

Evaluation of the Religious Development of Students at SMK Al-Azhar Batam in Building Spiritual Awareness Based on Religious Dimensions

Asep Nursobah ¹, Arjuna ², Figo Prilianto ³, Mutiara Ariska ⁴, Melinda Koestanti ⁵

¹ Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; kangasnur@uinsgd.ac.id

² Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; 2249020065@student.uinsgd.ac.id

³ Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; 2249020070@student.uinsgd.ac.id

⁴ Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; 2249020075@student.uinsgd.ac.id

⁵ Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; 2249020068@student.uinsgd.ac.id

Received: 25/10/2025

Revised: 04/12/2025

Accepted: 06/02/2026

Abstract

This study evaluates the effectiveness of religious development programs at SMK Al-Azhar Batam in fostering students' spiritual awareness using the framework of religious dimensions. The primary aim is to assess how these structured programs instill spiritual consciousness, ensuring students internalize and practice Islamic values as intrinsic daily elements. This research addresses a gap in prior studies that focused mainly on discipline and autonomy. Employing a qualitative field research approach with descriptive methods, the study focused on students and program coordinators at SMK Al-Azhar Batam as subjects. Primary data were collected through semi-structured interviews with teachers or coordinators and direct observations during religious activities. Data analysis followed Miles and Huberman's model. Findings indicate that programs (communal prayers, Quranic recitations, public speaking) successfully embedded key religious dimensions like belief, ritual, and moral practice in students' spiritual habits. However, critical challenges were identified: limitations in consistent evaluation and follow-through. The study recommends systematic evaluations and enhanced program designs to maximize impact on spiritual consciousness. The original contribution lies in the comprehensive application of religious dimensions to evaluate educational outcomes.

Keywords

Islamic Education; Religious Development Programs; Spiritual Awareness; Student Character Building

Corresponding Author

Arjuna

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; 2249020065@student.uinsgd.ac.id

1. INTRODUCTION

Fulfilling the obligation to worship is the responsibility of every individual, including students at the Vocational High School (SMK) level. At this age, students are in the adolescent developmental phase, during which their cognitive development is not yet fully mature in problem-solving and decision-making (Müller, Bäumer, Silberer, & Zimmermann, 2020). Therefore, the surrounding environment plays an important role in shaping their ability to face life's challenges. Adolescents' mindset shifts from a concrete to a more abstract understanding. They begin to understand and



© 2026 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

internalize concepts such as values, norms, and religious teachings without requiring physical evidence to fully grasp them (Defoe, Gelder, Ribeaud, & Eisner, 2024). Although students' understanding has begun to develop, it has not yet reached maturity, as adolescence is the initial stage in which a person begins to think abstractly. Consequently, they have not yet demonstrated consistency in internalizing existing norms and values, especially in the practice and observance of religious teachings. A lack of spiritual awareness in a child can lead to inner discomfort and thoughts, especially when the child is affected by negative factors beyond their control (Hafidz, Zubaedah, & Nurbaiti, 2023; Ranz, 2021). As a result, the child may lose mental and emotional balance, forming an incomplete person.

The negative impact of this lack of spiritual awareness is that children become more vulnerable to bad influences, including behaviors that deviate from religious teachings, such as sexual deviance (Julieta Galante et al., 2024; Mashuri, 2024). Given that children can absorb knowledge naturally, education needs to introduce spiritual awareness early on, so that children have a strong foundation in facing life's challenges (van Leersum-Bekebrede, Sonnenberg, de Kock, & Barnard, 2019; Peacock, 2023). Therefore, education is obligated to facilitate the formation of a religious school environment. This is based on the understanding that students' spiritual sensitivity is not the result of genetic factors but a skill that can be refined through continuous development (Begum et al., 2021).

SMK Al-Azhar Batam offers a religious program as part of its *taklif* education curriculum, aiming to help students understand and fulfill their duties as mukallaf, i.e., individuals who are already fully responsible for fulfilling their religious obligations. This *taklif* education is designed to build students' spiritual awareness, help them recognize the importance of worship in their daily lives, and encourage them to adhere more deeply to Islamic teachings. The programs not only teach religious theory but also emphasize practical experience in worship and the practice of religious values. Through activities such as congregational prayers, Islamic studies, and moral development, students are invited to experience firsthand how religious values can be applied in real life. The aim is for them not only to understand Islamic teachings intellectually but also to internalize these values, making them part of their identity.

With this approach, it is hoped that students will not only perform worship formally but also develop a deep awareness of its importance as a form of servitude to Allah and as a moral foundation in everyday life. With continuous guidance, students are expected to grow into obedient individuals, develop a strong understanding of religion, and fulfill their roles in society with a solid spiritual foundation.

Existing research has conducted robust investigations into students' religious progression. One of them is Sanusi's research, which shows that students' religious development programs can be implemented through direct instruction by religious teachers and through indirect extracurricular activities. Both approaches are intended to guide students in practicing Islamic teachings and values in their daily lives, thereby achieving the general objectives of education and the specific objectives of Islamic religious education (Sanusi, 2019).

Furthermore, Wandu's research shows that implementing religious initiatives to shape students' disciplinary character requires a series of procedures. First, program planning is well done, integrated into learning, and managed by a special body that designs religious activities. Second, program implementation includes daily, monthly, and annual activities with full support from all school components. Third, program evaluation shows that religious activities contribute to the formation of students' disciplinary character, and have a positive impact on academic and non-academic aspects (Wandu, 2020).

