The Effect of the Implementation of the Ubudiyah and Akhlakul Karimah Proficiency Standard Program (SKUA) on the Formation of Religious Values of MTsN 3 Pacitan Students

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Abstract: This study aims to prove empirically how the implementation of the SKUA Program is able to shape students' religious values through a systematic process of internalizing values. Using an explanatory quantitative approach, data were collected from 112 grade VII students at MTsN 3 Pacitan through stratified proportional random sampling techniques. Data analysis was carried out by simple linear regression to measure the extent to which the SKUA program has an effect in increasing the formation of students' religious values. The results of the study revealed that the implementation of the SKUA Program has a positive and significant impact on the formation of students' religious values in an integrated manner. The important findings of this research confirm that the strength of SKUA lies in the incorporation of the four main pillars of the Qur'an: Hadith, Fiqh, Moral Faith, and Dhikr and Daily Prayer into one consistent evaluation system. The implication of this research emphasizes that Islamic education in madrassas will achieve optimal success if it is able to ensure that religious values are not only remembered intellectually, but are formed and practiced functionally in daily life.

Keywords: SKUA Implementation; Program System; Value Internalization; Value Formation.

Abstrak: Penelitian ini bertujuan untuk membuktikan secara empiris bagaimana implementasi Program SKUA mampu membentuk nilai keagamaan siswa melalui proses internalisasi nilai yang sistematis. Dengan menggunakan pendekatan kuantitatif eksplanatori, data dikumpulkan dari 112 siswa kelas VII di MTsN 3 Pacitan melalui teknik

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stratified proportional random sampling. Analisis data dilakukan dengan regresi linier sederhana untuk mengukur sejauh mana program SKUA ini berpengaruh dalam meningkatkan pembentukan nilai keagamaan siswa. Hasil penelitian mengungkapkan bahwa implementasi Program SKUA memberikan dampak positif dan signifikan terhadap pembentukan nilai keagamaan siswa secara terpadu. Temuan penting riset ini menegaskan bahwa kekuatan SKUA terletak pada penggabungan empat pilar materi utama Al-Quran Hadits, Fikih, Akidah Akhlak, serta Dzikir dan Do'a harian ke dalam satu sistem evaluasi yang konsisten. Implikasi dari riset ini menekankan bahwa pendidikan Islam di madrasah akan mencapai keberhasilan optimal jika mampu memastikan nilai-nilai keagamaan tidak hanya diingat secara intelektual, tetapi terbentuk dan diamalkan secara fungsional dalam kehidupan sehari-hari.

Kata Kunci: Implementasi SKUA; Sistem Program; Internalisasi Nilai; Pembentukan Nilai.

A.   Introduction

Islamic Religious Education (PAI) has a very fundamental strategic role in preparing students, starting from the stage of theological introduction to a comprehensive understanding of Islamic teachings (Muhaimin, 2020). In the reality of modern education, the success of PAI can no longer be measured narrowly through the mastery of cognitive material alone, but must be able to transform this knowledge into real changes in character and behavior. Therefore, madrassas hold a great responsibility in ensuring that every religious value does not just stop as a pile of information, but is truly deeply internalized into the student's personality (Putri Al-Amien Prenduan, 2022) Islamic education must be able to integrate spiritual and intellectual aspects so that students have a solid moral foundation in facing the dynamics of the times. (Putri & Kunit, 2025).

The formation of religious values in this study is seen as a process of internalizing values that involves three main stages, namely value transformation, value transactions, and value transinternalization (Muhaimin, 2020). This process aims to make religious values an organic part of students' personalities, so that they have moral and spiritual

awareness born from within themselves (Pratama, 2022). Without a strong internalization process, these values will only become a formality with no real impact on students' personal integrity (Agus, 2023). However, the current educational reality faces a serious moral degradation challenge, where global information flows are often more dominant in influencing students' mindsets (Pratama, 2022). This phenomenon requires a coaching instrument that is not only classical, but also has standards for evaluating worship practices that are able to systematically integrate various religious materials (Prastiwi, 2024).

