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Religious Activities of *Anak Siak*: A Case Study of Madrasah Tarbiyah Islamiyah Canduang Sumatera Barat

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Abstract

The boarding school where *Anak Siak* internalizes their values is the subject of this article. Male students in the neighborhood are referred to as *Anak Siak*. For better or worse, the boarding school has a significant impact on *Anak Siak*'s social, intellectual, and spiritual development. The boarding school dormitory must be stocked with religious activities that can help *Siak* pupils develop their personalities in order to steer these three dimensions in a more positive direction. Observation, documentation, study, interviews, and data gathering procedures are all used in this descriptive qualitative study. The findings demonstrated that religious activities are associated with those who seek to enhance personal spirituality in a religious context. On the other hand, the main dormitory's *Anak Siak* religious activities are planned as best they can to fulfill the goals and objectives established by the dormitory supervisor; these goals are also taken from the MTI boarding school's vision and mission. Therefore, there are three categories of religious activities that are conducted in the main dormitory of MTI Canduang: daily, weekly, and exceptional events.

Introduction

Education is a process of changing knowledge and Islamic values in students through the growth and development of initial potential to achieve perfection in life in all forms. Education has several formal, non-formal, and informal channels. Education has an important role in the family (informal). Because every person will get the first education from the family (Syafe'i 2015:153). Informal education is the first to teach or build a person to behave well, be polite, well-mannered, and have commendable morals. In classical times, schools that were known for their students' dedication to the community were boarding schools, one form of dedication was to become mosque priests and read prayers in mosques and in people's homes. In the sophisticated world, boarding schools are very popular among the community.

Pondok Pesantren consists of two words, namely pondok, and pesantren. Where *funduq* is the origin of the word pondok which comes from Arabic and means a place to stay or is often called a dormitory. The *Pesantren* comes from the Tamil language which means knowledge seekers. The view according to the term boarding school is a traditional Islamic educational institution to study, understand, deepen, live and practice Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior (Zulhimma 2013:166–67). Some of the boarding schools in West Sumatra are Madrasah Tarbiyah Islamiyah Canduang which is located on Sheikh Sulaiman Arrasuli Street, Jorong Lubuak Aua, Kenagarian Canduang Koto Laweh, Canduang District, Agam Regency, West Sumatra Province. This boarding school was founded by Sheikh Sulaiman Arrasuli on May 5th 1928. Facilities and infrastructure at MTI Canduang include books, books, dictionaries, Islamic encyclopedias and others, infrastructure including school buildings, Sheikh Sulaiman Arrasuli museum, *gaduang buya*, computer labor, physics, chemistry, biology, and fashion labor, student association's secretariat building, student press secretariat, and male–female dormitories.

Pesantren is a traditional Islamic education dormitory where there are two elements in it, namely students and teachers. Santri is known by the community as the word *Anak*

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Siak. Because the community views that santri are very influential in the community environment, especially in the religious field. Anak *Siak* who resides in the dormitory is more in front than Anak *Siak* outside, including parents' houses, residents' houses, and mosques or *mushollas*. This is because the activities of *Siak* children are more structured from waking up to sleeping again. Activities in the dormitory are made to support the achievement of the vision and mission of the MTI Canduang Islamic boarding school, such as learning the yellow book, shalawat, and others.

Research Method

This research is a religious activity of children in the Main Dormitory of MTI Canduang. The type of research conducted is qualitative research using descriptive analysis methods. Qualitative research is research conducted with a natural and comprehensive background. Qualitative research tries to see, observe, and live the problem to be studied as a complex phenomenon that must be studied thoroughly. Observation is the systematic observation and recording of objects and phenomena that can be investigated (Meleong 2011:6). Observation techniques are carried out by involving themselves or directly observing in the field (Meleong 2011). The types of observation are divided into two, namely: Participant Observation is a process of inner observation carried out by the observer by taking part in the lives of the people to be observed. Non-participant observation is when the observer does not participate in the life of the person being observed and is in a separate position as an observer (Sugiyono 2013).

