

# THE STRATEGY OF “SEKOLAH SAK NGAJINE” IN DEVELOPING STUDENTS’ RELIGIOUS VALUES

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**ABSTRACT** The ‘Sekolah Sak Ngajine’ program is an enrichment initiation program to improve student competence in mastering material and student skills in implementing religious teaching practices through the learning process and habituation in daily life at school. In this modern era, the program is very important in improving Islamic character and fostering students’ religious values. This research method is qualitative with and type of case study research. Data collection techniques are in-depth interviews, participatory observation, and documentation. Data analysis techniques in the study are Individual Case Analysis through data condensation, data presentation (data displays), c) drawing conclusions or verification (verification). Cross-case analysis by formulating propositions based on the findings of the first case then continued with the second case, comparing and integrating theoretical findings from both research cases, and formulating conclusions. The results of this study are 1) The PAI teacher’s delivery strategy is a method in delivering drills and habits, teacher techniques as an effort to foster religious values in students are advice, examples, and practices. 3) The PAI teacher’s management strategy is management with daily and weekly schedules, written/oral tests during semester exams, controlling/controlling religious values with guidance and supervision, and the form of religious values that emerge is being accustomed to reading the Qur’an, praying dhuha and dhuhur in congregation, yasin tahlil istigotsah, not saying dirty words, maintaining behavior inside and outside the classroom, and bowing in front of the teacher, and covering the genitals.

**Keywords:** *Sekolah sak Ngajine’, Strategy, Cultivating Religious Values, Organizational strategy, Delivery, Management.*

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## INTRODUCTION

The urgency of schools as a place to cultivate students’ religious values is paramount. Therefore, the existing educational process cannot be implemented instantly. Therefore, such education must begin early and be pursued by institutions such as schools that are binding, more focused, and measurable. To this end, all components (educational devices) must be involved, including teachers, curriculum content, learning and assessment processes, subject management, school management, school programs, implementation or curricular activities, empowerment of facilities and infrastructure, and development and work ethic of all school members (Udemba, 2024). From this, it is clear that in addition to teachers, curriculum, school activities and programs, all related elements have the same responsibility to achieve the agreed educational goals.

Although the spearhead of teaching lies with teachers, the task of cultivating, maintaining, and developing religious values also requires the participation of the entire school community, especially parents at home. This ensures that the formulated educational goals, as outlined in Article 1, paragraph 1 of Law Number 20 of 2003 concerning the National Education System, can be properly achieved (Aithal, 2020). The goal of national education, as outlined in Law Number 20 of 2003 concerning the National Education System, is to shape the younger generation into individuals who clearly understand their potential and actively develop it. This also includes developing a superior generation with spiritual and cognitive intelligence, noble character, and skills.

This educational goal is, of course, the responsibility of all educational institutions in Indonesia. The teaching of religious values must be embedded in every learning process, school activities, and out-of-school programs. This ensures that the younger generation is not only academically intelligent but also deeply embedded in religious practice. Religious practice is crucial because it has become a common problem that Islamic education, which emphasizes practice, is still considered inadequate. To date, Islamic material taught in schools has only fostered academic intelligence, rather than fostering character or personality development through daily practice. Such as praying, reading the Qur’an, fasting and having good morals in actions and so on.

The teaching of religious values must be embedded seamlessly within every learning process, formal school activity, and out-of-school program. This integration is vital for ensuring that the younger generation achieves both intellectual prowess and a robust foundation in religious practice. By linking general subject matter with religious or moral perspectives, students can appreciate the real-world relevance of spiritual values. This holistic approach helps bridge the gap between cognitive knowledge and the development of an upright and virtuous personality, making religious education a constant, pervasive force in the school environment.

Religious practice is undeniably crucial because it has become a common problem that Islamic education, which inherently emphasizes practical application, is still often considered inadequate (Ammerman, 2020). An overemphasis on cognitive learning frequently comes at the expense of character development through real-life practice. This common deficiency results in graduates who possess a theoretical understanding of religion but may be weak in their daily observance. This shortfall signals that teaching methodologies must be reformed to focus more intensely on the practical implementation and internalization of religious values.