Furthermore, research by Fitriani et al. shows that religious guidance at Hikmah Teladan Junior High School in fostering students' independence in worship needs to be pursued consistently, grounded in relevant religious dimensions. This effort aims to ensure that students can carry out worship independently, with a deep understanding of the religious values taught (Fitriani, Basri, Suhartini, & Amin, 2024).

Based on previous literature reviews, religious programs in schools generally focus on building student discipline and independence. However, this study offers a different perspective by focusing on efforts to build students' spiritual awareness in worship. Nevertheless, this research remains closely related to previous research, especially regarding the purpose of developing student character through religious programs.

The research's urgency stems from the need to evaluate the religious development program implemented at SMK Al-Azhar Batam using the religious dimension approach to assess its effectiveness in fostering students' spiritual awareness. The results of this evaluation are expected to serve as a basis for further improvement and development in the implementation of religious programs, enabling them to be more effective in supporting students' spiritual development in the future.

One way for schools to shape students' spiritual awareness through worship is to create religious programs tailored to their specific needs (Meinura, 2022). The success of this program will be evaluated to improve its quality, especially in building students' spiritual awareness (Wandi, 2020). Evaluation is a process used to determine and assess something using established methods and rules (Bundi, Frey, & Widmer, 2021). Program evaluation is a process to measure the extent to which a program or activity runs effectively (Fitriani et al., 2024). Program assessment can also be understood as a structured series of steps to gather, process, examine, and present data, aiming to yield recommendations for improvement that will later be considered and used in making decisions regarding the program (Novalinda, Ambiyar, & Rizal, 2020).

Religiosity is an individual's awareness as a religious believer in carrying out the teachings of their religion (Muis, 2020; Vandivier, 2020). Religiosity can also be interpreted as the manifestation of "religion" in various aspects of a person's life, including beliefs, feelings, understandings, practices, and the use of "religion" as a guide in their life (Sandra Leonara Obregon, Lopes, Kaczam, Veiga, & Silva, 2022). Meanwhile, the religious dimension refers to all aspects of human existence that are grounded in the principles of religious teachings (Hamzah, Sukenti, Tambak, & Tanjung, 2020). Various experts present different definitions of the religious dimension. Glock and Stark in Sungadi's research (2020) identified five dimensions of religion, namely, experiential (spiritual experience), ideological (beliefs), ritual (worship practices), intellectual (religious knowledge), and consequential (influence of religion in daily life) dimensions. Meanwhile, Abida Begum developed this concept based on Islamic teachings, dividing it into three dimensions: *akidah* (belief), *shari'ah* (worship and the rule of law), and *akhlak* (moral and social). Ancok and Nashori offer five religious dimensions, namely, *akidah* (belief), *shari'ah* (worship), *akhlak* (moral behavior), religious knowledge, and appreciation (inner experience) (Begum et al., 2021).

Spiritual awareness is the belief that everything or every event has value and meaning. This awareness includes the desire to live a meaningful life and encourages one to search for the meaning of life continuously (Saadatzaheh, Nateghi, Seifi, & Jalalvandi, 2022; Bock, 2021). According to Somayeh, spiritual awareness is one's understanding of one's potential, natural talents, and relationship with God, nature, and the rest of creation. The purpose of this awareness is to achieve balance in life and bring the soul to a higher level, where one can transcend material limitations and find a deeper meaning to life (Saadatzaheh et al., 2022). Spiritual awareness is an important element that affects one's happiness. This awareness includes an individual's understanding of the system of symbols, beliefs, values, and behaviors that have been structured in life. All these elements are centered on emotional experiences that are considered the most profound and absolute, which help shape the way a person understands and lives life more meaningfully (Choi, McClintock, Lau, & Miller, 2020; Jones, Kearney, & Best, 2024).

Based on the description above, this research question is: how can we evaluate the religious development of students at SMK Al-Azhar Batam through religious dimensions that build spiritual awareness in worship? In line with the research question, this study aims to explain how the religious development of students at SMK Al-Azhar Batam shapes their religious spiritual awareness through

religious dimensions.

2. METHODS

This research adopts a qualitative approach with a field research design and utilizes descriptive methods. This approach is primarily designed to explore the phenomenon under study in depth through field data collection, aiming to provide a rich and comprehensive understanding of the research object (Darmalaksana, 2020). The study was conducted specifically at SMK Al-Azhar Batam, which served as the context for evaluating religious development programs and student spiritual awareness. The object of the research is to evaluate the religious development programs implemented to build students' spiritual awareness through religious dimensions. The main data used are primary field data collected directly. The research subjects (informants) were selected using a purposive sampling technique, focusing on teachers in charge of religious activities (program coordinators) and relevant students of SMK Al-Azhar Batam, thereby ensuring the data sources are authoritative.

Data collection techniques included semi-structured interviews and non-participant observations. Interviews were conducted with the program coordinators, allowing the researcher to delve deeper and use probing techniques to follow up on key themes. To ensure data authenticity and rigor, all interviews were audio-recorded with the informant's consent, transcribed verbatim, and subsequently underwent member checking, where the informants confirmed the transcripts for accuracy (Rani, Khurana, Ajay, & Neeraj, 2022). Observations were conducted using the non-participant observation method during the school's routine religious programs (*Dhuha* prayer, *Dzhuhur*, *Asr*, TTQ, and Public Speaking) to capture students' habitual behavior and participation. The researcher employed structured observation sheets based on the indicators of religious dimensions to systematically record the phenomena from the beginning to the end of the activity. Data analysis employed Miles and Huberman's descriptive analysis model, starting with data reduction, followed by data presentation, and concluding with to identify of new findings.

