

Strengthening Religious Character Through the Tujuh Poe Atikan Program for Elementary School Students

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Abstract

Humans with character are a reflection of the progress of civilization. Everyone upholds the values of goodness and truth for the common good. Every religion wants goodness, especially Islam as a religion of the mercy of the universe. SDN 2 Tanjungsari, Purwakarta Regency, implements strengthening religious character through the Tujuh Poe Atikan program, namely a program that is based on the values of local wisdom of Sundanese culture. With that, it is hoped that Sundanese culture will be integrated in character formation efforts to strengthen religious character in students. The purpose of the study was to describe the implementation of strengthening religious character through the Tujuh Poe Atikan program for elementary school students. This study uses a qualitative approach with a case study method. Data sources were obtained from the Principal, Vice Principal and Teachers. Data collection techniques through interviews, observation and documentation. For data analysis techniques through data reduction, data completion, data interpretation, triangulation and conclusions. The results obtained show that strengthening religious character through the Tujuh Poe Atikan program in elementary school students strengthens religious character.

Keywords : *Character, Religious, Tujuh Poe Atikan*

Abstrak

Manusia berakhlak mulia merupakan cerminan kemajuan peradaban. Setiap orang memegang teguh nilai-nilai kebaikan dan kebenaran demi kebaikan bersama. Setiap agama menginginkan kebaikan, terutama Islam sebagai agama rahmat bagi seluruh alam. SDN 2 Tanjungsari, Kabupaten Purwakarta, menerapkan penguatan karakter agama melalui program Tujuh Poe Atikan, yaitu program yang didasarkan pada nilai-nilai kebijaksanaan lokal budaya Sunda. Dengan demikian, diharapkan budaya Sunda dapat diintegrasikan dalam upaya pembentukan karakter untuk memperkuat karakter keagamaan pada siswa. Tujuan penelitian ini adalah untuk mendeskripsikan implementasi penguatan karakter keagamaan melalui program Tujuh Poe Atikan bagi siswa sekolah dasar. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Sumber data diperoleh dari Kepala Sekolah, Wakil Kepala Sekolah, dan Guru. Teknik pengumpulan data melalui wawancara, observasi, dan dokumentasi. Teknik analisis data meliputi reduksi data, penyempurnaan data, interpretasi data, triangulasi, dan kesimpulan. Hasil yang diperoleh menunjukkan bahwa penguatan karakter keagamaan melalui program Tujuh Poe Atikan pada siswa sekolah dasar memperkuat karakter keagamaan.

Kata Kunci: *Karakter, Religius, Tujuh Poe Atikan*

Introduction

Empowering, improving and developing personality quality is very necessary in the era of globalization. The competitiveness of individual capacity and potential is very necessary as a form of progress in national civilization (Muhammad et al., 2023). Weakening competitiveness and potential can damage and destroy the order of life in achieving the expected goals (Rahmadi & Hamdan, 2023). This goal has implications for the realization of a nation that is advanced, civilized, has character and good morals.

Character strengthening is a reference that is currently being realized in welcoming the golden Indonesia 2045 (Hidayat, 2021). The Indonesian government has launched the Tujuh Habits of Great Indonesian Children program initiated by the Ministry of Primary and Secondary Education in supporting the strengthening of character education (Pusat Penguatan Karakter Kementerian Pendidikan dan Menengah, 2024). It contains a strong character education content in order to create students with character and prioritize good values (Erita et al., 2025).

Religious character is an important part that must be present in the aspect of strengthening the nation's character (Pakpahan & Habibah, 2021). The embodiment of the first principle of Pancasila regarding the One Almighty God means that the Indonesian nation is a religious and godly nation even though they are different. Godliness in the principles of Islam is to worship Allah SWT, to unite Him and to deepen the Unity of God (Muhammad et al., 2025).

As stated by Pakpahan (2021), the religious character possessed by an individual is a part that aligns the context of daily thinking and behavior. The content of religion teaches the importance of maximizing oneself and avoiding negative things as parts that damage oneself and those around us (Yugo et al., 2025). All religious teachings agree that creating a peaceful and harmonious environment is an important role for every follower. Islam emphasizes the principle of Islam Rahmatan Lil'Aalamin, namely that Islam is part of the mercy for the universe (Surana et al., 2024).

Religious character can correlate with the influence of the surrounding culture. Suciati (2023), stated that there is a relationship between aspects of religiosity and culture. Traditions, values, and social systems are concrete steps to carry out religious-based acculturation. The relationship between religion and culture is reciprocal (Rahmadi & Hamdan, 2023). The values and applications of religion form a culture, as well as culture adapts and develops religious teachings according to the prevailing social system (Saefudin et al., 2023).

