

# Strengthening the Islamic Identity of Students through ODOS2 (One Day One Short Surah) Religious Habituation Program

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## Abstract

Islamic religion is enriched with various teachings, including brief verses in the Qur'an that contain the values of faith and Islam. To integrate this, strategies are needed to strengthen the religious identity of students that can help them gain a deeper understanding of the religious teachings and values they adhere to with religious habituation programs. The purpose of this study is to explain the ODOS2 (one day one short surah) religious habituation program and contribute further understanding regarding the effectiveness of religious habituation methods in increasing students' understanding of Islamic religious teachings in the ODOS2 (one day one short surah) method. This research is qualitative with a case study approach to see the reality of ODOS2 (one day one short surah) religious habituation activities carried out at SMA IT Asy-Syakur as a superior religious habituation program. The source of this research data was sourced from religious habituation activities of students at SMA IT Asy-Syakur and scientific articles relevant to the research focus. Data were collected through observation, interview, and documentation studies. There are many religious habituation programs implemented in every school that has become redundant. One of the religious habituation programs that can be applied in schools to strengthen Islamic identity is the ODOS2 (one day one short surah) religious habituation program implemented at Asy-Syakur IT High School. The program is proven to strengthen the Islamic identity of students

**Keywords:** *Strengthening Islamic Identity, Religious Habituation Program, ODOS2*

## Introduction

Religious education has a central role in shaping the Islamic character and identity of the younger generation. Thus, the central role of Islamic Religious Education is not only limited to the transfer of knowledge but furthermore, includes the formation of religious character and identity on which social life is based (Musthofa & Illahi, 2023; L. A. Wahid & Hamami, 2021). Islamic religious education serves as the primary guide in guiding learners towards a deeper understanding of themselves and their relationship with Allah Almighty. In this era of globalization, foreign cultural influences can easily enter and seep into everyday life, religious education needs to present effective strategies for strengthening the Islamic identity of students. The importance of creating effective strategies to strengthen the



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religious identity of learners is very relevant in educational contexts that include a diversity of values, cultures, and religions (Bahri & Muniroh, 2023; Nashohah, 2021; Qurrotul, Subando, & Suparman, 2023). Creating strategies to strengthen students' religious identity helps them gain a deeper understanding of their religious teachings and values. With a good understanding, learners can internalize religious character and teachings in everyday life (Ramadhani et al., 2023). A strong religious identity serves as a defense against negative influences from the external environment that may not always align with religious values (Pattinama, 2020). Learners who have a strong religious identity are better able to defend their beliefs and are not affected by pressure from the surrounding environment. One of the efforts that can be made is through the implementation of religious habituation programs, such as "One Day One Short Surah" (ODOS2).

Despite numerous studies on religious education, there is a research gap in understanding the specific impacts of daily religious habituation programs on strengthening Islamic identity. Many existing programs have become redundant, lacking the depth needed to make a significant impact on students' religious understanding and identity. This study aims to fill this gap by providing a comprehensive analysis of the ODOS2 program's effectiveness in enhancing students' understanding and internalization of Islamic teachings. Islamic religion is enriched with various teachings, including brief verses in the Qur'an that contain the values of faith and Islam. Islamic values refer to a set of moral principles, ethics, and codes of conduct derived from Islamic religious teachings (Salsabilah & Mardiana, 2023). These values are not only abstract, they are integrated into the daily lives of Muslims. These values guide individual Muslims in shaping character, making decisions, and interacting with others. The ODOS2 religious habituation program implemented at SMA IT Asy-Syakur aims to familiarize students with reading short letters of the Qur'an every day. This is expected to strengthen their Islamic foundation, build deeper connections with religious teachings, and form a strong Islamic identity. Building a deeper connection with religious teachings and forming a strong Islamic identity is a process that requires a deep understanding, appreciation, and implementation of Islamic teachings in everyday life (Idris & Pradana, 2023). Islamic values form the moral and ethical foundation for Muslims (Heri, Deden, 2022) the practice of applying these values in daily life can help shape noble character and strengthen religious identity as the main pillar in their lives.