3. FINDINGS AND DISCUSSIONS

Religious Development Program for Students of SMK Al-Azhar Batam Based on Religious Dimensions

SMK Al-Azhar Batam implements religious guidance programs through various activities. Details of these programs, along with the findings, are presented in the following table.

Table 1. Religious Program for Students of SMK Al-Azhar Batam Based on Religious Dimension

No	Glock & Stark (1962)	Nafis (1995)	Ancok & Nashori (2008)	Program
1	Dimension of Belief (Religious Belief)	<i>Akidah</i>	<i>Akidah</i>	<i>Zikir TTQ Tilawah</i>
2	Dimensions of Worship Practice (Religious Practice)	<i>Syariah</i>	<i>Syariah</i>	<i>Dhuha</i> Time <i>Salat Zuhur Berjamaah</i> <i>Salat Ashar Berjamaah</i>
3	Dimensions of Appreciation or Experience (Religious Feeling)	—	<i>Penghayatan</i>	<i>Muhasabah</i>
4	Knowledge Dimension (Religious Knowledge)	—	Religious Knowledge	<i>Syarhil Qur'an dan Da'i</i> Public Speaking <i>Muhadharah</i>
5	Practice Dimensions or Consequence Dimensions (Religious Effect)	<i>Akhlaq</i>	<i>Akhlaq</i>	<i>Tasmi' Qurban</i>

Table 1 presents the various programs implemented by SMK Al-Azhar Batam, organized by religiosity dimension. This dimension encompasses all aspects of life grounded in the principles of religious texts (*nash*), which serve to strengthen an individual's relationship with God, fellow humans, and the surrounding environment. These programs are designed to cultivate students' spiritual awareness in practicing religious teachings (Fitriani et al., 2024).

Akidah (Belief Dimension)

The core aspect of belief, or *akidah*, in Islam centers on the conviction held in the heart regarding Allah as the singular deity worthy of devotion and worship (Surur et al., 2018; Jankowski et al., 2022). This fundamental conviction is articulated verbally through the two pronouncements of the *shahada*, which serve to affirm the oneness of God and the prophethood of Muhammad. Furthermore, this internal belief is actively demonstrated through practices such as remembrance (*dhikr*), which encompasses various forms of invocation and supplication, as well as the recitation of the Holy Qur'an. Religious initiatives within the school environment that directly address this foundational aspect of belief typically involve structured programs for collective *dhikr* and Quranic reading sessions (Pohan et al., 2024).

At SMK Al-Azhar Batam, the remembrance (*dhikr*) program is scheduled every morning before students commence their Teaching and Learning Activities (*Kegiatan Belajar Mengajar* - KBM). This daily sequence of spiritual practice includes the *Dhuha* prayer and morning *tadarus* (collective recitation of the Qur'an). Additionally, the school runs both the *Tilawah* and *TTQ* programs, which are individualized Qur'an recitation sessions tailored to each student's proficiency level and are conducted concurrently. *Tilawah* is typically held in the morning, whereas *TTQ* is scheduled on Fridays following the *Muhadharah* (public speaking/sermon) and *Syarhil Quran* (Qur'an explanation) events. Both of these recitation initiatives fall under the dimension of belief (*akidah*), based on the understanding that, for Muslims, reading the Qur'an is a vital form of communication between the worshipper and the Creator. Consequently, SMK Al-Azhar Batam actively seeks to immerse students in the habitual practice of remembrance and Qur'an recitation.

Religious Practice (Sharia Dimension)

The dimension of religious practice or *shari'ah* relates to various religious ceremonies and rites, such as prayer (Nursobah, Arjuna, Ulhaq, & Ariska, 2025; (Biesta, 2020). In this dimension, religious practice comprises two aspects: rituals and obedience. Rituals include various religious exercises, including worship and actions performed by humans in carrying out religious orders. In Islamic teachings, this worship practice is known as the pillars of Islam, which include the pronunciation of the two creeds, the performance of prayer, payment of zakat, fasting, and the pilgrimage for those who are able (Saroglou et al., 2020; Hill, 2022). Meanwhile, obedience involves submitting, obeying, and worshipping Allah Swt. (Muflihini, Raharjo, Cahyo, Kistoro, & Ummah, 2024; Merwe, 2022). Thus, programs in this dimension include *Dhuha*, *dhuhur*, and *asar* prayers in congregation.

The *Dhuha* prayer program is held in the morning, concurrent with the structured *dhikr* recitation. Additionally, the *Dhuhr* prayer program is performed congregationally at its appointed time, and similarly, the *Asr* prayer is observed in congregation just before students depart for their homes. All three activities are categorized under the dimension of religious practice, as their execution involves established religious rituals that explicitly demonstrate a worshipper's submission and reverence to the Creator. By praying in congregation, students not only fulfill their worship obligations but also strengthen their obedience to Allah.