Religion forms a culture based on the existence of life values, norms in the surrounding environment, and prevailing social practices (Jahar &

Fajarini, 2024). The lifestyle of each individual who is accustomed to their environment is rooted in their personality, thus influencing religious practices according to the practices in their environment (Sabir et al., 2025). The changes in paradigm, social and modernization that are currently rife in the midst of the era of globalization have gradually influenced religious practices (Pivetta, 2025). The urge to take actions that are in line with religious values is a must and considers surrounding cultural traditions that are not in line with religious principles to be abandoned (Aravik et al., 2024).

In strengthening religious character, SDN 2 Tanjungsari, Purwakarta Regency, implemented the *Tujuh Poe Atikan Purwakarta* program in accordance with the program initiated by the Purwakarta Regency government. In Regent Regulation Number 69 of 2015, it is explained that the *Tujuh Poe Atikan Purwakarta* is a government program that must be implemented by schools every day.

The implementation of the *Tujuh Poe Atikan Purwakarta* Program is adjusted every day of the week. On Monday, "*Ajeg Nusantara*" is related to fostering a sense of nationalism and love for the homeland. Tuesday, "*Mapag Buana*" is related to efforts to broaden world insight. Wednesday, "*Maneuh di Sunda*" is related to awareness of Sundanese identity marked by the habit of wearing kebaya for women, and black kampet clothes for men. Thursday, "*Nyanding Wawangi*" is about building synergistic and aesthetic values in the school environment. Friday, "*Nyucikeun Diri*" is related to efforts to get closer to God Almighty. Likewise, on Saturday and Sunday, "*Betah di Imah*" strives to love the home in the family environment.

SDN 2 Tanjungsari, Purwakarta Regency, is trying to implement the *Tujuh Poe Atikan Istimewa Purwakarta* program, especially in strengthening the religious character of students. The content in the program is thick with the principle of balancing oneself in implementing worldly and hereafter aspects. Providing an understanding to students to be able to apply the values of goodness in life. On the side of local wisdom, the program provides an understanding of the importance of preserving cultural values that are relevant to current conditions.

There are previous studies in examining the *Tujuh Poe Atikan* Program. Research from Nurfadhillah (2023), that the *Nyucikeun Diri* aspect in the *Tujuh Poe Atikan* Program provides awareness in forming religious character in students. The study only focused on one activity implemented in the *Tujuh Poe Atikan* Program. Butsainah (2023), revealed that the *Tujuh Poe Atikan* Program implemented in every school in Purwakarta is effective in character formation. In addition to character formation efforts, Fauziyyah (2023), argues that the *Tujuh Poe Atikan* Program is thick with Sundanese cultural values and awakens a character

of love for culture for students. From the previous research, it is a picture of the achievements of this study which focuses on all Tujuh Poe Atikan Programs at SDN 2 Tanjungsari, Purwakarta Regency as part of strengthening the religious character of students.

In the background that exists in this study, the formulation of the problem arises to explore how the objectives, forms of implementation, and supporting and inhibiting factors, as well as the success of strengthening religious character in the Tujuh Poe Atikan Program for students in elementary schools. The aim is to describe it clearly through the narrative in this study. With this research, it can provide theoretical and practical scientific contributions to society and academics about the importance of character building for the progress of the nation.

Research Method

To examine all assumptions of the results obtained in the field, this study uses a qualitative approach. While the method used is a field phenomenological study. The Tujuh Poe Atikan Program is an interesting school activity and has an impact on students, so researchers will examine the existing phenomena to make objective assumptions related to character strengthening.

The location of the research was conducted at SDN 2 Tanjungsari in Tanjungsari Village, Pondok Salam District, Purwakarta Regency, West Java Province. The school was chosen because it has implemented the Tujuh Poe Atikan Program in accordance with that initiated by the Purwakarta Regency government.

The research sources were conducted to the principal, supervising teachers and students. Coupled with adequate supporting documents. Data collection techniques by conducting in-depth interviews, observing activities in the field and documentation.

In this study, data analysis techniques were carried out with data reduction, data display, and data conclusions and verification. The analysis is based on the style of Milles and Huberman (1984), in essence a study needs to carry out the appropriate stages in order to ensure data accuracy.

Findings and Discussion

There are several results obtained in the field related to the Tujuh Poe Atikan Program implemented at SDN Tanjungsari, including the following.