To date, Islamic material taught in schools has primarily focused on fostering academic intelligence. Students may excel in answering exam questions about the pillars of Islam, yet they may not consistently or solemnly perform the five daily prayers. There is a significant gap between cognitive intelligence and the fostering of character or personality development through daily practice. Core religious activities, such as praying, reading the Qur’an, fasting, and demonstrating good morals in actions and interactions, often remain knowledge points rather than deeply ingrained habits and consistent life practices.

Therefore, the focus of religious education must decisively shift from mere transmission of knowledge to the habituation and direct cultivation of practice. Educational institutions must create a supportive environment that consistently encourages students to actively practice their faith and moral code daily. By establishing routine and structured religious activities, such as congregational prayers, reading the Qur’an before class, or instilling a culture of respect and honesty, schools can effectively nurture a strong character that is firmly aligned with religious teachings and ethical conduct.

As explained earlier, the process of cultivating religious values must be initiated from an early age, such as in elementary school. This way, religious habits can take root firmly as they grow into adulthood. A child’s religious (spiritual) intelligence can be cultivated in various ways, which of course requires the involvement of all parties. Cultivating religious values can be done as early

as possible, starting in the home environment. For example, by introducing children to the concept of God, getting them used to performing religious activities, and incorporating Islamic values from the stories of the Prophets and their companions into their daily lives.

If these religious values are properly instilled, the problems of the current generation, even those already visible in elementary school children, such as delinquency, bullying, laziness, and later religious issues such as religious obedience, lack of interest in reading and understanding the Quran, and devotion and respect for elders, can be reduced by cultivating the habit of religious practice.

In an effort to implement optimal learning strategies, Reigeluth, in his book “Learning Situations and Instructional Models,” divides learning strategies into three aspects: organization, delivery, and management. Reigeluth, Bunderson, and Meril state that organizational strategies are structural strategies that refer to ways of sequencing and synthesizing related facts, concepts, procedures, and principles (Yusuf, 2021). Organization refers to actions such as selecting content, structuring it, creating diagrams, formatting, and so on.

The “Sekolah Sak Ngajine” program is an enrichment initiative aimed at improving students’ mastery of material and skills in practicing religious teachings through learning processes and daily school habits. This program applies to all religions (Azizah, 2024). The program is conducted outside of school hours, with material still related to the school’s learning themes (*learning loss*).

Referring to the explanation of the “Sak Ngajine School” program above, we can draw a common conclusion: efforts to cultivate religious values in elementary school students can be implemented by establishing forums for habituating religious practices within schools. This systematic effort can be found in the “Sak Ngajine School” program. In this way, the hope of achieving the educational goals as stipulated in the National Education System Law can be achieved effectively. Therefore, the researcher considers the “Sak Ngajine School” program quite important and warrants research, particularly to understand the process from initial planning, implementation, to the final evaluation.

## **METHOD**

This research method is qualitative with and type of case study research. Data collection techniques are in-depth interviews, participatory observation, and documentation. The data analysis techniques employed in this study involve a two-tiered approach, beginning with the rigorous Individual Case Analysis. This initial stage is executed through established qualitative procedures: first, data condensation, which involves summarizing, selecting, and focusing the collected data; second, data presentation (data displays), where organized information is made available for systematic viewing; and finally, drawing conclusions or verification, where meanings are derived from the displays and conclusions are repeatedly checked for validity and confirmability against the data. This systematic process ensures that findings are deeply rooted in the context of each individual research case.

Following the in-depth individual analysis, the study progresses to the Cross-Case Analysis phase. This stage is crucial for developing broader theoretical insights. It is executed by formulating initial propositions based on the findings of the first case and subsequently testing and refining these propositions with the data from the second case. This comparative process involves meticulously comparing and integrating the theoretical findings derived from both research cases. The final step involves synthesizing these integrated insights to formulate robust, generalized conclusions that transcend the unique characteristics of each individual setting, thereby increasing the study's external validity and theoretical contribution.

## **FINDINGS AND DISCUSSION**

### **Islamic Religious Education Teachers’ Delivery Strategy in Implementing the “Sekolah Sak Ngajine” Program to Cultivate Religious Values**

Essentially, the delivery strategy encompasses the physical environment, teachers, learning materials, and learning-related activities. In this context, learning media is a crucial component of the delivery strategy. Therefore, learning media is the primary area of study for this strategy. The delivery strategy is the method used to convey learning to students and simultaneously receive and respond to student input. Therefore, the delivery strategy refers to the methods used to convey learning to students, as well as receive and respond to input from students.