The success rate of religious habituation programs such as ODOS2 in strengthening Islamic identity needs to be evaluated scientifically. Religious habituation among students is an integral part of religious education (Zulkarnaen & Sasangka, 2023). The scientific evaluation of this activity has several urgencies that needs to be recognized and considered that allow objective measurement of the extent to which the activity of religious habituation achieves the established educational goals. This involves assessing the improvement of religious understanding, the development of spirituality, and the formation of religious character. In addition, it can help in assessing the impact of religious habituation activities on the religious identity of learners (Satuti, Saputro, & Pramadyahsari, 2023; Zein, 2022). Through careful analysis, it can be identified to what extent such activities successfully

reinforce religious beliefs, values, and practices in the daily lives of learners (Basri, Suhartini, & Nurhikmah, 2023). Scientific evaluation provides a solid basis for accountability and accountability in the implementation of religious habituation activities. This involves presenting empirical evidence related to the achievement of objectives, which can be used in accountability to stakeholders, including parents, teachers, and schools. The writing of this scientific article aims to analyze the positive impact of the ODOS2 program on strengthening the Islamic identity of students, as well as explain its relevance in the context of religious education in schools.

In addition By examining the ODOS2 program, this study seeks to provide insights into the implementation and impact of religious habituation activities, offering a model that other educational institutions can adapt to strengthen the Islamic identity of their students. The findings are expected to contribute positively to the development of religious learning methods that align with the demands of modern times and the needs of students.

## Methods

This qualitative research uses a case study approach to see the reality of ODOS2 religious habituation activities carried out at SMA IT Asy-Syakur as a superior religious habituation program. This research data was sourced from religious habituation activities of students at SMA IT Asy-Syakur and scientific articles relevant to the research focus. Data were collected through observation, interview, and documentation studies with an emphasis on selecting data relevant to the focus of the research topic as part of the information data collection process. Observations are made to obtain data and images directly related to research topics in the field. Documentation studies were conducted to obtain information related to religious habituation programs carried out at the research site. The next step is an investigation using various sources of research articles and other references relevant to this research. The entire process of searching for scientific articles relevant to this research is documented in scientific literature references and the data obtained are then analyzed with objective and meaningful methods by the findings in the field

## Results and Discussion

### 3.1 Research Results

A religious habituation program in a school is a systematic and planned initiative to shape and strengthen students' religious identity. One of the religious habituation programs that has become a flagship program at SMA IT Asy-Syakur is the ODOS2 religious habituation program, which is a habituation program specifically for students by emphasizing memorization of short letters along with understanding the content of surahs with the method of one surah every day before learning activities begin. The implementation of the habituation program aims to instill the spirit of love for the Quran in every student and be able to implement the values contained in every surah read. It does not stop there, every time before school time, each student together repeats the memorization of a short surah and its translation.

During an interview with the principal, the principal of Asy-Syakur IT High School, Mrs. Isop Sopiah said that with the implementation of the religious habituation program, it is hoped that every student will not only memorize the pronunciation but also memorize the translation. By memorizing the pronunciation and its translation, each student will find it easier to understand the content of each surah and implement the values of the content in each surah in everyday life. One of the students of SMA IT Asy-Syakur class XII, Muhammad Ridwan expressed his opinion about the activity that if one day the activity is not carried out, it seems that something is lacking, and feels restless. In addition, through memorizing the translation of each surah, one of the students of SMA IT Asy-Syakur class XI, Ropi Ramdani said it would be easier to know the purpose and purpose of the verse or surah was revealed. During an interview with Asy-Syakur IT High School students, one of them, Mina Nuraeni, said that they were very agreeable and enthusiastic about participating in the activity. For them, memorizing the Quran and its translation is mandatory for every Muslim because it is the identity of Muslims and the Qur'an is the holy book. During the practice of religious habituation at the school, researchers saw that students were very enthusiastic and solemn in participating in ODOS2 activities at the school, although some of them did not participate because they were unable to attend school either permission, without information or illness. Every teacher who happens to schedule the first hour and the last hour has a record document to record the progress of students regarding religious habituation activities. If among the students some do not participate in the activity, the consequences of rote bills are given the next day as a consequence of the applicable rules, and the activity is always monitored by the principal to assess and monitor so that the habituation activity is carried out properly and can achieve the goals that have been formulated before.