In response to this, the Regional Office of the Ministry of Religion of East Java implements the *Ubudiyah* and Akhlakul Karimah Proficiency Standard Program (SKUA) as a standardized student competency evaluation system (Aisyah, 2024). This program is designed not just as an additional activity, but as a managerial implementation system that functions as a guide as well as a control tool to ensure that the minimum competencies of students are optimally fulfilled (Suheri, 2026). Theoretically, the implementation of this kind of program refers to the systematic process of implementing a policy or intervention designed to achieve certain goals through planned, structured, and measurable steps (Iwan Sanusi, 2024) This implementation concept not only touches on formal administrative aspects, but also includes strategies, models, and crucial stages involving various success factors, ranging from careful planning, effective communication, resource availability, to continuous monitoring and evaluation. In the context of education, the ideal implementation must integrate all of these dimensions so that the policies formulated can be realized consistently in schools or madrasas, so as to be able to have a real performance impact on students and other stakeholders (Iwan Sanusi, 2024) On the basis of this framework, the SKUA program is designed not just as an additional activity, but as a managerial implementation system that functions as a guide as well as a control tool to ensure that the minimum competencies of students are optimally fulfilled. The implementation of this structured SKUA is expected to be an external stimulus that is able to encourage the acceleration of the process of internalizing various dimensions of values through the stage of value transactions between teachers and students. (Prayoga & Sahri, 2024)

At MTsN 3 Pacitan, the SKUA program has been run as the main pillar of graduate quality development with a very established management system. Based on initial observations, the implementation of SKUA at this institution has been organized regularly and scheduled with a clear evaluation system for all students. The completeness of SKUA administration is also available comprehensively, ranging from material guidebooks, monitoring control books, to periodic reporting in the form of integrated SKUA report cards (Kusnul Munfa'ati, *et al*., 2024) However, even though the managerial system has run very orderly, the effectiveness of its influence on the success of internalizing authentic values and not just the fulfillment of administrative standards still requires more in-depth scientific proof (Karima, 2025)

The research gap arises from the tendency of the education system in madrassas that is still often trapped in the value formation process that only focuses on the cognitive realm and theoretical memorization (Putri Al-Amien Prenduan, 2022) This condition is in line with the assumption among students that the administrative regularity and strict schedule of the SKUA program are only limited to the burden of technical obligations or just a formality requirement for class promotion and graduation (Mutalib *et al*., 2025). This phenomenon risks causing the values formed through the SKUA report card system to be pseudo-and do not touch the deepest spiritual awareness of students (Nakhma'ussolikhah *et al*., 2025) Therefore, an analysis is needed to reveal the extent of the real contribution of the standardized SKUA implementation to the formation of religious values through the actual internalization process (Ali *et al*., 2025). Previous research by (Fahmy, 2024) stated that structured evaluation of worship practices is able to increase students' independence in worship. In line with this, the findings (Aisa, *et al*., 2025) show that habituation through proficiency standards supports the strengthening of adolescents' religious identity. However, the majority of previous research still focuses on the documentary aspect and often uses a qualitative approach that is limited to an overview of implementation (Pratama, 2022).

The urgency of this research lies in the importance of providing empirical data on the role of SKUA as an instrument for the transformation of religious character, where the implementation of Islamic values is not only a routine, but also an internalization

process that forms student behavior patterns in a sustainable manner (Prayoga & Sahri, 2024). By revealing the extent of the program's influence, madrassas can have a managerial basis to adopt a learning strategy model that is able to integrate Islamic values into the curriculum systematically, in order to create a learning environment conducive to students' moral development from an early age (Nugraha & Nurhasanah, 2025). In addition, this research provides a concrete picture of the effectiveness of religious education through a psychomotor assessment approach, where the success of internalizing values is measured through the performance of real worship practices, so as to create a holistic profile of religious students both in cognitive and practice aspects (Mukaromah Ainun Nisa *et al*., 2024).

The main *novelty* in this study lies in the construction of dependent variables that dissect the formation of religious values integratively through the four main dimensions of SKUA's main materials, namely Al-Quran Hadith, Fiqh, Moral Faith, and Dhikr and Daily Prayer. In contrast to the conventional approach, this research places the four materials as a single functional indicator to measure the success of PAI learning holistically (Kusnul Munfa'ati *et al*., 2024). This multidimensional integration is then analyzed in depth using the framework of Value Internalization Theory to map the extent to which these values do not only stop as cognitive knowledge, but are actually inculturated in students' inner consciousness (Muhaimin, 2020). Methodologically and substantively, this research offers a new perspective that is different from previous research that tends to be partial or only focuses on one aspect of worship habituation (Fahmy, 2024). This research uniquely tests the extent to which an established SKUA implementation system is able to oversee the transformation stage to the transinternalization of values quantitatively.