The Dimension of Experience or Appreciation

The dimension of religious experience or appreciation stands as the core of authentic spiritual practice. This dimension transcends mere formal adherence to rituals; it is rooted in the deep feelings, perceptions, and profound sensations one experiences in their personal interaction with the Creator,

Allah Swt. It is the realm where faith is translated into emotional resonance and transformative inner understanding. Within the context of character development at SMK Al-Azhar Batam, this crucial dimension is realized through the flagship Two-Day *Muhasabah* (Self-Introspection) Program. The *Muhasabah* program is not just an ordinary religious retreat; rather, it is a spiritual laboratory designed to isolate students from the hustle and bustle of routine life and facilitate an intimate encounter with themselves and God. Over the course of two days, the primary focus is on instilling the awareness that worship is a living interaction, not simply a series of mechanical movements.

One of the core sessions in the *Muhasabah* is the reconstruction of the prayer (*salat*) experience. Here, instructors do not merely reiterate the fiqh (jurisprudence) of prayer. Instead, they lead students on a journey to understand the '*Ruh*' (Soul) of *Salat*, the essence of submission, and the heartfelt presence (*khushu'*) taught and exemplified by the Prophet Muhammad SAW. Using a highly detailed approach, instructors demonstrate every movement and recitation, explaining the spiritual, historical, and psychological significance of each. For example, when explaining the *Takbiratul Ihram*, students are guided to feel the sensation of cutting off connection with the outside world and fully devoting themselves to Allah.

The school intentionally employs methods that integrate theory with intensive practice. Students do not just attend lectures; they are actively involved in worship simulations that are corrected and appreciated in real time. This approach is a deliberate pedagogical effort to bridge the gap between cognitive knowledge (knowing) and affective experience (feeling). The goal is to ensure that, after the *Muhasabah*, when a student performs *salat*, the practice is no longer viewed as a burden or a required obligation, but rather as a window for personal communication and a moment of peaceful ascent (*mi'raj*) with God.

In addition to the reconstruction of worship, the *Muhasabah* program also includes sessions for deep reflection and self-introspection. Students are encouraged to reflect on their behavior, their sins, and their gratitude. Through activities such as spiritual journaling, listening to the recitation of holy verses in a tranquil atmosphere, and sharing experiences with accompanying teachers, students are guided toward self-accountability. This emotional experience is vital. When students feel genuine regret for past mistakes or an outpouring of gratitude for often-overlooked blessings, their spiritual awareness is triggered. It is these strong feelings that form the foundation for permanent behavioral change.

Overall, the Two-Day *Muhasabah* Program at SMK Al-Azhar Batam is a tangible implementation of the belief that religious education must be holistic. The school strives to train students to become servants who are not only outwardly obedient but also inwardly rich. By placing spiritual experience and appreciation at the center of character development, the program effectively catalyzes a deepening of students' understanding of the meaning of worship, ultimately leading to a substantial and sustained increase in their spiritual consciousness.

Knowledge Dimension

The knowledge dimension shows a person's level of understanding of their religious teachings and their systematic knowledge of what they have learned. In this context, knowledge includes an understanding of the basic concepts, principles, and values contained in religion. The results of this knowledge include the ability to know, understand, and apply religious teachings in everyday life. Thus, the knowledge dimension plays an important role in shaping individual character and behavior as a believer, as well as in strengthening faith and practicing religious teachings. Through a robust religious education program, students are expected to develop this knowledge dimension well, enabling them to understand and practice religious teachings more deeply (Jordan W Moon, 2024).

Programs in the knowledge dimension include public speaking activities, such as being an MC (Master of Ceremonies), a teenage preacher, and a preacher in competitions. These activities are based on the understanding that when students deliver something related to religious themes to their peers,

they must first understand the material well. This serves as a form of testing their understanding of the religious teachings to be delivered (Lestioni & Lee, 2024).

Dimensions of Practice

This dimension concerns identifying the everyday impact of one's religious beliefs, practices, experiences, and knowledge. Although religion provides many instructions on how to think and act in everyday life, the consequences of religion are often not entirely clear (Bijlsma, 2023). These effects can be either commitments taken by religious believers or actions directly derived from religious teachings. Therefore, understanding this dimension is crucial to understanding how religious beliefs influence individual behavior and decisions in daily life.

Tasmi' is the specific religious program assigned to this dimension. Its function is to support students who have completed Qur'an memorization, enabling them to verify and affirm their hafiz status (Krech, 2020). This program is notable because it is implemented in educational facilities that lack a dedicated Qur'anic *tahfidz* curriculum. This activity is carried out for a semester.

Evaluation of the Religious Development Program for Students of SMK Al-Azhar Batam

Evaluation is a form of program assessment that measures the attainment of predetermined goals. An explanation of the devotional guidance efforts undertaken by me at SMK Al-Azhar Batam, including *zikr*, *Tilawah*, and TTQ. The implementation of *zikr*, *tilawah*, and TTQ programs at SMK Al-Azhar Batam aims to familiarize students with reciting Qur'anic verses and prayers taught by the Prophet. The strategy applied in these three programs is through habituation. In the *dhikr* activity, some students have mastered the *zikr* recitation, while others have not. For the recitation program, some students still need to be reminded to bring the *Mushaf*. In addition, during Qur'an reading, some students read quickly, while others read slowly. Nevertheless, on a routine, semesterly basis, several learners manage to complete the Qur'anic recitation, though only about 3% of the total student population does so. The program does not set specific targets; rather, it focuses on achievement. The school expects that each learner strives to memorize the Qur'an based on their own self-awareness (Mita Masrukah, Personal Communication, October 28, 2024).