## **3.2 Discussion**

### **3.2.1 ODOS2 (One Day One Surah) Religious Habituation Program**

A religious habituation program in a school is a systematic and planned initiative aimed at shaping and strengthening students' religious identity. This initiative includes a series of activities and strategies designed to provide deep understanding, strengthen beliefs, and guide students in applying religious values in daily life, one of which is the ODOS2 (one day one short surah) religious habituation program. The ODOS2 religious habituation program is a leading religious habituation activity carried out at SMA IT Asy-Syakur by emphasizing memorization of pronunciation, memorization of translations, and understanding the contents of suras thoroughly with the method of one short surah every day. The habituation program at the school was initiated by Kh. Hasan Basri, S.Pd, a leader of the Nurul Hidayah as-Salafiyah Islamic boarding school teaches Qur'anic Hadith subjects at Asy-Syakur IT High School.

Initially, the program was only limited to the deposit of memorization of surahs as a wajib program at the school. However, the concern felt by Hasan Basri as a teacher of the Qur'an Hadith subject will be the loss of the authenticity of the Qur'an in the hands of students who only memorize the recitation and do not understand the content of the Qur'an.

Based on this, the ODOS2 religious habituation program emerged. The importance of maintaining the authenticity of the Qur'an through rote memorization and translation includes spiritual, cultural, and educational aspects. The memorization of the Qur'an is not only considered as a process of remembering His recitations but also as worship (Aeni et al., 2022; Azlansyah & Sriyanto, 2021). Muslims believe that memorizing the Qur'an is a form of devotion to Allah Almighty (Setianto & Risdiani, 2022), so keeping it becomes an obligation and a blessed action. In addition, in addition to rote memorization, the practice of memorizing pronunciation and its translation provides a deeper understanding of the meaning of Qur'anic verses. It is important that Muslims not only memorize mechanically but also understand the teachings of Islam contained in the Qur'an.

Based on the information obtained, the following stages in carrying out ODOS2 religious habituation activities at SMA IT Asy-Syakur are as follows:

**Table 1.** Stages of Activity and Description

No	Stages of Activities	Information
1	Preparation	Teachers and students prepare the things needed in the implementation of the ODOS2 program
2	Implementation	Learners recite short suras of the Qur'an in turn
		Learners read translations of short surahs in turn
		The teacher lists students who have practiced religious habituation
3	Monitoring	The teacher unites the students' shared perception of the content in the short surah read
4	Evaluation	Teachers conduct periodic evaluations

### 3.2.2 Principal as Controller and Supervisor

Religious habituation programs in schools involve several actions and initiatives designed to shape students' religious identity. The role of the principal as a controller and supervisor is crucial in carrying out religious habituation programs in schools where they have the responsibility to formulate the school's religious vision and mission (Awaludin, 2023; Lailina et al., 2023). This vision reflects long-term goals related to religious habituation, and the mission sets out concrete steps to be taken to achieve them.

As controller, the headmaster is involved in the development of school policies that support religious habituation (Dewi, 2020). The policy covers aspects such as religious lesson schedules, availability of religious facilities, and assessment of student participation. As a supervisor by conduct regular monitoring and evaluation of the implementation of religious habituation programs which include reviewing learning activities, student participation, and evaluating the performance of religious educators (Hidayat, Pardosi, & Zulkarnaen, 2023). In addition, the headmaster has a role in enforcing norms and ethics by religious values in the school, including the consistent application of discipline and providing moral examples to all school members, and the school is tasked with encouraging the formation of a school environment that is inclusive of religious diversity.

Through these controller and supervisor roles, principals can help ensure the

sustainability, effectiveness, and success of religious habituation programs in schools (Izzati, Nur, 2023) and can be an ideal place to shape students' religious identity and create an educational environment based on religious values. Creating an educational environment based on religious values involves aligning formal education and upholding religious values (Qomaro, 2019). This can be done by incorporating religious teachings into the curriculum, facilitating religious activities in educational settings, and promoting tolerance and respect for religious diversity. Thus, students can obtain a holistic education that includes both academic and spiritual aspects. Creating an educational environment based on religious values can help strengthen students' religious identity and promote positive moral values (Shofiyyah, Komarudin, & Ulum, 2023). In addition, education based on religious values can help shape the character of students with integrity and responsibility. Thus, education based on religious values can make a positive contribution to the formation of students' personalities. In the Indonesian context, education based on religious values is also by the spirit of Pancasila which recognizes the existence of God Almighty (Pratama, Ginanjar, & Solehah, 2023; Septian, 2020; Tamara, Susanti, & Meilinda, 2023). Therefore, creating an educational environment based on religious values can help strengthen national values and diversity in Indonesia.