In this study, researchers will use the participant observation method. The author uses this method to obtain data on the reality of the religious activities of children in the Main Dormitory of MTI Canduang. the Interview is a technique used to collect data by asking questions to people who can provide information about the information or data needs of the researchers conducting. In connection with that, before the interview is carried out, it is necessary to consider who is chosen for the interview (Hanani 2020: 123). In order for the interview not to become chaotic and to be conducted properly and clearly, the interview must have a purpose and form. The following forms of interviews include: In this study, researchers used unstructured interviews so that they could be more open because they were freer and did not use guidelines to find out what was contained in the minds and hearts of others (Sugiyono 2013a:321). This method the author conducted on the coach and *siak* children in the MTI Canduang Main Dormitory, the researcher conducted the first interview with the coach teacher at the MTI Canduang Main Dormitory. Here the researcher asks directly about the religious activities of the *siak* children of the MTI Canduang Main Dormitory.

Documentation is a data collection technique using documents as data sources. Documentation is used as a source of information in the form of documents and provides a lot of information to researchers. Documents are data collected through available documents, both stored in printed and electronic form according to research needs (Hanani 2020). Informants are people who are used to providing information about the situation and conditions of the research setting. In this case, certain individuals are interviewed for information purposes in order to provide the data required by the researcher. In qualitative research, informants are a number of objects to be studied or taken as parameters in the collection of informant data that can provide information and data needed in research (Suharmisi 2013:33).

Informants in this study are people who know the problems related to the religious activities of children at MTI Canduang. There are two informants used in this study: Key

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informants are people who are used as keys. In this study, the key informants were teachers or coaches of the MTI Canduang *Siak* children's dormitory as many as 6 coaches and teachers. The informants involved are additional informants. This involved an informant who existed after the key informant. The informants involved in this study were 4 students of the MTI Canduang male dormitory.

Emile Durkheim's Theory of Social Facts

Durkheim developed the concept of sociology's main problem through empirical studies. In The Rule of Sociological Method, Durkheim emphasized that the task of sociology is to study what is referred to as social facts. He envisioned social facts as forces and forces individuals. Social facts are defined as ways of acting, thinking, and feeling, which are outside the individual and are equipped or loaded with a compelling force that can control individuals. It is the social facts that will influence every action, thought, and feeling of the individual (Durkheim 1982:21).

Durkheim stated that what is thought is the habits, customs, and general way of life of human beings as embodied in institutions, laws, morals, and political ideologies. A social fact is any mode of behavior, fixed or impermanent, capable of exerting external pressure on the individual, or, any mode of behavior common to a society, which is at the same time independent of its individual manifestations (Damsar 2011:29). Durkheim argued that social facts cannot be reduced to individuals, but must be studied as their own reality. According to Durkheim, no matter how conscious the individual is he must still carry out obligations according to the language, customs, habits, and laws of his society, all of which are "social facts" that are not engineered or not created by him but he is forced to carry out and adjust to these "social facts". The individual will accept the consequences of social rejection and receive punishment. Thus, there is a clear element of sociological idealism in Durkheim's theory.

Durkheim also has the view that social facts are far more fundamental than individual facts. According to Durkheim, it is futile to assume that he is able to understand what the individual really is only by considering his biological, psychological, or personal interests. The individual should be explained through society and society explained in its social context. In The Rule of Sociological Method, Durkheim explains that there are basically two types of social facts that will influence society, namely material and non-material (Soekanto 2012:94). Although he discusses both types of social facts in his work, his main focus is on non-material social facts (e.g. culture, social institutions) rather than material social facts (bureaucracy, law) (Ritzer and Doglas 2007:22).

Material social facts are easier to understand because they can be observed. These material social facts often express larger and stronger moral forces that are equally outside of individuals and compel them. These moral forces are called immaterial social facts. Durkheim recognized that nonmaterial social facts have certain limitations, they exist in the minds of individuals. However, he is convinced that when people start interacting perfectly, then the interaction will obey its own laws. The individual is still necessary as a kind of layer for nonmaterial social facts, but their particular form and content will be determined by interaction and not by the individual. Therefore, in the same work, Durkheim writes that social things can only be actualized through human beings, they are the product of human activity. The types of immaterial facts are morality, collective consciousness, collective representation, social flow, and social thought.

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History of Madrasah Tarbiyah Islamiyah Canduang

MTI Canduang also has a Vision and Mission as a religious – based educational institution as follows: Madrasah Tarbiyah Islamiyah Canduang as an Islamic educational institution that realizes young Muslim intellectuals who are *tafaqquh fi al – din*. Indicators for the achievement of MTI Canduang's vision: Young Intellectuals: Young Generation who have high quality in the mastery of science and technology as well as faith and devotion. *Tafaqquh fi al – din*: Having deep knowledge, appreciation, and experience of religion, as well as carrying out Islamic propagation wherever they are. So it can be concluded that the vision of MTI Canduang as an Islamic educational institution is to create the figure of an intellectual child and *tafaqquh fi al – din*, as for achieving the vision used for the figure of an intellectual child requires the first two indicators, young intellectuals, and *tafaqquh fi al – din* Organizing education and teaching based on faith and morals so as to produce human resources who have the integrity of a Muslim personality. Developing education that integrates the study of Quranic verses (revelation) with verses *kauniyah* verses (nature).