Based on this background, this study seeks to answer the question of the extent of the contribution of the implementation of the SKUA program in shaping students' religious values in an integrative manner. It is hoped that the results of this research can provide valid empirical data as constructive evaluation material for policy makers in madrasas to increase the effectiveness of the quality of value internalization in a sustainable manner, so that religious programs do not only become routine but have a

real transformation impact (Fahmy, 2024). Furthermore, this study also emphasizes that a consistent evaluation system based on psychomotor assessment, namely through the demonstration of measurable worship practices, is the main key in producing a generation that not only has theoretical spiritual depth, but also has moral integrity in real practice (Mukaromah Ainun Nisa *et al*., 2024).

B.   Research Methods

The approach applied in this study is quantitative with the type of *explanatory research*. Based on the nature of the relationship, this study is categorized as a causal associative research that aims to prove and explain the causal influence between the implementation of *the Ubudiyah* and Akhlakul Karimah Proficiency Standard Program (SKUA) on the formation of students' religious values (Sugiyono & Lestari, 2024). The research procedure is carried out through a survey method with *an ex post facto* design, considering that data collection is carried out on activities that have taken place naturally at MTsN 3 Pacitan without variable intervention (Sembiring, 2024).

The research target includes all grade VII students for the 2025/2026 school year totaling 155 students. In order to ensure data representation, sampling is carried out through *stratified proportional random sampling* techniques (Kunto, 2013). Based on calculations using the Slovin formula with a margin *of error* of 0.05 (5%), the number of respondents set was 112 students. Primary data was collected through *a questionnaire* with a Likert scale of 1-4 that had met the requirements for validity and reliability (Hasiholan & Ghozali, 2025).

The implementation variables of the *Ubudiyah* and Akhlakul Karimah Proficiency Standard Program (SKUA) are operationalized through program planning indicators, activity implementation, coaching monitoring, and evaluation of student worship competency achievements that reflect the effectiveness of the program implementation system in madrasas. Meanwhile, the variables of the formation of students' religious values are measured through the dimensions of religious understanding and practice which are integrated in the material of the Qur'an Hadith, Fiqh, Moral Faith, as well as dhikr and daily prayer as a representation of the internalization of religious values in

students' lives. All instrument items are arranged based on indicators from theoretical studies and previous research.

The data analysis in this study used a simple linear regression technique to test the hypothesis through the acquisition of significance values (t-test), model feasibility (F-test), and variable contribution level (determination coefficient). As a prerequisite for producing an accurate regression model, classical assumption tests are carried out which include normality tests, multicollinearity tests, autocorrelation tests, and heteroscedasticity tests to ensure that the model is *the Best Linear Unbiased Estimator* (BLUE) (Sugiyono & Lestari, 2024).

C. Results and Discussion

Results

Normality Test

The normality test in this study aims to verify that the residual or residual in the regression model has a normal distribution, where the main condition for the fulfillment of this assumption is if the significance value (p-value) is greater than 0.05. The following are the results of the normality test.

Tabel 1. Hasil Uji Normalitas

		Unstandardized Residual
N		112
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	7.01046133
Most Extreme Differences	Absolute	.045
	Positive	.032
	Negative	-.045
Test Statistic		.045
Asymp. Sig. (2-tailed)		.200[c,d]

Based on the results of data analysis using the *Kolmogorov-Smirnov One-Sample* test summarized in the table above, a significance number (Asymp. Sig. 2-tailed) was obtained of 0.200. The results show that the significance value obtained far exceeds the

minimum standard required, which is 0.200 > 0.05. Thus, it can be concluded that the residue in this research model is declared to be distributed normally.

Heterokedasticity Test

The heteroscedasticity test to test whether in the regression model there is an inequality of variance from one residual observation to another. In this study, the detection of heteroscedasticity symptoms was carried out using the Glejser Test, which is by regressing independent variables to their residual absolute values. The decision-making criteria are based on significance values; If the significance value between the independent variable and the residual absolute is greater than 0.05, then the model is declared free from the heteroscedasticity problem.

Table 2. Heterokedasticity Test Results

Model	T	Sig.
1 (Constant)	4.274	.000
SKUA_X	.547	.586

Based on the test results presented in the table above, it is known that the independent variable has a significance level (Sig.) of 0.586. Referring to the criteria that have been set, it can be seen that the significance value is much greater than the real level of 0.05 (0.586 > 0.05). These findings show that there is no significant influence of the independent variable on the residual absolute value. Thus, it can be concluded that this regression model is free from the symptoms of heteroscedasticity, so that the assumption of homoscedasticity is fulfilled and the model is feasible to be used to predict dependent variables in the absence of variant interference.