Furthermore, the Salat program at SMK Al-Azhar Batam serves as an example of religious guidance for learners by intensifying the routine practice of *Dhuha* prayer, the congregational *Dhuhr* prayer, and the congregational Asr prayer. The main objective of this program is to shape students' independent and responsible character through worship (Abdul Muhaimin, Personal Communication, October 28, 2024).

During activities, some learners still joke before praying and need constant reminders to pray. However, for attendance, all learners are present, with a 100% attendance rate. The three programs do not have specific evaluations, because they are all habituation programs. Therefore, success is measured by how accustomed the children are to the activities. For example, when learners wake up early on a day off and remember that they have not prayed *Dhuha*. If they feel that something is missing if they do not do it and finally perform the prayer, then that is an indicator of the program's success (Romi Rahmat, Personal Communication, October 28, 2024).

Furthermore, the *Muhasabah* program. The main objective of implementing this program is for students to carry out worship in accordance with the example of the Prophet Saw. In the process, students follow this activity well. However, the results of this *Muhasabah* activity are not very striking, as students follow the material presented but tend to revert to old habits in practice. Therefore, educators need to keep reminding learners to remain consistent.

The Public Speaking program includes MC, youth *dai*, and *dai* competitions to encourage students to dare to speak in public, share knowledge, and respect others' opinions. Although some students often give excuses for not performing, such as illness, the habit of public speaking has been shown to increase

their courage. Some students even dared to participate in competitions, showing the success of this program in building self-confidence and communication skills.

Finally, the *Tasmi'* program. This program aims to support participants who have memorized the Qur'an and to express the school's appreciation for students who voluntarily memorize verses without coercion. After students carry out *Tasmi'*, they will get a certificate during the grand graduation if their reading is fluent and fluent. This *Tasmi'* program is implemented every semester, considering that the school does not have a *tahfidz* program. Therefore, students' participation in *Tasmi* is a very impressive achievement.

Evaluation of Religious Development Among Students at SMK Al-Azhar Batam in Fostering Spiritual Awareness

Spiritual awareness among students is the primary goal pursued by SMK Al-Azhar Batam. With this awareness, students are expected to perform their duties as servants of Allah independently, not out of compulsion, but with a profound understanding that every act of worship they undertake is an obligation born of personal consciousness and responsibility. This spiritual awareness instills the value that worship is not merely a routine activity but a manifestation of faith that must be carried out with full awareness and sincerity (Yuzarion, Prasetya, Mujidin, Kardo, & Mori, 2022). According to Daniel Goleman (2025) There are three aspects of self-awareness, namely:

Self-Emotional Awareness

Self-emotional awareness in worship is a crucial aspect that reflects a person's deepening relationship with God (Veronica L. Timbers & Hollenberger, 2022). Among students, this awareness can be observed through several indicators: First, Personal Initiative. This refers to students' intrinsic motivation to engage in worship without external prompting or coercion. For example, students at SMK Al-Azhar Batam demonstrate personal initiative in performing prayers, such as *Salat Dhuha*. Upon arriving at school and placing their bags in the classroom, they independently proceed to the prayer room to perform *Salat Dhuha* on their own, without needing reminders or pressure.

Second, Self-Evaluation Ability. Students can independently assess their spiritual progress, including identifying strengths and weaknesses in their acts of worship. However, among the students at SMK Al-Azhar Batam, this aspect of awareness has not yet developed optimally because the school has not provided a specific evaluation framework to help students measure the quality of their spiritual awareness.

Third, Personal Context. Self-emotional awareness is also reflected in students' ability to internalize and apply spiritual values in their daily lives. However, the application of religious teachings has not yet been fully evident, especially due to the limited supervision of teachers outside school settings, such as at home.

Accurate Self-Assessment

Accurate self-assessment is the ability of an individual to recognize their strengths, weaknesses, and internal resources honestly and objectively (Zi Yan, Wang, Boud, & Lao, 2023; Park, Heo, Kim, Rice, & Kim, 2020). This ability plays a crucial role in developing worship awareness, as self-understanding enables one to evaluate their discipline, perseverance, and responsibility in fulfilling spiritual obligations. At SMK Al-Azhar Batam, accurate self-assessment is reflected in several behavioral aspects of students' worship practices. First, Self-Discipline. Students demonstrate the ability to maintain discipline in performing acts of worship, such as *Salat Dhuha* and congregational *Salat Dzuhur* and *Asar*, without constant supervision. Although reminders are provided through speakers, students are aware of their responsibilities and carry out their worship independently and on time. This reflects their understanding of the importance of discipline in worship as part of their spiritual responsibility.

Second, Perseverance in Worship. Students' perseverance is evident in their habit of performing

worship with full awareness, not merely as a routine. For instance, some students choose to arrive early at the mosque even though prayer time is still far away, realizing that this time is better spent in drawing closer to Allah. This awareness indicates that students can evaluate their worship habits and make choices that align with their religious values.

Third, Personal Responsibility. Accurate self-assessment also helps students understand their responsibility in performing worship. When students engage in religious activities voluntarily, without coercion, they demonstrate a deep understanding of their duties as servants of Allah. This ability highlights worship awareness that stems from self-consciousness, rather than mere compliance with school rules.