Implementing education that is effective, efficient, and consistent, referring to national quality standards. Striving to organize education with three languages: Arabic, English, Indonesian, and Information Communication Technology (ICT) based. Preparing graduates who have knowledge and skills in Islamic studies based on classical texts (yellow books) making MTI Canduang as a Madrasah that specializes in yellow books to produce reliable cadres of scholars / preachers / preachers (Satria 2019:2). So, the mission of MTI Canduang is, to foster children by implementing an efficient education system so that children have good knowledge in the scope of Islamic studies. In order to realize this mission, learning at MTI Canduang is based on classical books and integrates the study of Quranic verses with *kauniyah* verses.

MTI Canduang implements the following study programs. Seven years Tarbiyah program (normal) which consists of; Grade 1 (preparatory class): yellow classical boarding school curriculum. Grades 2 to 4, pesantren curriculum plus the Ministry of Religion curriculum for the Tsanawiyah level. Grades 5 to 7, the pesantren curriculum plus the Ministry of Religious Affairs curriculum for the Aliyah level. Special Program for transfer students from junior high school/ MTs who are in grade 4 special. Study Program Majors in Islamic Religious Sciences (IAI), Natural Sciences (IPA) and Social Sciences (IPS) at the Aliyah level. Apart from the above programs, MTI Canduang also emphasizes the following two coaching programs. Tahfidz al – Qur'an program supported by the Agam District Government. Fiqh Flagship Program supported by the Agam District Government (Satria 2019).

MTI Canduang implements a seven – year learning period. The first year is a preparatory class for *Siak* children who only learn the basics of the yellow book. Year 2 to year 4 *Siak* children begin to enter the MTs (Madrasah Tsanawiyah) level by implementing two curricula, namely the pesantren curriculum and the Ministry of Religion curriculum at the MTs level. Year 5 to year 7 *Siak* children enter the MA (Madrasah Aliyah) level which has two curricula as well, namely the pesantren curriculum and the curriculum of the Ministry of Religion at the MA level. In addition, MTI Canduang has a special program supported by the Agam Regency Government, namely the tahfidz program and the superior fiqh program.

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Religious Activities of Anak *Siak*

It can be broken down into two: activity and religion. Activity means activity (Poerwodarminto 2003:23). Activity in English is called "activity" (Hariyono and Ideal 2005:23). In terms of psychology, it refers to functioning in interacting with the environment (Hawi 2008:214). It can be concluded that an individual who is involved and impacts their environment and religion, with the origin of "religion" meaning something (all actions) related to religion (Poerwodarminto 2003). Religion means belief in God with devotional teachings and obligations related to that belief. In comparison, religion encompasses the characteristics it contains (Syafaat 2008).

The definition of religion itself comes from Sanskrit, which means "not chaotic". Religion is taken from two root syllables, namely "a", which means no, and "gama", which means "chaos". (Kahmad 2012:13) Religion is a set of symbolic forms and actions that connect humans with their final state of existence. Religion can be formulated as a system of beliefs and practices through which a human group struggles with the ultimate problems of human life. (Rohani 2010:34) Religion is a value system that regulates human relationships and the universe related to beliefs. Religion is a reality of human experience that can be observed in the activities of human life. This means that religious activity arises from religious experience. Basically, religion arises in the human soul due to feelings and a spiritual need that cannot be ignored, as these can cause emotions to become the primary driver of a sense of religion (Puspito 1986:29).

Religious activity consists of two words or terms, namely "activity" and "religion". The term activity comes from the English word "activity", which means activity, activity, or busyness. While the word "religion" comes from the root word "religion", which gets the prefix "to" and finally "– an". Religion means belief in the Almighty, so that religious activity can be interpreted as an expression of this belief (Nasution 1979:5). Regarding the explanation above, activities with religious value, used as routines in an individual's daily life, can be understood as efforts to establish horizontal (environment) and vertical (God) relationships.

