa principal, PAI teachers, and SKUA supervisors collaboratively prepared worship competency standards, activity schedules, worship control books, and technical guidelines for implementing the program. The planning process also included determining indicators of students' worship achievement, such as the ability to perform prayers correctly, memorization of daily prayers, Qur'an reading fluency, and the application of Islamic manners in daily activities. The implementation stage was conducted routinely through daily, weekly, and monthly religious activities integrated into students' learning activities. Meanwhile, the evaluation stage was carried out through direct observation, worship control books, practical worship tests, and periodic monitoring by teachers and SKUA supervisors to measure the development of students' ubudiyah competencies.

**Table 1.** Implementation of the SKUA Program in Madrasah Tsanawiyah

No	Implementation Stage	Activity	Form of Implementation	Implications for Ubudiyah Values
1.	Planning	Preparation of SKUA competency standards	Teachers and SKUA supervisors determine worship competency indicators and student worship targets	Creating a structured and measurable worship development system
2.	Planning	Preparation of worship schedules and control books	Daily worship schedules and worship monitoring books are distributed to students	Supporting consistency and discipline in worship activities
3.	Implementation	Dhuha prayer	Students perform congregational Dhuha prayer before learning begins	Cultivating the habit of sunnah worship and increasing spiritual awareness
4.	Implementation	Tadarus Al-Qur'an	Students read the Qur'an together before lessons start	Increasing students' closeness to the Qur'an and improving reading fluency
5.	Implementation	Memorization of daily prayers	Teachers guide students in memorizing and practicing daily prayers	Instilling prayer habits in daily activities
6.	Implementation	Dhuhr prayer in congregation	All students perform congregational Dhuhr prayer in the madrasa prayer room	Increasing discipline and responsibility in obligatory worship
7.	Implementation	Worship practice guidance	PAI teachers provide guidance on ablution, prayer, dhikr, and Islamic etiquette	Improving students' understanding and practical worship skills

8.	Evaluation	Worship monitoring	Teachers monitor students' worship practices through worship control books	Measuring students' consistency in worship practices
9.	Evaluation	Practical worship assessment	Students are tested on prayer movements, Qur'an recitation, and memorization of prayers	Evaluating students' worship competencies periodically
10.	Evaluation	Program reflection and follow-up	Teachers conduct periodic evaluation meetings and provide additional guidance for students needing assistance	Improving the sustainability and effectiveness of the SKUA program



Qur'an Recitation Activities



Memorizing Daily Prayers



Dhuha and Dzuhur prayers in congregation

**Figure 1 2 3.** Documentation of SKUA Activities

The findings also reveal several obstacles in implementing the SKUA Program, including differences in students' Qur'an reading abilities, limited time allocation for worship guidance, and lack of parental supervision at home. Nevertheless, the program has positively contributed to strengthening students' worship discipline, spiritual awareness, and consistency in practicing ubudiyah values both in the madrasa and family environments.

## **Discussion**

### **Implementation of Islamic Religious Education through the SKUA Program at MTs Ma'arif Cipta Insan Mulya**

The implementation of Islamic Religious Education (PAI) through the SKUA (Standard Competence Ubudiyah and Akhlakul Karimah) Program at MTs Ma'arif Cipta Insan Mulya is a systematic effort by the madrasah to integrate religious learning with real-life worship practices in students' daily lives. This program is designed to strengthen religious character education through a habituation approach and ongoing mentoring. In the context of Islamic education, the primary goal of PAI learning is not only to instill religious knowledge but also to develop spiritual awareness and the ability to consistently practice Islamic teachings (Arya Hasan As'ari et al., 2023; Kartiwan et al., 2023; Syahrudin et al., 2025). Therefore, the implementation of the SKUA program is a strategic instrument in bridging the gap between the cognitive aspects of religious learning and students' worship practices. In general, the SKUA program at MTs Ma'arif Cipta Insan Mulya is carried out through three main stages: planning, implementation, and evaluation. During the planning stage, the madrasah, together with Islamic Religious Education teachers, design religious activities integrated with the Islamic Religious Education (PAI) learning program. This planning includes the development of worship competency standards that students must achieve in their daily worship practices. These standards include the ability to read the Quran correctly, memorize daily prayers, perform obligatory and recommended prayers, and cultivate Islamic morals in school life (Aisyah, 2018). This planning shows that the madrasa does not only place religious education as a subject matter, but also as a school culture that is realized through various religious activities.