Based on research findings at SDI Lukmanul Hakim Kademangan, the method used in TPQ activities to deliver material to students is the CMSA method. The sources and media used in the learning program are books, there are 2 types of books used, namely habituation books and Koran detection books, habituation books contain about habituation of students starting from short surahs, prayers, yasin tahlil, istighotsah and prayer readings. Using social media whatsapp to control the interaction of TPQ teachers and students. Teachers teach individually/independently, namely in the TPQ program. While Islamic Religious Education teachers teach students in groups, such as in yasin, tahlil, istighotsah activities and congregational prayer activities. The strategy used by teachers is through habituation, Islamic Religious Education teachers as religious icons for students. In addition, teachers provide advice, role models, and motivation to children to foster religious values in students.

These findings align with Reigeluth, Bunderson, and Meril’s definition of this strategy as a delivery system, defined as “the total of all components necessary to make an instructional system operate as intended” (Elsayed & Albaraami, 2023). This means that for a learning system to function properly, it must meet all learning components. These components include media, interaction, and structure. According to Wena, a delivery strategy is the method used to convey learning to students and simultaneously to receive and respond to student input. Several components that are inseparable from delivery are media, interaction, and structure (Riauwati et al., 2024). Therefore, this strategy can also be referred to as a strategy for implementing the learning process.

Furthermore, the selection of learning strategies to be used in the learning process must be oriented towards the learning objectives to be achieved. Seumantri outlined several criteria or principles that can be used in selecting a learning strategy: orienting toward learning objectives, selecting learning techniques that align with the skills expected to be acquired in the future (linked to the world of work), and using learning media that stimulates students’ senses as much as possible. This means that in one time when students can carry out physical and psychological activities (Riauwati et al., 2024).

The function of a learning delivery strategy is to convey learning content to learners and provide the information or materials needed for performance. Because of this function, this strategy can also be referred to as a method for implementing the learning process (Chang & Fang, 2020). A delivery strategy refers to the methods used to convey learning to learners and simultaneously to receive and respond to input from them. Because of this function, this strategy can also be referred to as a method for implementing the learning process. A delivery strategy encompasses the physical environment, teachers, learning materials, and learning-related activities. In other words, media is a crucial component of a learning delivery strategy. Therefore, learning media is the primary area of study for this strategy.

Learning media is a component of a delivery strategy that can contain messages to be conveyed to learners, whether through people, tools, or materials (Lubis et al., 2023). Student interaction with media is a component of a learning delivery strategy that refers to the activities

undertaken by learners and the role of media in stimulating learning. The teaching and learning method is a component of the learning delivery strategy that refers to whether students learn in large groups, small groups, individually, or independently. To achieve religious perfection, other efforts are needed to shape religious values. According to Wagito's explanation in his book, there are several methods for forming religious values: habituation or conditioning, understanding or insight, and modeling or role models.

Effective learning relies on a robust delivery strategy, which is composed of several key interactive components. Firstly, learning media serves as a vital conduit, representing the component of the delivery strategy that packages and contains messages to be conveyed to learners, whether facilitated through people, specific tools, or instructional materials. Secondly, student interaction with media constitutes a dynamic component that outlines the specific activities undertaken by the learners and defines the role of the media in stimulating and engaging the learning process. Lastly, the chosen teaching and learning method dictates the organizational structure of instruction, referring to whether students engage in large-group settings, small-group collaboration, individual study, or independent learning, all of which shape how content is received and processed.

Beyond the general strategies for academic delivery, achieving religious perfection requires distinct, focused efforts to shape internal religious values. As explained by Wagito, there are several fundamental psychological methods for effectively forming these values in individuals. These methods include habituation or conditioning, which involves repeated actions to internalize practices; understanding or insight, which focuses on providing deep comprehension and intellectual clarity regarding the values; and modeling or role models, which relies on the powerful influence of exemplary figures whose actions and character provide a practical demonstration of the desired religious behavior. These methods are essential for translating theoretical knowledge into practical, internalized moral conduct.