There are three forms of religious activity:

a. Worship Alone (Person)

An activity that does not include other people, but is done for oneself, such as prayer, fasting, and so on.

b. Inter – person Worship

An activity that is concerned with a servant of God, for example, marriage.

c. Social Worship

Interactive activities between one person and another with self – awareness as a servant of Allah.

These religious activities are intended to provide learning about Islamic teaching so that students become human beings with noble character, faith, and piety. Anak *Siak*, who conducts education at MTI Canduang, has two types of criteria for boarding and non – dorming students. Santrinon – dormitory students get education and activities only at school, unlike boarding students. Dormitory students have additional activities and education programs by school leaders with dormitory coaches. In general, boarding students are superior to non – boarding students because of the extra programs implemented in the dormitory. However, the quality of each santri depends on how the santri optimizes their potential.

It is interesting to see what was stated in the interview on December 23, 2022:

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The programs to be implemented in the dormitory environment are based on the vision and mission designed by all dormitory administrators and the leadership of the MTI Canduang Islamic Boarding School. The vision of the main dormitory of MTI Canduang is "to become a leading and dignified dormitory in character building. (Hidayat, 2022)

The basis and purpose of religious activities for *Siak* children in the main dormitory of MTI Canduang, "Whatever religious activities are applied in the MTI Canduang dormitory are not only guided by the vision and mission of the dormitory itself, which is the main guideline for the design or whatever is carried out in the dormitory environment is guided by the vision of MTI, so the dormitory for *Siak* children is one of the supports for the realization of the vision of MTI Canduang. Jama'ah prayer is carried out in groups or in the congregation, consisting of the Imam and the congregation. *Siak* children are required to pray every time they enter *fajr, asr, magrib, isya* to pray in congregation, which is done every day by the dormitory *Siak* children. *Tahsin* is the activity of reading the holy verses of the Qur'an while paying attention to the reading rules contained in the science of *tajwid*.

While *Tahfiz* is the activity of memorizing verses of the Qur'an, *Tahsin* and *Tahfiz al-Qur'an* are processes of learning from each other and studying in depth. *Tahsin* and *Tahfiz* are inseparable when it comes to reading the Koran and memorizing together. *Tahsin* and *Tahfiz al-Qur'an* are conducted in the MTI Canduang men's dormitory from 18:45 to 19:25 every day. All *Siak* children participate, bringing the Koran and sitting mats, such as prayer mats. To achieve the vision and mission of the dormitory, the management and guidance form a program that will become a routine activity for *Siak* children in the dormitory. The programs are designed as daily, weekly, and special programs. The programs or activities for *Siak* children in the MTI Canduang dormitory are related to religion.

According to Hidayat (2022), about the form of religious activities for children in the main dormitory of the MTI Canduang dormitory, "The activities programmed for *Siak* children in the dormitory are almost all related to religion. *Siak* children's activities are designed and scheduled as much as possible, including daily and weekly events. This is done to train discipline and time management, which is expected to become a habit for the children later. "As revealed by Hidayat (2022), the forms of activities carried out by *siak* children in the dormitory are almost all religious-based. A well-designed schedule guides children's activities. The scheduling of these activities is designed by the management and supervisors of the dormitory and is divided into three forms of activities, as follows:

a) Daily Activities

Daily activities are activities that become an individual's routine every day. The management of the main dormitory of MTI Canduang forms scheduled religious activities for *Siak* children who live in the dormitory. In general, these religious activities are: *Qiyām al-Lail*

b) *Qiyām al-Lail* in language is interpreted as standing at night. In the book *Maraqī al-Falāh*, it is stated that *qiyām al-Lail* means to occupy oneself at night in the form of worship. The worship in question can be in the form of tahajud prayers, wirid and zikr. *Qiyām al-Lail* is a mandatory activity for *Siak* children who live in the MTI Canduang dormitory. Qiyamul lail which is held in the dormitory from 04.00 to 04.45 every night, is carried out by the Trustees and all dormitory *siak* children. The dormitory coach will take turns

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to monitor the course of Qiyamul Lail activities for all *Siak* children living in the dormitory environment. To find out the process of daily activities

c) Congregational prayer

Congregational prayer is a prayer that is carried out in groups or congregations, consisting of the Imam and the makmun. *Siak* children are required to perform congregational prayers every day at Fajr, Asr, Maghrib, and Isya' at the dormitory. The dormitory has a mosque that was established alongside the MTI Canduang Islamic boarding school. The mosque has enough prayer mats, loudspeakers, fans, and wall clocks. When it is time to pray in congregation, all *Siak* children are told to get ready to take ablution water at the designated place, then prepare their prayer equipment neatly. *Tahsin* dan *Tahfidz al-Qur'an*