### **3.2.3 The Urgency of Documentation in Facilitating the Evaluation of Habituation Activities**

Documentation in records of religious habituation activities has significant importance in facilitating evaluations that allow teachers and related parties to record, track, and evaluate the progress of students in religious habituation activities (Biantoro, 2020). This is in line with what has been implemented at SMA IT Asy-Syakur to make it easier to control students regarding religious habituation programs. In the school, every teacher who has a schedule for the first and last hours is given a document to control religious habituation activities. This is done because religious habituation activities carried out at Asy-Syakur IT High School are carried out every morning before class starts and in the last hour before going home. The documentation activity should be carried out because it is by the implementation of the religious habituation program implemented. The importance of documentation in an activity includes several things, including:

1. Make it easier to monitor the progress of activities where documentation allows teachers and related parties to monitor the progress of students in familiarization activities.
2. Can facilitate evaluation. A complete and detailed document can facilitate the evaluation process of the program or material that has been carried out to provide more precise and relevant feedback to students (Wulandari, Juni'ah, & Susilawati, 2021).
3. Continuous improvement. This is related to enabling teachers to conduct in-depth analysis of evaluation results so that they can design better learning habituation programs and support continuous improvement.
4. Make it easier to identify challenges and achievements. In practice, it is undeniable that

students experience various problems. Therefore, through this, teachers can identify the challenges faced in participating in religious habituation programs recognize the achievements that have been achieved and enable teachers to design strategies in implementing more effective religious habituation programs..

### 3.2.4 Aspects of Islamic Identity

Islamic identity refers to the way a person identifies as a Muslim and how Islamic beliefs and values are reflected in their behavior and mindset. Islamic identity reflects the essence and experience of a person as an individual who recognizes and applies the teachings of Islam in his life (El-Yunusi & Alam, 2023). From strong faith to the practice of worship, moral values, and involvement in the Muslim community, Islamic identity forms a conceptual framework that describes how a Muslim identifies and defines himself in spiritual and social contexts. Through their understanding of religious teachings, religious practices, and interaction with their environment, individuals shape and strengthen their Islamic identity as an integral part of their identity. Islamic identity includes several aspects, including:

#### 1. Faith and Devotion

Islamic identity generally begins with faith and faith in the basic teachings of Islam. This includes belief in Allah, His Apostle, His books, angels, the Day of Judgment, and destiny. Devotion, or awareness of Allah in every aspect of life, is also an important part of Islamic identity. Faith and piety are the two main pillars in building the spiritual foundation of a Muslim (Suliantika, 2023). Faith refers to a deep belief in the basic teachings of Islam, including the existence of Allah, prophethood, His books, angels, the Day of Judgment, and destiny. Faith is not only limited to belief but also includes a commitment of the heart that is deeply rooted in the truth of religious teachings. Meanwhile, devotion is a direct expression of faith (Amin, Abdullah, & Jannah, 2022). Devotion reflects awareness and fear of Allah in every action and decision. It involves a consistent effort to live according to the teachings of Islam, follow moral values, and practice worship conscientiously. Devotion also includes a sense of responsibility towards oneself, others, and the environment, as well as efforts to avoid all forms of disobedience.

The importance of faith and devotion in the life of a Muslim is not only limited to the personal dimension but also creates a solid foundation for forming a moral and harmonious society (Sholihah & Maulida, 2020). The ODOS2 religious habituation program carried out at SMA IT Asy-Syakur, is intended to create a foundation of faith by the third pillar of faith, namely faith in the books of God. By having strong faith and sincere devotion, a person can find meaning in life, strengthen spiritual bonds with God, and make positive contributions to his community. As the main pillars in Islamic identity, faith, and devotion form a solid foundation for a Muslim's spiritual journey.