Autocorrelation Test

The autocorrelation test aims to ensure that there is no correlation between disruptive (residual) errors in one observation and other observations in the regression model. In this study, the test was carried out using the Durbin-Watson (DW) method,

where a DW value close to 2 indicates that the model has met the non-autocorrelation assumption.

Table 3. Autocorrelation Test Results

Model	Durbin-Watson
1	2.010

The test results in the table above show a Durbin-Watson (DW) value of 2.010. Statistically, a value close to 2 indicates that the model has no autocorrelation problems, either positive or negative. Given that the DW result in this study is 2.010, it can be concluded that this regression model is free from autocorrelation problems.

Multicollinearity Test

Multicollinearity tests are used to see if there is a strong relationship between independent variables in the regression model, as this can affect the accuracy of the regression coefficient. Although the study used only one independent variable, the test was still conducted as part of the classical assumption test to ensure the absence of symptoms of multicollinearity. The test was carried out by looking at the values of Tolerance and *VIF*, where Tolerance > 0.10 and VIF < 10 showed the absence of multicollinearity. The following are the results of the multicollinearity test.

Table 4. Multicollinearity Test Results

Variables	Tolerance	VIF
SKUA_X	1.000	1.000

Based on the test results in the table above, a VIF value of 1,000 and a Tolerance value of 1,000 were obtained. The results show a perfect number, where the VIF value is well below 10 and the Tolerance is right at 1. Given that there is only one independent variable in this study, there is automatically no correlation between independent variables. This confirms that this regression model is free of multicollinearity problems and is ready for further analysis.

Simple Linear Regression

Simple linear regression analysis is used to test the strength of influence as well as the direction of the relationship between independent variables and dependent variables. This test aims to determine the extent to which independent variables can predict the fluctuations that occur in dependent variables. This model also serves as a basis for looking at the significance of the influence partially before drawing conclusions on the proposed hypothesis. The following are the results of a simple linear regression test.

Table 5. Simple Linear Regression

Model	B	Sig.
1 Constant	5.682	.006
SKUA_X	.811	.000

Based on the results of the analysis in the table above, a simple linear regression equation is obtained as follows: $Y = 5.682 + 0.811X$. The value of the regression coefficient (B) of 0.811 indicates that every one unit increase in the independent variable will have an increased impact on the dependent variable by 0.811 units. In addition, a t-calculated value of 12.701 with a significance level (Sig.) of 0.000 proves that the effect is statistically significant ($0.000 < 0.05$). These results confirm that the implementation of the SKUA program has a strong and real role in determining the formation of religious values of grade VII MTsN 3 Pacitan students.

F Test (Simultaneous Test)

The F test or simultaneous test was carried out to test the feasibility of the regression model used in this study. This test aims to ensure whether the model built has an adequate level of goodness of fit to predict the phenomenon being studied. In this context, Test F proves whether the variables of the SKUA Program Implementation as a whole are the right predictors for the formation of students' religious values. The model is declared feasible if the significance value is less than 0.05. The following are the results of the F test.

Table 6. Test F Results (Simultaneous)

Model	Sum of Squares	df	Mean Square	F	Say.
Regression	8000.731	1	8000.731	161.327	.000b
Residual	5455.269	110	49.593		
Total	13456.000	111			

Based on the table above, it is known that the F-calculation value is 161.327 with a significance level of 0.000. These results show a significance value much smaller than 0.05 (0.000 < 0.05), so the regression model is declared to be very feasible. This confirms that the SKUA Program Implementation variable has a significant contribution together to the Formation of Students' Religious Values in MTsN 3 Pacitan. Thus, the model can be relied upon for further influence analysis.

T test (Partial test)

The t-test is carried out to prove clearly whether there is an influence of independent variables on individual dependent variables. In this study, the t-test was used to answer the hypothesis: whether the implementation of the SKUA Program is really a significant factor in the formation of religious values of grade VII students in MTsN 3 Pacitan. Decisions are made based on significance values; if the value is below 0.05, then the SKUA program is declared to have a real influence.

Table 7. Results of the t-test (Partial test)

Model	t	Sig.
1 (Constant)	2.803	.006
SKUA_X	12.701	.000

Based on the table above, the results of the t-test show a t-count number of 12.701 with a significance value of 0.000. Because the significance value is much smaller than 0.05 (0.000 < 0.05), it can be concluded that the implementation of the SKUA Program has a positive and significant effect on the formation of students' religious values. The regression coefficient of 0.811 confirms that any improvement in the implementation of

the SKUA program will be followed by a real improvement in the quality of students' religious values. Thus, the hypothesis of this study is accepted.