Self-Confidence

Self-confidence is an individual's belief in their abilities and the values they uphold, including understanding and practicing religious teachings (Hamzah et al., 2020; Zou, Yu, Liu, Kumar, & Wang, 2019). Self-confidence plays a significant role in fostering worship awareness, as confident individuals tend to be more steadfast in performing acts of worship and applying religious values in their daily lives. Among students at SMK Al-Azhar Batam, self-confidence in worship can be observed through the following aspects: First, understanding of religious values. Students' self-confidence can be formed through a deep comprehension of religious teachings. Those with a good understanding can clearly explain the meaning and purpose of each act of worship. However, this self-confidence must be supported by regular evaluations that allow students to assess how well their understanding has developed and how it influences their awareness of worship.

Second, alignment of values with actions. Self-confidence in worship is also evident in how well students can align their beliefs with tangible actions. Students who are confident in their religious understanding tend to be consistent in applying these values, both in worship rituals and in everyday life. However, some students still need to improve this consistency, for instance, in maintaining a regular worship routine or applying religious lessons in broader contexts.

Third, the competence to manifest moral principles in consistent daily actions. Students can integrate religious values through their self-belief and conviction, including in social interactions. Confident students exhibit attitudes of respect and care for others, such as paying attention to friends, delivering a short religious lecture, or helping those in need. These attitudes reflect worship awareness that is not limited to rituals but extends to the application of religious values in daily life.

Based on the explanation above, the school's efforts to foster students' spiritual awareness have been effective. This is evident in the establishment of a religious atmosphere through various religious programs integrated into the school's regular activities. These programs encompass all dimensions of religiosity and are designed to foster students' spiritual awareness. To maximize the achievement of program performance, the educational institution needs to conduct a systematic assessment encompassing several stages, including: 1) designing specific plans, implementations, evaluations, and targets for each religious program, so the expected outcomes are more focused and measurable, 2) using indicators based on relevant theories, such as Goleman's theory, to measure and monitor the development of students' spiritual awareness comprehensively, 3) facilitating students with diaries to record every religious activity, making it easier to monitor and evaluate their spiritual growth, 4) and organizing tests to assess students' understanding of religious values. These tests help identify students' achievements and areas that require further development.

4. CONCLUSION

Schools must proactively implement religious guidance for students as a preventative measure against negative external influences, a step toward fostering profound spiritual awareness. This effort

should adopt a religiosity-based approach, incorporating dimensions such as belief, worship practices, religious experiences, and the internalization of religious values. The school aims to establish a holistic understanding of religious teachings. Evaluating the school's religious guidance programs is essential to assess their significance and effectiveness in fostering students' spiritual awareness. The primary objective of this guidance is to instill the understanding that worship practices and religious rituals are not performed merely as obligations but are rooted in a servant's awareness of and spiritual need for their Creator. In this way, worship becomes an integral and inseparable part of students' daily lives.

Theoretically, this research is expected to contribute as an initial study reviewing the evaluation of students' religiosity guidance programs. Practically, this study is anticipated to provide benefits for the development of more structured and directed religious guidance programs. However, this research has limitations in depth, providing opportunities for future research to conduct Empirical studies emphasizing greater quantification and measurement. It is recommended that schools design, implement, and ensure the high fidelity of their religious initiatives to achieve intended outcomes.

REFERENCES

- Begum, A., Jingwei, L., Haider, M., Ajmal, M. M., Khan, S., & Han, H. (2021). Impact of environmental moral education on pro-environmental behaviour: Do psychological empowerment and Islamic religiosity matter? *International Journal of Environmental Research and Public Health*, 18(4), 1–19. <https://doi.org/10.3390/ijerph18041604>
- Biesta, G. (2020). Religion and Education: The Forgotten Dimensions of Religious Education? *Religion and Education: The Forgotten Dimensions of Religious Education*, 1–156. <https://doi.org/10.1163/9789004446397>
- Bijlsma, R. (2023). Adam Ferguson on true religion, science, and moral progress. *History of European Ideas*, 49(6), 1014–1036. <https://doi.org/10.1080/01916599.2023.2190748>
- Bock, N. A. (2021). Spiritual Self-Awareness as a Moderator Between Attachment to God and Evangelical Christians' Appraisals of Suffering. *Spirituality in Clinical Practice*, 10(2), 131–149. <https://doi.org/10.1037/scp0000223>
- Bundi, P., Frey, K., & Widmer, T. (2021). Does evaluation quality enhance evaluation use? *Evidence & Policy*, 17(4), 661–687. <https://doi.org/10.1332/174426421X16141794148067>
- Choi, S. H., McClintock, C. H., Lau, E., & Miller, L. (2020). The Dynamic Universal Profiles of Spiritual Awareness : A Latent Profile Analysis. *Religions*, 11(288). <https://doi.org/10.3390/rel11060288>
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Defoe, I. N., Gelder, J.-L. van, Ribeaud, D., & Eisner, M. (2024). Short-term mindsets show co-development with adolescent delinquency, but not with adolescent cannabis use. *Journal of Research on Adolescence*, 34(3), 857–870. <https://doi.org/10.1111/jora.12973>
- Fitriani, B. H. S. A., & Amin, A. A. Binti. (2024). Evaluation of Religious Development of Junior High School Students Hikmah Teladan Based on the Religious Dimension in Forming Religious Independence. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(1), 155–170. <https://doi.org/10.21043/edukasia.v19i1.24946>
- Gençay, Ç. A. (2025). Psychologist Dr. Daniel Goleman's emotional intelligence model and its reflections in early piano education. *Yegah Musicology Journal*, 8(2), 508–522. <https://doi.org/10.51576/ymd.1672969>
- Hafidz, N., Zubaedah, S., & Nurbaiti, A. (2023). Introduction of Early Spiritual Awareness in The Family Room. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 11(2), 285–299. <https://doi.org/10.21043/thufula.v11i2.21795>
- Hamzah, S. D., Tambak, S., & Tanjung, W. U. (2020). Overcoming self-confidence of Islamic religious education students: The influence of personal learning model. *Journal of Education and Learning (EduLearn)*, 14(4), 582–589. <https://doi.org/10.11591/edulearn.v14i4.16759>