Habituation or conditioning is a way of accustoming oneself to behave as expected, so that the desired behavior will eventually develop (Fajriyani et al., 2023). During this process, children usually feel pressured and reluctant at first, but over time, it becomes a habit so that when they do it, they no longer feel pressured. This method was proposed by Pavlov, Thorndike, and Skinner. Understanding or insight is based on Kohler's cognitive learning theory, which states that the most important thing in learning is understanding (Chang & Fang, 2020). For example, trying not to be late to class will disturb other students. From learning to provide small insights like this, it can later have an impact on the development of adolescents' religious behavior.

Modeling or role models are one way to instill religious values. This involves teachers serving as role models for children (Azizah, 2024). In addition to teachers, all educational staff in the school environment serve as role models, especially parents at home. Therefore, religious education within the family is crucial, as adolescents often look to their fathers or parents as role models. Teaching religious values related to social life, such as religious diversity, culture, ethnicity, race, and differences in social status, should be done appropriately and thoroughly. According to education experts, nurturing children's morals requires orientation, for example, by setting a good example or example for the teacher's behavior toward students, which they will then emulate. This is one way to foster moral development in children.

The Islamic Religious Education teacher's delivery strategy aligns with the principles of implementing the "Sekolah Sak Ngajine" program. Generally, this program has a reference point for activities selected for "Sekolah Sak Ngajine," which are usually tailored to the level of education. For elementary school (SD) or junior high school (SMP), activities are adjusted accordingly. However, for kindergarten or junior high school (SMP), activities are also tailored to the students' ages. Activities are not limited to Quranic recitation but also include worship and other habit-building activities such as *istighosah* (religious reflection), instilling good character,

etiquette, Javanese krama (polite language), and so on. The “Sekolah Sak Ngajine” program is implemented in the morning before extracurricular activities begin. The program lasts approximately 30 to 45 minutes per day. Other activities are also held during breaks or at the end of class, such as congregational Dhuha and Dhuhur prayers. The “Sekolah Sak Ngajine” program is led by Islamic Religious Education (PAI) teachers and homeroom teachers (Circular Letter No. B/420/1122/409.10.3/2022).

The role of delivery strategies in increasing learning motivation is far more significant than organizational strategies. The selection of learning media can be directly linked to efforts to increase student learning motivation. Similarly, selecting learning activities that suit individual student characteristics, and grouping learning activities with appropriate media and activities, are highly effective in increasing learning motivation. Therefore, the selection of delivery strategy components must be done carefully, taking into account individual student characteristics.

### **Islamic Religious Education Teacher Management Strategy in Implementing the ‘Sekolah Sak Ngajine’ Program in Cultivating Religious Values in Students**

Learning management strategies are components of method variables that address how to organize interactions between learners and other learning method variables. These strategies relate to decision-making regarding the organization and delivery used during the learning process. Management strategies are crucial to the overall strategy system. No matter how well-planned organizational and delivery strategies are, if management strategies are not addressed, they will not be optimal. Essentially, management strategies are related to efforts to organize interactions between students and related strategy components, both organizational and delivery strategies.

Based on research findings at SDI Lukmanul Hakim Kademangan, the management strategy used by teachers is through habituation. Islamic Religious Education (PAI) teachers manage the implementation of the “Sekolah Sak Ngajine” program by creating a schedule in PDF format, distributed at the beginning of the semester. They also manage the implementation of the “Sekolah Sak Ngajine” program with written and oral evaluations over 2-3 days. They also manage the implementation of the “Sekolah Sak Ngajine” program by identifying students’ low abilities. In addition, Islamic Religious Education teachers monitor students’ religious values through daily supervision using the Quran recitation detection book, assisted by the class teacher and a mentor. The religious values that emerged included the habit of praying Dhuha and Dhuhur prayers in congregation, good manners in and outside the classroom, and the habit of reciting the Quran every morning.

Based on research findings at SDN Kalipang 01 Sutojayan, Islamic Religious Education teachers’ management in implementing the “Sekolah Sak Ngajine” program fosters religious values in students through a daily and weekly schedule. Daily activities include reading the Quran and the Asmaul Husana before class, Dhuha and Dhuhur prayers, and weekly (on Fridays) prayers, such as Yasin, Tahlil, and Istighhotsah. Teachers evaluate the “Sekolah Sak Ngajine” program with written tests during semester exams. Furthermore, teachers control/monitor students’ religious values through the “Sekolah Sak Ngajine” program through mentoring and supervision. The forms of religious values that emerged were the habit of reading the Qur’an, praying Dhuha and Dhuhur in congregation, reciting Yasin tahlil istigotsah, not using foul language, maintaining behavior inside and outside the classroom, bowing before the teacher, and covering the genitals.