The Purpose of Strengthening Religious Character Through the Tujuh Poe Atikan Program

The general objective of strengthening religious character at SDN 2 Tanjungsari is to provide a basic understanding of religious values to

students. This basic understanding is oriented towards the Tazkiyatun Nafs aspect. It can be understood as self-purification in relation to the application of local Sundanese cultural content.

The specific objective is that Sundanese values which are local elements of the region can become the identity of students in understanding their origins and upholding love for their region, religion and nation. Local wisdom values need to be the basis for strengthening character, especially Sundanese culture which is thick with religious values. Students will later be able to apply positive behavior according to their religious understanding supported by the principle of cultural locality which will color behavior so that it is relevant to the surrounding situation and conditions.

The Tujuh Poe Atikan Program at SDN 2 Tanjungsari collaborates Islamic teachings with local Sundanese wisdom in Purwakarta to become learning materials. Students can learn about their origins and form an optimistic attitude within themselves to show positive aspects for the surrounding environment.

Form of Implementation of Religious Character Strengthening Through the Tujuh Poe Atikan Program

In carrying out religious character strengthening through the Tujuh Poe Atikan Program at SDN 2 Tanjungsari, it is inclined towards the self-purification section. This section is generally implemented on Fridays every week. However, it does not ignore activities that have a religious essence in other activities.

On Friday starting at 06.30 to 07.30 all students are gathered in the field. The agenda is carried out in carrying out the Duha prayer activity. Students are required to bring prayer equipment from home such as sarongs, prayer mats and mukena. Likewise, it is recommended to wear Muslim clothing for all students. The PAI teacher is responsible for the activity and supervises the implementation of the activity.

In addition to the Duha prayer, Yasinan activities are also carried out simultaneously, namely reading the Qur'an in the Yasin letter. Held every second week in a month accompanied by the implementation of the Duha prayer. The benefits of Yasinan, in addition to increasing faith and piety, also accustom oneself to tadarus Al-Qur'an. The implementation is guided by one of the teachers accompanied by the accompaniment of the recitation of holy verses that are recited simultaneously.

A charity fundraising called Gerakan Infak Dua Ribu (gasibu) is also implemented. Implemented after the Duha prayer in the field. Before entering the class, the teacher will instruct the class treasurer to collect funds from each student. The funds collected are mostly distributed to students who are sick, affected by disasters, school religious activities, and

orphanages. This is a habit and introduction to students of the importance of helping each other and prioritizing generosity.

Along with the implementation of school environment cleaning activities is part of the Tujuh Poe Atikan Program. Each student is required to clean the classroom and around the school. If there is scattered garbage, it should be collected and thrown into the trash. The homeroom teacher accompanies the activity and supervises and directs.

To ensure the implementation of activities in the Tujuh Poe Atikan Program, the school always carries out perception alignment and evaluation. One of them is using an effective and wise approach. During the implementation of the activity, teachers are required to provide easy-to-understand explanations and commitments in carrying out habits, especially directions in strengthening the religious character of students.

Coaching in strengthening religious character in the Tujuh Poe Atikan Program of SDN 2 Tanjungsari focuses on the aspects of role modelling, supervision and assessment. That teachers are required to be role models, one of which is that the teacher's personality must reflect religious values. Always provide positive motivation in forming students' mindsets that are optimistic about the importance of faith, piety and good morals. Accompanied by intense supervision and encouragement and following up on activities to ensure that all students are not missed in the accompaniment of the Tujuh Poe Atikan Program activities. In the assessment aspect, teachers prefer to carry out the process of adding and subtracting values on the daily activity report card used in the class promotion process.

The form of implementation applied by SDN 2 Tanjungsari provides encouragement of faith and piety and brings oneself closer to Allah SWT. Each implementation contains the essence of religion in ritual and non-ritual ways in achieving maturity in religion. Sundanese components such as silih asah, silih asih and silih wawangi are indirectly included in the implementation of the Tujuh Poe Atikan Program.

Supporting and Inhibiting Factors

To support the strengthening of religious character through the Tujuh Poe Atikan Program at SDN 2 Tanjungsari, the school implemented an effective strategy. The first thing to do is to realize positive collaboration between teachers and students. Establishing cooperation, fostering togetherness and creating harmony are highly emphasized in efforts to build religious character. Supervision, coaching, direction and evaluation of activities are always carried out by the school for the smooth running of activities.