- Hill, E. (2022). Religious Education and Its Interaction with the Spiritual Dimension of Childhood: Teachers' Perceptions, Understanding and Aspirations. *Religions*, 13(4). <https://doi.org/10.3390/rel13040280>
- Jankowski, T., Bak, W., & Miciuk, Ł. (2022). Adaptive self-concept: Identifying the basic dimensions of self-beliefs. *Self and Identity*, 21(7), 739–774. <https://doi.org/10.1080/15298868.2021.1997796>
- Jones, K. F., Kearney, M., & Best, M. C. (2024). Effect of a Spiritual Care Training Program to Build Knowledge, Competence, Confidence, and Self-awareness Among Australian Health and Aged Care Staff: An Exploratory Study. *Journal of Religion and Health*, 63(1), 274–288. <https://doi.org/10.1007/s10943-023-01990-6>
- Jordan W. Moon. (2024). Religion is a natural laboratory for understanding human behavior. *Archive for the Psychology of Religion*, 46(3), 268–285. <https://doi.org/10.1177/00846724241255131>
- Julieta Galante, Montero-Marín, J., Vainre, M., Dufour, G., García-Campayo, J., & Jones, P. B. (2024). Altered States of Consciousness Caused By A Mindfulness-Based Programme Up To A Year Later: Results From A Randomised Controlled Trial. *PLoS One*, 19(7 July), 1–19. <https://doi.org/10.1371/journal.pone.0305928>
- Krech, V. (2020). Relational Religion: Manifesto for a Synthesis in The Study of Religion. *Religion*, 50(1), 97–105. <https://doi.org/10.1080/0048721X.2019.1686847>
- Lestioni, R., & Lee, S.-M. (2024). Virtual Reality Exposure Therapy for Reducing Students ' Public Speaking Anxiety : A Systematic Review. *The JALT CALL Journal*, 20(2), 1–24. <https://doi.org/10.29140/jaltcall.v20n2.1515>
- Mashuri, S. (2024). Spiritual Base of Pesantren for Building Multicultural Awareness in the Indonesian Context. *Jurnal Ilmiah Islam Futura*, 24(1), 1–20. <https://doi.org/10.22373/jiif.v24i1.17141>
- Meinura, E. D. (2022). Implementasi Pengembangan Keberagamaan Peserta Didik Sekolah Menengah Atas (SMA). *Jurnal Jendela Pendidikan*, 2(04), 591–600. <https://doi.org/10.57008/jjp.v2i04.320>
- Merwe, D. G. Van der. (2022). The concept and activity of 'obedience' in the Gospel of John. *Verbum et Ecclesia*, 43(1), 1–9. <https://doi.org/10.4102/ve.v43i1.2367>
- Muflihin, M. H., Raharjo, A. B., Cahyo, H., Kistoro, A., & Ummah, K. (2024). Competence Strengthening of Hard Skills and Soft Skills of Prospective Religious Education Teacher Students through the Introduction to School Field Program (PLP) in Indonesia. *Jurnal Pendidikan Agama Islam*, 21(1). <https://doi.org/10.14421/jpai.v21i1.8554>
- Muis, M. U. (2020). Pengaruh Religiusitas Terhadap Perilaku Bersedekah Pegawai IAIN Palopo. *Journal Of Institution And Sharia Finance*, 3(2), 113–133.
- Müller, P. A., Bäumer, T., Silberer, J., & Zimmermann, S. (2020). Using research methods courses to teach students about sustainable development: A three-phase model for a transformative learning experience. *International Journal of Sustainability in Higher Education*, 21(3), 427–439. <https://doi.org/10.1108/IJSHE-08-2019-0252>
- Novalinda, R., Ambiyar, & Rizal, F. (2020). Pendekatan Evaluasi Program Tyler: Goal-Oriented. *Edukasi: Jurnal Pendidikan*, 18(1), 137–146. <https://doi.org/10.31571/edukasi.v18i1.1644>
- Nursobah, A., Arjuna, U., M. M., & Ariska, M. (2025). Integrative Model Of Religious Habituation In Building Students' Religious Character. *Fitrah: Journal of Islamic Education*, 6(2), 310–325. <https://doi.org/10.53802/fitrah.v6i2.1142>
- Park, Y., Heo, C., Kim, J. S., Rice, K. G., & Kim, Y. (2020). How does perfectionism affect academic achievement ? Examining the mediating role of accurate self-assessment. *International Journal of Psychology*, 55(6), 1–5. <https://doi.org/10.1002/ijop.12659>
- Peacock, L. (2023). Contact-based interfaith programmes in schools and the changing religious education landscape : negotiating a worldviews curriculum. *Journal of Beliefs & Values*, 44(1), 1–15. <https://doi.org/10.1080/13617672.2021.2004708>
- Pohan, R. A., Marimbun, M., Chalidaziah, W., Ramadhani, E., Putri, R. D., & Laras, P. B. (2024). Dhikr and Qur'an Recitation Therapy: An Idea to Recover the Mental Health of Families of the Death Victims of Mount Marapi Eruption in West Sumatra, Indonesia. *Prehospital and Disaster Medicine*,