These findings align with Reigeluth’s, who argued that there are at least four key elements of management strategy: scheduling learning strategies, recording student progress, motivational management, and learning control (ADI, 2022). In every learning activity, a teacher must be able to rationally calculate which learning strategies to use in a given activity. In a learning activity, a teacher cannot use a single strategy; instead, they must be able to combine various strategies into a cohesive whole to improve student learning outcomes.

Learning management activities are intended to create and maintain a learning atmosphere and conditions, ensuring effective and efficient teaching and learning. According to Usman, learning management is the activity of controlling learning activities based on learning concepts and principles to achieve predetermined objectives (Gemnafle & Batlolona, 2021). Learning management begins with determining strategies and planning, and then progresses through the process and concludes with assessment. Learning management here means that teachers must conduct a plan before implementing the lesson, ensuring that the learning is organized and that learning objectives are achieved (Marnia et al., 2021). This begins with determining strategy and planning, followed by implementation or the process, and ends with assessment, both test and non-test assessments.

Therefore, a teacher is required to be able to plan when, what strategies, and how often a learning strategy will be used in a lesson. Determining which strategies, when, and how often a strategy will be used is of course closely related to the existing learning conditions. Learning strategies are strongly influenced by learning conditions, namely (1) the objectives and characteristics of the subject area, (2) the constraints and characteristics of the subject area, and (3) the characteristics of the learners. Use these three learning condition variables to design a schedule for the use of learning strategies.

Creating student progress notes: When teaching, a teacher must determine the extent to which students have achieved the learning content they have been taught. Because this is mandatory, teachers need to conduct evaluations/tests of student learning outcomes to determine their level of learning progress. Student progress notes are crucial for teachers because they can be used to assess the effectiveness and efficiency of the learning process. Based on the analysis of learning effectiveness and efficiency, teachers can determine next steps, such as (1) whether the learning strategies used are appropriate or not; (2) whether low student learning outcomes are due to teacher or student factors; (3) whether the scheduling of learning strategies is appropriate or not, and so on.

Motivational management is related to efforts to increase student motivation in learning activities. If student motivation is low, any strategy used in learning will not be able to improve student learning outcomes (Aisy et al., 2021). Therefore, motivational management is an integral and essential part of every learning process. According to Reigeluth, the role of delivery strategies in increasing learning motivation is far more significant than organizational strategies. This means that the art and scheduling of delivery strategies can influence student motivation (Rianto et al., 2024). Given this, teachers must be able to develop specific strategies for scheduling the use of delivery strategies.

Learning control relates to students' freedom to choose the content they learn, the pace of learning, the components of the learning strategies used, and the cognitive strategies they employ. To enable students to make these choices in learning activities, a teacher must be able to design learning activities that offer a variety of alternative learning options (Mustofa, 2023). If teachers are able to design such learning, an individualized learning system can be implemented. With such a learning system, teachers play more of an instructional designer than simply a transmitter of learning content.

Religious values are noble and moral principles that guide human life, shaping the way individuals think, act, and interact within society. These values are not merely abstract concepts, but rather deeply rooted beliefs that are transferred through education, family upbringing, cultural traditions, and spiritual practices (Binjabi, 2024). The process of adopting and understanding religious values involves both cognitive and emotional dimensions, where individuals internalize teachings about faith, compassion, honesty, and responsibility. When these values become part of one's consciousness, they serve as moral compasses that direct behavior in daily life, influencing how a person responds to challenges, treats others, and makes ethical decisions.

The extent to which religious values influence a person's attitudes and behavior depends greatly on the depth of their internalization (Ekaningtyas & Yasa, 2022). A person who has deeply absorbed and reflected upon these values will naturally demonstrate moral integrity, empathy, and discipline in their actions. In contrast, when religious values are only superficially understood or externally imposed, their influence tends to be weak and inconsistent. Deep internalization enables individuals to not only believe but also to live out their faith through consistent moral conduct, emotional stability, and a sense of purpose. Therefore, the internalization of religious values is essential in forming a strong moral character, fostering harmony between belief and action, and nurturing a spiritually grounded personality that contributes positively to both personal and social well-being.