Second, completing the facilities, infrastructure and supporting facilities for the implementation of the Tujuh Poe Atikan Program. The

school strives to make the implementation of activities comfortable and support character building. Maintaining environmental cleanliness is an important part, accompanied by efforts by the school and students to always carry out community service together to ensure the cleanliness of the classroom and school. Submitting the availability of equipment to the local government considering the status of the school as a state school under the official management of the government.

The things that hinder the formation of religious character through the Tujuh Poe Atikan Program in terms of parental collaboration and limited effective tools. First, the lack of support and understanding of parents regarding the formation of religious character through the Tujuh Poe Atikan Program. The lack of synchronization of collaboration between schools and parents in carrying out coaching, so that the obstacle is an imbalance of roles. There are still parents who assume that the education process is only at school, when children are at home, they only receive learning outcomes without being accompanied by education from parents.

Second, there are still limitations in tools that make the learning process less than optimal. Lack of funding is the heaviest factor in efforts to complete learning tools. Schools still depend on the allocation of funds provided by the local government. Each teacher sometimes tries to fulfill teaching tools that come out of their personal pockets.

The Success of Implementing Religious Character Strengthening Through the Tujuh Poe Atikan Program

Religious character strengthening through the Tujuh Poe Atikan Program has resulted in several successes in the students' personalities. First, self-awareness. Actions and steps in strengthening religious character in the Tujuh Poe Atikan Program consistently produce students' behavioral awareness. In general, they will think twice about taking action, thinking about the good and bad aspects. When speaking, use polite language as much as possible and avoid negative words. Likewise, in maintaining school cleanliness, students are more neat and try to maintain the school environment.

Second, improving character and morals. During the implementation process of the Tujuh Poe Atikan Program, there is an improvement in the personality of students' character and morals. Character improvement starts from students' personalities who are polite, appreciative, respectful and religious. Likewise, improving morals, individuals who prioritize religious teachings that are realized in the school environment such as having ethics and manners towards peers and teachers. Always kissing the teacher's hand when meeting, and embracing peers when in trouble.

Third, positive responses from parents of students. Success in the

external aspect of the existence of different paradigms before and after the implementation of the *Tujuh Poe Atikan* Program in the eyes of parents of students. The condition of students at home shows differences in behavior and forms of strengthening religious character. The elements of faith and piety are reflected in the patterns of actions and words of students to their parents. Love to worship and uphold the values of goodness are manifested.

Discussion

Based on the results above, strengthening religious character through the *Tujuh Poe Atikan* Program has an important component in the personality of students. The existence of religious values contained in the local wisdom of Sundanese culture. According to Bronislaw Malinowski in Bahamonde (2025), a local tradition that is widely practiced by people in an area has religious values to strengthen social cohesion and fulfill the spirituality of the community. The imbalance of social, spiritual and cultural aspects can destroy the ecosystem of life (Muhammad et al., 2023).

Religion as the basis for fulfilling human hopes and goals with the most important element of God. The process of thinking, feeling and acting driven by body organs and abilities encourages a sense of the need for religion as a balancer of life ((Feuerbach, 2024). Avoiding it will create a state of doubt and lack of self-confidence. There are many cases of denying the existence of religion on the grounds that there is no connection between religion and life, causing individuals to be doubtful and irregular. Fighting destiny will destroy the essence of the goals and hopes of the life they live (van Nieuw Amerongen-Meeuse et al., 2024).

Likewise, the basis of local wisdom in which there are traditions and cultures of the surrounding community is formed from daily habits. In line with that, Koentjaraningrat in Fox (2024), expressed his view that every culture in society has layers that are interrelated and also form an absolute unity. All interactions that apply in society become daily benchmarks, so that ethics emerge that are formed in the paradigm of society.

The existence of local wisdom-based learning such as the *Tujuh Poe Atikan* Program is the right step in introducing local culture and traditions that contain a religious basis (Fauziyyah et al., 2023). Forming the identity and personality of students who know their origins. This becomes a regional identity that applies to an area and becomes its own characteristic (Surana et al., 2024). It should be noted that the traditions and cultures that exist in the principles of Islam do not conflict with the creed and sharia (Muhammad et al., 2025).

The diversity that exists around us is a blessing in itself. Getting to know each other and interacting wisely must be done. Selfishness that

opposes diversity along with self-ambition can erode the essence of diversity (Nadri et al., 2024). The Qur'an explains the need to accept diversity. It is stated in Surah Al-Hujurat Verse 13 "O mankind! Indeed We have created you from a male and a female and made you into nations and tribes that you may know one another..."