Coefficient Determination Test

The determination coefficient test was carried out to measure the extent to which independent variables were able to explain the changes that occurred in the dependent variables. In this study, the analysis aims to find out how much the SKUA Program Implementation contributes in influencing the Formation of Students' Religious Values in MTsN 3 Pacitan. The higher the coefficient value, the stronger the predictive power of the variable being studied.

Table 8. Determination Coefficient Test Results

R Square	Description
.595	59,5% of the variation in Y is explained by variable X

Based on the results of data processing in the table above, an R Square value of 0.595 was obtained. This figure shows that the implementation of the SKUA Program has an influence of 59.5% on the Formation of Students' Religious Values in MTsN 3 Pacitan. While the remaining 40.5% was explained by other factors that were not included in this study. These results prove that the SKUA program is a very significant and dominant variable in shaping the religious character of grade VII students.

Discussion

The findings of this study empirically confirm that the implementation of the *Ubudiyah* and Akhlakul Karimah Proficiency Standard Program (SKUA) has a decisive role in triggering the acceleration of the formation of students' religious values. The results of the analysis show that the effectiveness of SKUA lies in the strength of the implementation of the program that is able to integrate various dimensions of Islamic teachings into one measurable coaching scheme in MTsN 3 Pacitan.

1. **Contribution to Program Implementation in the Formation of Religious Values**

The magnitude of the influence of the implementation of the SKUA program on the formation of students' religious values is 59.5%, which can be said that the strengthening of the SKUA program automatically improves the quality of students' overall religious understanding. These findings confirm that in grade VII, a structured implementation system is very helpful in the formation of students' religious values. When the SKUA implementation system provides clear directions through the Qur'anic Hadith for daily prayers, students tend to more easily adopt these values into their daily behavior. (Pratama, 2022).

The successful implementation of the SKUA program in this study proves that the internalization of values cannot stand alone without the support of an established program. In MTsN 3 Pacitan, the SKUA program acts as a tool or system that bridges the transformation phase (theory) to transinternalization (value formation). These results reinforce the argument (Putri & Kunit, 2025) that religious values will more easily permeate students' personalities if they are supported by an educational environment that has consistent systemic control.

2. Programs as the Key to Internalization

Based on theoretical analysis and empirical findings, the results of this study reinforce the findings (Prayoga & Sahri, 2024) which affirm that the implementation of the Ubudiyah and Akhlakul Karimah Proficiency Standards (SKUA) plays a role in changing the religious character of students through the development of structured and systematic worship and morals. SKUA does not only function as an administrative instrument, but as a means of internalizing religious values through continuous habituation. However, the effectiveness of standards-based education programs is highly dependent on the quality of implementation, consistency of supervision, and integration between normative objectives and learning practices in the field (Mutalib *et al*., 2025). In line with this view, the findings in MTsN 3 Pacitan show that when SKUA is implemented in a structured manner between the managerial system and the substance of religious materials, this program is able to encourage the formation of religious values more deeply and does not stop at mere administrative formalities.

The essence of these findings shows that the success of Islamic education in madrassas is highly dependent on the management of management programs that are prepared with the substance of religious materials. The implementation of SKUA in MTsN 3 Pacitan provides an important lesson that a consistent evaluation system is an absolute prerequisite to ensure that the dimensions of the Qur'an Hadith, Fiqh, Moral Beliefs, and Dhikr and Do'a are truly authentic and continue to be internalized in students (Mukaromah Ainun Nisa *et al*., 2024).

D. Conclusion

Overall, this study concludes that the implementation of the SKUA Program has a significant effect on the formation of students' religious values. The SKUA program at MTsN 3 Pacitan is proven to be not just an administrative routine or memorization formality, but a coaching system that is able to unite the material of the Qur'an, Hadith, Fiqh, Moral of Faith as well as Dhikr and Daily Prayer into a complete unity of religious values. Important findings in this study show that when program rules are implemented in a disciplined and measurable manner, it is actually a form of integration that unites various religious materials so that it can help students in the process of internalizing values, namely changing the burden of obligation into an awareness of worship that arises from within. SKUA has proven to be effective in bridging students to not just stop at the theoretical level of knowledge, but actually reach the stage of transinternalization where religious values are integrated in their personality. The success of this influence of 59.5% confirms that to form solid religious values in the midst of the challenges of the times, madrasas need an integrative and consistent evaluation design. This provides a valuable lesson for the world of education that an orderly program management system is the main foundation in giving birth to a generation that has spiritual depth and authentic moral integrity.

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