The "Sekolah Sak Ngajine" program is a highly effective activity for fostering children's religious values. In addition, the 'Sekolah sak Ngajine' program can also develop six aspects of development in early childhood, one example is prayer activities, in this activity students use body movements that indirectly train physical motor skills in children and the presence of prayer readings can develop children's language. In addition to the movements and prayer readings in the 'Sekolah sak Ngajine' program, there are activities to memorize Asmaul Husana and its movements, in these activities can train children's cognitive and motor development.

In line with this, there are several functions of learning strategies, including those that can be used to assist the implementation of education in developing the physical and spiritual aspects of students. Furthermore, they function to bind the quality of students towards the development of reliable individuals (E. Herlina et al., 2022). This learning strategy is very useful at every stage and process of learning, including readiness, providing motivation, and providing perception in carrying out the teaching and learning process. Essentially, the function of this learning strategy is to improve student quality, both in terms of concentration during teaching, attention, and student knowledge.

The "Sekolah Sak Ngajine" program is a highly effective activity for fostering children's religious values. In addition, this program also develops six aspects of early childhood development. For example, during prayer activities, students perform body movements that indirectly train their physical motor skills, while prayer recitations help develop their language abilities. Moreover, the memorization of Asmaul Husana along with its accompanying movements supports both cognitive and motor development in young learners. These findings align with Sari and Muflihah (2021), who state that integrated religious activities can significantly stimulate children's cognitive and psychomotor growth.

In line with this, learning strategies play several important functions, including supporting the educational process in developing students' physical and spiritual aspects and strengthening their character development. (H. Herlina & Melati, 2024) emphasize that structured learning strategies help improve students' readiness, motivation, and perception during the learning process. Furthermore, research by (Amin & Faizin, 2024) shows that religious habituation programs in elementary schools contribute to improving students' concentration, self-regulation, and moral awareness. Essentially, learning strategies serve to enhance student quality, both in terms of focus, attention, and knowledge acquisition.

Based on the explanation and discussion above, the strategy for managing Islamic Religious Education teachers in implementing the 'Sekolah Sak Ngajine' program to foster religious values in students at SDI Lukmanul Hakim Kademangan and SDN Kalipang 01 Sutojayan is as follows: a) Managing Islamic Religious Education teachers in implementing the 'Sekolah Sak Ngajine' program to foster religious values in students with daily and weekly schedules; b) Evaluating the 'Sekolah Sak Ngajine' program with written/oral tests during semester exams; c) The way teachers control/control students' religious values through the 'school sak ngajine' program is through mentoring and supervision; d) The forms of religious values that

emerge are the habit of reading the Qur'an, praying dhuha and dhuhur in congregation, reciting Yasin tahli istigotsah, not saying dirty words, maintaining behavior inside and outside the classroom, and bowing in front of the teacher, as well as covering the genitals.

## CONCLUSION

The delivery strategy of Islamic Religious Education teachers in the implementation of the 'school of sak ngajine' program in fostering religious values in students of SDI Lukmanul Hakim Kademangan and SDN Kalipang 01 Sutojayan is a) The method in the delivery of Islamic Religious Education teachers in the implementation of the 'school of sak ngajine' program is drill and habituation; b) The technique of Islamic Religious Education teachers in the implementation of the 'school of sak ngajine' program as an effort to foster religious values in students is advice, example, and practice; c) The way teachers teach in groups in the 'school of sak ngajine' program learning such as during the habituation of Yasin Tahlil Istighotsah and prayer together before entering class; and d) The way teachers teach individually/independently, namely in the TPQ/sorogan and memorization programs.

The strategy of managing Islamic Religious Education teachers in the implementation of the 'school of sak ngajine' program in fostering religious values in students of SDI Lukmanul Hakim Kademangan and SDN Kalipang 01 Sutojayan is a) Management of Islamic Religious Education teachers in the implementation of the 'school of sak ngajine' program in fostering religious values in students with daily and weekly schedules; b) Evaluation of the 'school of sak ngajine' program with written/oral tests during semester exams; c) How teachers control/control students' religious values through the 'school of sak ngajine' program, namely by mentoring and supervision; d) The forms of religious values that emerge are the habit of reading the Qur'an, praying dhuha and dhuhur in congregation, reciting Yasin tahli istigotsah, not saying dirty words, maintaining behavior inside and outside the classroom, and bowing in front of the teacher, and covering the genitals.

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