Therefore, holding regional programs in schools is a learning that is based on the diversity of the surroundings. Eliminating prejudice against diversity that leads to radical and intolerant actions. Socializing that diversity is a gift, in the sense that diversity is the basis of humanity that is carried out by humanizing humans, and does not cause negative impacts on the surroundings (Saefudin et al., 2023).

Strengthening religious character through the Tujuh Poe Atikan Program can be said to be part of the character education process. In line with this, Lickona (2022), assumes the existence of moral components of knowing, feeling and action. If observed carefully, it contains parts that move the realm of knowledge, attitudes and skills.

In line with this, the Tujuh Poe Atikan Program contains efforts to introduce knowledge of Sundanese values. Each student is directed to internalize the components of Sundanese values to be practiced in everyday life. That each student is required to apply the components of Sundanese values that are thick with *silih asah*, *silih asih*, *silih asuh* and *silih wawangi* (Dinata, 2022).

Sundanese values strive to prioritize interpersonal relationships over desired goals (Assyofa et al., 2024). The behavior of its people, who are known to be friendly and smiling, as well as having a high sense of humor, is a characteristic of Sundanese culture which is thick with social principles. The expressions *punten* or *mangga*, which mean sorry and please, are a characteristic of Sundanese culture (Mangundjaya, 2022).

Sundanese values need to be internalized, socialized, and enculturated (Muhammad et al., 2025). In the internalization process, Sundanese values are accompanied by supporting activities, especially in the education process. Continued with active socialization to the public to provide a comprehensive introduction. This socialization can be done in the scope of the outside or school. Likewise, enculturation of Sundanese values in important components of learning carried out in formal, informal, and non-formal aspects.

There is internalization carried out through daily school activities that strengthen the personality along with local wisdom in the students' personalities. Actively socialized by the government together with schools to strengthen the religious character contained in Sundanese values that are thick with aspects of relationships between each other. As well as enculturation that emphasizes aspects of appreciation and actions of

teachers together with students in reflecting Sundanese cultural values in the school environment.

Accompanied by directed role models from teachers to students in the Tujuh Poe Atikan Program is the right step. Ruswandi (2023) stated that role models are part of the educational process that leads to the actualization of students' personalities. In role models, there are components that involve the senses of sight and hearing that come together to form a stimulus.

There is a proverb in Sundanese "nyalindung na sihung maung, diteker nya mementeng, ulah aya guam, bisa tuliesken, teu bisa kanyahokeun, sok mun eling moal luput salamet" meaning that a wise and prudent attitude, even if insulted, is not allowed to fight back, trying to avoid it with a conscious condition (Dinata, 2022). This emphasizes that Sundanese culture prioritizes a sense of humanity and upholds social norms between people. Likewise, the proverb "teu saba, teu soba, teu banda, teu boga, teu weduk, teu bedas, teu perkasa, teu pinter". This expression states the importance of humbling oneself, not having any experience, not having anything, not having any strength, not something, and not being smart (Dinata, 2022).

Sundanese culture, in addition to being thick with elements of socialization and interaction between fellow humans and the surrounding environment, is also full of religious values that emphasize the importance of humanity, especially in knowing God the Creator (Erita et al., 2025). Every human behavior on earth should be able to act with compassion, balancing and perfecting the existing ecosystem ((Dinata, 2022).

Religious character itself needs to be strengthened within the scope of religious society (Muhammad et al., 2023). In Islam, the effort of Taqorrub Illaallah is known, namely the importance of every human being getting closer to Allah SWT (Nadri et al., 2024). So that every learning in schools in terms of general and regional learning can be a facility for strengthening religious character.

Conclusion

Strengthening the religious character of students through the Tujuh Poe Atikan Program of SDN 2 Tanjungsari aims to provide an understanding and strengthening of the components of Islamic values combined with elements of Sundanese culture. The form of strengthening religious character is carried out with the component of self-purification with a series of activities of carrying out Duha prayers, reading Yasin together, giving alms, cleaning the school environment, evaluating activities, and being an example from teachers.

Factors that support the implementation of strengthening the

religious character of students through the Tujuh Poe Atikan Program at SDN 2 Tanjungsari are positive collaboration between teachers, students and the school community. Supported by facilities and infrastructure. While the inhibiting factors are the lack of support and understanding from parents of students. Accompanied by the hampered procurement of facilities and infrastructure. The success achieved in strengthening the religious character of students through the Tujuh Poe Atikan Program at SDN 2 Tanjungsari is reflected in the individual, social and internal aspects of the school. Increasing self-awareness of students about the importance of preserving culture and positive values. There is an increase in the character and noble morals of students. This is also supported by the positive response of parents of students.

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