From the perspective of Islamic educational theory, this approach is in line with the concept of *tarbiyah* which emphasizes the comprehensive development process of the intellectual, spiritual and moral aspects of students (Kamil et al., 2023; Yaljin, 1993). According to Al-Attas, Islamic education aims to form humans who are aware of their position as servants of Allah and caliphs on earth (Al-Attas, 1980). Thus, religious instruction cannot simply be delivered in theory; it must be implemented through habits that can shape students' religious character and behavior. The next stage is program implementation. In this stage, SKUA activities are implemented through various religious activities carried out routinely and in a structured manner. These activities include congregational Dhuha prayer before the start of class, collective Quran recitation, memorization of daily prayers, and congregational Dhuhur prayer in the madrasah prayer room. In addition, teachers

also provide guidance on religious practices such as proper ablution procedures, prayer recitations, and etiquette in daily life.

The implementation of these activities demonstrates that the SKUA program serves as a means of consistently cultivating the habit of worship. This aligns with the habit formation theory in character education, which states that a person's behavior can be shaped through repeated practice in a supportive environment (Keller et al., 2021). Quoted from the book *Character Education* written by Muh. Idris, he quoted that Thomas Lickona stated that effective character education must involve three main components, namely moral knowing, moral feeling, and moral action (Muh Idris, 2018). In this regard, the SKUA program not only provides knowledge about worship but also fosters spiritual awareness and encourages students to practice it directly. Furthermore, the program's implementation aligns with the concept of a hidden curriculum in education, namely values instilled through culture and customs within the school environment. Regular worship activities can create a religious atmosphere that indirectly influences student behavior (Indrawan et al., 2020; Rahmadi & Hamdan, 2023). A conducive and religious madrasa environment will encourage students to get used to practicing worship without feeling forced, so that the value of *ubudiyah* can be embedded more deeply.

The final stage in implementing the SKUA program is the evaluation phase. Evaluation is conducted through monitoring and assessing students' worship skills using a worship control book or SKUA assessment sheet. Islamic Religious Education teachers and religious advisors observe students' discipline in performing worship and provide guidance to students who still need guidance. This evaluation aims to determine the extent to which students have achieved the worship skills standards set by the madrasah. From the perspective of educational evaluation theory, this process is a crucial part of ensuring the success of a learning program. Evaluation serves not only as an assessment tool but also as a means of improving and developing the program in the future. With a structured evaluation, madrasahs can assess students' spiritual development and identify obstacles faced in implementing the SKUA program.

Based on the analysis, it can be concluded that the implementation of Islamic Religious Education through the SKUA Program at MTs Ma'arif Cipta Insan Mulya is an effective strategy for integrating religious learning with students' worship practices. This program is able to strengthen the internalization of *ubudiyah* values through the habituation of worship that is carried out routinely and structured. With careful planning, consistent implementation, and ongoing

evaluation, the SKUA program has the potential to become a model of religious development that can increase students' spiritual awareness and ubudiyah skills in the madrasah environment.

### **Forms of Ubudiyah Values Developed through the SKUA Program**

The SKUA (Standards for Ubudiyah Competence and Akhlakul Karimah) program at MTs Ma'arif Cipta Insan Mulya plays a crucial role in instilling various forms of ubudiyah values in students as part of strengthening Islamic Religious Education. The ubudiyah values referred to are not limited to the implementation of ritual worship alone, but also encompass spiritual awareness, discipline in worship, and religious behavior reflected in daily life. From an Islamic educational perspective, ubudiyah is a manifestation of human devotion to Allah SWT, which is not only manifested through mahdhah worship, but also through attitudes and behaviors that reflect Islamic values in social life (Ahamad, 1999; Hidayah, 2025). One form of worship value developed through the SKUA program is discipline in carrying out obligatory and recommended worship. At MTs Ma'arif Cipta Insan Mulya, students are accustomed to performing congregational Dhuhr and Dhuha prayers before learning activities begin. This habituation aims to instill an awareness that worship is an obligation that must be carried out consistently as a form of devotion to Allah SWT. In Islamic educational theory, habituating worship is an important method in developing religious character. Abdullah Nashih Ulwan, quoted in the Agustina journal, explains that worship education must be instilled from an early age through repeated practice so that it forms a habit that sticks with students (Agustina et al., 2022). By getting used to congregational prayer in the madrasa environment, students are expected to not only understand the obligations of worship theoretically, but also become accustomed to carrying them out in a disciplined manner in their daily lives.