#### 2. Worship and Practice

Worship and practice play a central role in the life of a Muslim, forming a direct link between man and the Creator. Worship, as a full expression of gratitude and devotion,



includes practices such as prayer, fasting, zakat, and Hajj, which form the foundation of daily spirituality. Meanwhile, practice refers to concrete actions that reflect Islamic moral and ethical values in daily interactions (L. Wahid, 2023). Worship and practice are not just routines, but windows to a deeper relationship with Allah SWT. Prayer is a form of direct communication with Him, fasting is an exercise in self-control and empathy for others, zakat is a form of concern for people in need, and Hajj is a spiritual journey that forms inter-Muslim unity. A Muslim who has a strong Islamic identity will express his beliefs through the implementation of daily worship, such as prayer, fasting, zakat, and hajj. Adherence to these religious rules becomes a tangible manifestation of one's Islamic identity. In addition, the practice that characterizes a Muslim is reading the Quran which is applied through the ODOS2 religious habituation method applied at Asy-Syakur IT High School.

By engaging in worship and practice, a Muslim not only expresses obedience to Allah's commandments but also fosters strong moral character. Worship and practice become the foundation for a deep understanding of the values of justice, compassion, and integrity that form the foundation for daily behavior (Abdul Munir & Syukurman, 2023). The importance of worship and practice lies not only in the personal dimension but also in its social impact. These religious practices provided the foundation for the formation of a society based on morality and a sense of social responsibility. Therefore, worship and practice are not only a reflection of Islamic identity but also the main pillars in building a meaningful and ethical society.

### 3. Ethics and Morality

Islamic identity is also reflected in daily ethical attitudes and behaviors. Islam encourages its people to be just, honest, compassionate, and respect the rights of others. Therefore, good morality and integrity become an integral part of Islamic identity. Ethics and morality in Islam form a strong foundation for the daily behavior and interaction of Muslims (Salat, Riyan Jaelani, 2023). The teachings of this religion not only emphasize the implementation of worship rituals but also teach ethical values that cover all aspects of life. In the context of Islam, ethics and morality are not just guidelines, but are a view of life that shapes one's character and creates a just and compassionate society. Islam leads its people to develop a deep moral consciousness, embracing truth, justice, and goodness. The concept of monotheism or the oneness of God not only affirms belief in one God but also implies a strong moral connection with Him (Lugowi & Pendidikan, 2023). Ethics and morality in Islam are reflected in the implementation of religious teachings, including daily worship, such as prayer, fasting, zakat, and hajj. The teaching of Islamic ethics includes basic principles such as honesty, loyalty, and justice, which are the basis of a Muslim's behavior in all aspects of his life. Islam also teaches empathy for others, prioritizing common interests, and upholding human rights.

By internalizing Islamic ethics and morality, Muslims are expected to live lives in line with the teachings of their religion, not only in public, but also private life. One of the strategies applied by SMA IT Asy-Syakur to create good ethics and morality for students is



by memorizing translations and understanding the content of the surah read. This is expected to shape the morality of students by the values contained in the Qur'an. Ethics and morality in Islam form a strong character, create good relationships between individuals, and build a society based on noble values (Alif, 2022). As a holistic view of life, ethics and morality in Islam play a central role in shaping Islamic identity and providing direction for Muslims to live meaningfully and beneficially for themselves and society

## Conclusion

The ODOS2 (One Day One Short Surah) religious habituation program at SMA IT Asy-Syakur has proven to be an effective strategy for strengthening the Islamic identity of students. Through daily engagement with short surahs, the program not only enhances students' memorization and understanding of Qur'anic verses but also fosters a deeper connection with Islamic teachings and values. This study, employing qualitative methods and a case study approach, has highlighted several key such as Strengthened Islamic Foundation , Enhanced Understanding, Positive Feedback from Participants, Effective Implementation, Monitoring and evaluation by the school administration, has been crucial in maintaining its effectiveness. The involvement of teachers and the principal in overseeing the program ensures that it remains a priority and is integrated seamlessly into the school routine.

The success of the ODOS2 program at SMA IT Asy-Syakur suggests that similar religious habituation programs could be beneficial in other educational settings. By fostering a strong religious identity, such programs can equip students with the resilience to navigate the challenges of a globalized world while staying true to their Islamic values.:

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