- 39(2), 230–231. <https://doi.org/10.1017/S1049023X24000220>
- Rani, R., Khurana, M., Ajay, & Neeraj, K. (2022). Big data dimensionality reduction techniques in IoT: review, applications, and open research challenges. *Cluster Computing*, 25(6), 4027–4049. <https://doi.org/10.1007/s10586-022-03634-y>
- Ranz, R. (2021). Developing Social Work Students' Awareness of Their Spiritual/Religious Identity and Integrating It into Their Professional Identity: Evaluation of a Pilot Course. *British Journal of Social Work*, 51(4), 1392–1407. <https://doi.org/10.1093/bjsw/bcab046>
- Saadatzadeh, S., Nateghi, F., Seifi, M., & Jalalvandi, M. (2022). Analysis of Spiritual Awareness in Heavenly Gifts Curriculum of Second Grade Elementary Schools in Iran. *International Journal of Children's Spirituality*, 27(1), 41–73. <https://doi.org/10.1080/1364436X.2021.2017861>
- Sandra Leonara Obregón, Lopes, L. F. D., Kaczam, F., Veiga, C. P. da, & Silva, W. V. da. (2022). Religiosity, Spirituality and Work: A Systematic Literature Review and Research Directions. *Journal of Business Ethics*, 179(2), 573–595. <https://doi.org/10.1007/s10551-021-04856-7>
- Sanusi, I. (2019). Program Pengembangan Keberagamaan Peserta Didik di SMA Melalui Kegiatan Pembelajaran Berbasis PAI Di Luar Kelas (Studi Kasus Di SMAN 5 Bandung). *Atthulab: Islamic Religion Teaching and Learning Journal*, 4(1), 29–41.
- Saroglou, V., Clobert, M., Cohen, A. B., Johnson, K. A., Ladd, K. L., Van Pachterbeke, M., ... Tapia Valladares, J. (2020). Believing, Bonding, Behaving, and Belonging: The Cognitive, Emotional, Moral, and Social Dimensions of Religiousness across Cultures. *Journal of Cross-Cultural Psychology*, 51(7–8), 551–575. <https://doi.org/10.1177/0022022120946488>
- Sungadi. (2020). Pengaruh Religiusitas terhadap Kematangan Karier Pustakawan Kajian Empiris pada Pendidikan Tinggi Keagamaan Islam di Daerah Istimewa Yogyakarta. *UNILIB : Jurnal Perpustakaan*, 11(1), 15–34. <https://doi.org/10.20885/unilib.vol11.iss1.art3>
- Surur, A. M., Septiarni, E., & Trianawati, A. Y. (2018). Upaya Menanamkan Nilai Religius Siswa Di Man Kediri 1 Kota Kediri Dengan Ekstrakurikuler Keagamaan *Tahfidz Al-Qur'an*. *Jurnal Pendidikan Agama Islam*, 15(1), 42–51. <https://doi.org/10.14421/jpai.2018.151-03>
- van Leersum-Bekebrede, L., Sonnenberg, R., de Kock, J., & Barnard, M. (2019). Setting the stage for children's participation in worship practices. *International Journal of Children's Spirituality*, 24(2), 166–182. <https://doi.org/10.1080/1364436X.2019.1619533>
- Vandivier, A. (2020). The Growth of Spiritual Awareness through AA Participation: A Phenomenological Study. *Alcoholism Treatment Quarterly*, 38(1), 32–49. <https://doi.org/10.1080/07347324.2019.1586498>
- Veronica L. Timbers, & Hollenberger, J. C. (2022). Christian Mindfulness and Mental Health: Coping through Sacred Traditions and Embodied Awareness. *Religions*, 13(1), 1–13. <https://doi.org/10.3390/rel13010062>
- Wandi, A. (2020). Implementasi Program Keagamaan dalam Membentuk Karakter Disiplin Peserta Didik di SDIT Istiqomah Lembang. *Tarbawi Jurnal Pendidikan Agama Islam*, 05(02), 104–114.
- Yuzarion, P., A. F., M., Kardo, R., & Mori, D. (2022). Kontribusi Kesadaran Spiritual dengan Kebahagiaan Tenaga Kependidikan di Lembaga Pendidikan. *Bulletin of Counseling and Psychotherapy*, 4(1), 102–109. <https://doi.org/10.51214/bocp.v4i1.161>
- Zi Yan, Wang, X., Boud, D., & Lao, H. (2023). The Effect of Self-Assessment on Academic Performance and the Role of Explicitness: A Meta-Analysis. *Assessment and Evaluation in Higher Education*, 48(1), 1–15. <https://doi.org/10.1080/02602938.2021.2012644>
- Zou, Y., Yu, Z., Liu, X., Kumar, B. V. K. V., & Wang, J. (2019). Confidence Regularized Self-Training. *Proceedings of the IEEE International Conference on Computer Vision*, 5981–5990. Seoul, Korea (South). <https://doi.org/10.1109/ICCV.2019.00608>