In addition to discipline in worship, the SKUA program also instills the value of spiritual closeness with the Quran. This is realized through the Quran recitation activity before the start of learning and gradual guidance in reading the Quran for students who still need guidance. Through this activity, students are not only trained to read the Quran well and correctly, but also guided to make the Quran a guide for life. According to Yusuf al-Qaradawi, the Quran is the primary source of values and moral guidance for Muslims, so that Quran-based education will shape Muslim personalities with spiritual awareness and commitment to Islamic values. Therefore, the Quran recitation activity in the SKUA program plays a strategic role in building students' emotional and spiritual closeness with the holy book, the Quran. Another value of worship instilled through the SKUA program is the habit of praying in every activity. The activity of memorizing daily prayers is

an important part of this program because prayer is a form of human recognition of one's dependence on Allah SWT. From an Islamic educational perspective, prayer is understood not only as a religious ritual but also as a means of developing spiritual awareness and strengthening the relationship between humans and God. Zakiah Daradjat states that religious education must instill a sense of dependence on God through various worship practices, including the habit of praying in daily life (Daradjat, 2009). By getting students into the habit of memorizing and practicing daily prayers, the madrasah seeks to build awareness that every human activity should always be based on spiritual values.

In addition to the ritual aspect of worship, the SKUA program also emphasizes the importance of developing noble morals in social interactions within the school environment. The value of *obudiyah* in Islam is not only manifested through the vertical relationship between humans and God, but also through horizontal relationships with other humans. Therefore, the SKUA program encourages students to apply Islamic manners in their daily lives, such as respecting teachers, being polite to friends, maintaining a clean environment, and developing a sense of responsibility in school life. This aligns with the view of Imam Al-Ghazali, who emphasized that the primary goal of Islamic education is the formation of noble morals. According to him, knowledge must be able to produce good behavior and be beneficial to social life (al-Ghazali, 2005). In the context of modern education, strengthening the values of worship through the SKUA program is also in line with the concept of character education, which emphasizes the integration of moral, spiritual, and social values. Muh. Idris explained that effective character education must involve three main aspects: moral knowledge, moral feelings, and moral actions (Muh Idris, 2018). Through the SKUA program, these three aspects are integrated in the form of religious learning accompanied by worship practices and the habituation of religious behavior in the madrasa environment.

Based on the above description, it can be concluded that the values of *ubudiyah* developed through the SKUA program at MTs Ma'arif Cipta Insan Mulya encompass three main dimensions: discipline in performing worship, spiritual closeness to the Qur'an and prayer, and the formation of noble character in social life. Thus, the SKUA program not only focuses on ritual worship practices but also plays a role in shaping students' religious character as a whole so that the values of *ubudiyah* can be internalized in everyday life.

### **Supporting Factors, Constraints, and Implications of the SKUA Program on Students' Ubudiyah Skills**

The successful implementation of the SKUA (Standards for Ubudiyah Competence and Akhlakul Karimah) Program at MTs Ma'arif Cipta Insan Mulya is inseparable from various factors that influence the program's implementation. In the context of Islamic education, the success of a religious development program is greatly influenced by the synergy between the educational environment, the role of educators, and a school culture that supports the internalization of religious values. Therefore, an analysis of the supporting factors, constraints, and implications of the SKUA program is important to understand the program's effectiveness in developing students' ubudiyah competencies. One of the main supporting factors in the implementation of the SKUA Program is the madrasah's commitment to creating a religious culture within the school environment. The madrasah principal acts as a leader who encourages the creation of an educational environment conducive to the formation of students' religious character. This support is reflected in the madrasah's policy of making religious activities part of students' routine activities. In addition, the active role of Islamic Religious Education (PAI) teachers is also a crucial factor in the success of this program. Teachers function not only as instructors, but also as guides and role models for students in carrying out worship. In Islamic education theory, the role of teachers as role models is known as the concept of *uswah hasanah*, namely providing examples of good behavior so that students can emulate them in their daily lives (DJ & Jumardi, 2022; Syahrudin et al., 2025).

Zakiah Daradjat explained that the success of religious education is very dependent on the example of teachers in everyday life, because students tend to imitate the behavior they see from their educators (Daradjat, 2009). Thus, the active involvement of teachers in guiding students' religious activities is a crucial factor in effectively instilling the values of worship. Furthermore, the support of the entire school community is also a factor that strengthens the success of the SKUA program. A religious school environment will foster a culture that encourages students to practice religious worship collectively. Another supporting factor is the availability of adequate facilities and infrastructure, such as a prayer room, a Quran, and other facilities to support religious activities. From an educational management perspective, facilities and infrastructure are crucial components in supporting the success of a learning program. Mulyasa stated that a conducive learning environment and adequate facilities can increase the effectiveness of the educational process, including in fostering students' religious character (Mulyasa, 2015).

However, the implementation of the SKUA Program also faces several obstacles that require attention. One obstacle identified is the differences in students' abilities in reading the Quran and

understanding worship practices. Some students have good Quran reading skills due to early religious education, while others still require intensive guidance. This difference in ability means that the worship development process requires a more flexible and adaptive approach from teachers. Furthermore, time constraints for learning activities also pose a challenge in implementing the SKUA program. A busy learning schedule often requires that worship development activities be tailored to the available time. This situation requires teachers to be able to integrate worship development activities with learning activities at the madrasah. Abdullah Mas'ud, in his concept of Islamic education, emphasizes that worship development must be carried out continuously and in a planned manner to form ingrained habits in students (Mas'ud, 2017).

Another obstacle is the lack of supervision of students' religious practices within the family environment. Not all students receive equal support from their home environment in carrying out their religious practices. This results in the religious habits developed in madrasah sometimes not being fully carried over into the family environment. According to Imam Al-Ghazali, moral and spiritual education is not solely the responsibility of educational institutions but also requires the role of the family as a child's primary educational environment (al-Ghazali, 2005). Despite these obstacles, the implementation of the SKUA Program has had positive implications for the development of students' devotional skills. This program is able to increase students' awareness in carrying out worship in a disciplined manner and forming religious habits in their daily lives. Students not only understand the concept of worship theoretically, but are also able to practice it directly in their daily activities. This shows that the habituation approach implemented through the SKUA program is effective in internalizing devotional values. From a character education perspective, the success of this program is in line with the theory put forward by Thomas Lickona in a book written by Idris, which states that character formation requires the integration of knowledge, attitudes, and moral actions (Muh Idris, 2018). The SKUA program has integrated these three aspects through religious learning, habituation of worship, and evaluation of students' worship practices.

Thus, the implementation of the SKUA Program at MTs Ma'arif Cipta Insan Mulya can be seen as an effective model for strengthening Islamic Religious Education in developing students' worship skills. Through the support of a religious school environment, the active role of teachers, and the ongoing practice of worship, this program is able to foster the development of religious character and spiritual awareness in students.

**Table 2.** Analysis of Supporting Factors, Constraints, and Implications of the SKUA Program

Aspect	Field Findings	Theoretical Analysis	Implications
Supporting Factors	Support from the madrasah principal, active role of Islamic Religious Education teachers, school religious culture	The concept of exemplary behavior (uswah hasanah) in Islamic education (Daradjat)	Creating a religious environment that supports students' worship practices
Facilities and infrastructure	Availability of prayer rooms and Al-Quran facilities	Educational management and conducive learning environment (Mulyasa)	Supporting the implementation of worship activities in a structured manner
Student Ability Constraints	Differences in the ability to read the Qur'an	Worship education must be carried out in stages (Ulwan)	Requires ongoing coaching and guidance
Environmental Constraints	Lack of supervision of worship at home	Children's education requires synergy between family and school (Al-Ghazali)	Parental involvement is needed in fostering students' religious education
Program Implications	Increasing students' discipline and awareness of worship	Character education theory (Lickona)	Formation of students' religious skills and religious character

## CONCLUSION

Based on the explanation above, it can be concluded as follows: First, the implementation of the SKUA program is carried out through planning, implementation, and evaluation stages that are integrated with Islamic Religious Education learning activities in madrasahs. Activities carried out in this program include habituation of worship such as dhuha prayer, congregational dhuhur prayer, tadarus Al-Qur'an, memorization of daily prayers, as well as coaching worship practices that are carried out routinely and structured. Second, the form of ubudiyah values developed through the SKUA program includes discipline in carrying out obligatory and sunnah worship, spiritual closeness to the Qur'an and prayer, and the formation of noble morals in social interactions in the madrasa environment. These values are built through an approach of habituation and exemplary behavior carried out by teachers and supported by a religious culture in the school environment. Third, the supporting factors of the SKUA program include the commitment of the madrasah in creating a religious environment, the active role of Islamic Religious Education teachers in guiding students, and the availability of adequate worship facilities and infrastructure, while the obstacles include: differences in students' abilities in reading the Qur'an, limited time for guidance, and lack

of supervision of students' worship practices in the family environment. Nevertheless, overall the SKUA program has positive implications for increasing spiritual awareness, worship discipline, and the formation of students' religious character. This is evidenced by the consistency of the students in performing the 5 daily Duha prayers and 5 daily prayers at home.

Suggestions for future researchers include examining the implementation of the SKUA Program with a broader approach, for example using mixed methods to quantitatively assess the program's impact on improving students' worship skills. Furthermore, research could develop a more comprehensive evaluation model that involves the role of families and communities in fostering students' worship. Comparative studies between madrasahs implementing similar programs are also important to identify more effective and sustainable models for fostering worship.

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