Tahsin is the activity of reading the Qur'an by paying attention to the rules of reading contained in the science of tajwid. While *tahfidz* is the activity of memorizing the verses of the Qur'an. *Tahsin* and *Tahfiz al-Qur'an* can be interpreted as a process of learning from each other or studying in depth. *Tahsin* and *Tahfidz* are known for reading the Quran and memorizing together. *Tahsin* and *Tahfiz al-Qur'an* are carried out in the MTI Canduang men's dormitory, from 18.45 to 19.25 every day, and are carried out by all *Siak* children who bring their respective Qur'ans and bring sitting mats, such as prayer mats.

Queuing activities are weekly religious events held on Saturdays in the dormitory deliberation room or mosque. This activity is carried out at night. All *Siak* children gather in the deliberation room to carry out religious activities. This activity aims to deepen the yellow book material, as well as muzakarah, art, and debate. Wearing Muslim clothes. The process of this activity follows the schedule: reading the yellow book, muzakarah, art, and discussion in the deliberation room. Afterward, it is observed whether many or few *Siak* children are present.

Tahsin is the activity of reading the Qur'an while paying attention to the rules of recitation found in the science of Tajwid. Meanwhile, *Tahfiz* is the activity of memorizing the verses of the Qur'an. *Tahsin* and *Tahfiz al-Qur'an* can be understood as a process of mutual learning or in-depth study. *Tahsin* and *Tahfiz al-Qur'an* are known for reading and memorizing the Qur'an together. The *Tahsin* and *Tahfidz* of the Qur'an conducted at the MTI Canduang boys' dormitory starts from 6:45 PM to 7:25 PM every day, and is attended by all the students who bring their own Qur'ans and sit on prayer mats.

The santri activities are weekly religious events held on Saturdays in the dormitory's meeting room or mosque. These activities take place in the evening. All the students gather in the meeting room to participate in the santri activities. This activity aims to deepen the material of the yellow book, as well as discussions, arts, and debates. Participants will wear Muslim attire. The process of this activity follows the schedule, which includes reading the yellow book, participating in discussions, arts, and debates in the deliberation room, and afterwards, observing whether the attending students are many or few.

But if only a few students attend, then they can be moved to the mosque, along with the activities for the students that have been prepared by the supervising teacher on duty. Activities such as discussions, arts, and debates are held on Saturdays from 8:00 PM to 10:00 PM. The table above shows that the main activity of this discussion is the dialogue among the children of *Siak*. This boarding school activity has been held since the early

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establishment of the MTI Canduang Dormitory, as it is part of the religious activities for the children of the dormitory, who dress according to the dress code of the dormitory.

Previously, the system of santri activities was delegated to the head of each room or to the students who had reached the Aliyah level, and then reviewed by the head of the dormitory supervisors. It was found that when the supervisors delegated the santri activities to the heads of the rooms or to the students at the Aliyah level, the coordination in monitoring the implementation of these activities was lacking. Therefore, the head of the dormitory supervisors established a policy regarding these santri activities, implementing a system where the activities are directly supervised by all dormitory supervisors, with assistance from the students at the Aliyah level. (Hidayat 2022)

In addition to the four religious activities mentioned above, the weekly activities scheduled for the students take place every Tuesday and Wednesday, consisting of school book learning supervised directly by the dormitory supervisor in collaboration with the senior students who have reached the Aliyah level. The school book learning activities are specifically carried out on Tuesdays and Sundays, as illustrated in the table above. It can be seen in the series of activities in the table above that the most important activity is reviewing the material that has been learned and discussing the lesson content that will be covered later in school.

This activity starts at 8:00 PM and ends at 9:50 PM. The scheduled religious activities that have been organized contain deep values of Islamic teachings, conducted in face-to-face sessions and guided directly by the dormitory supervisors and relevant parties. The researcher focuses on weekly activities such as *muhadharah*, *wirid*, *bayan nazam*, and other pesantren activities. This weekly activity for the students focuses on developing their talents and interests based on Islamic values.

The training activities include *muhadharah*, which aims to hone the public speaking skills of the students. Another activity is *bayan nadzam*, which is a memorization method for *nazam* by reciting it with rhythms or melodies. Deepening the material of the yellow book, as well as discussions, arts, and debates. This weekly activity also includes spiritual activities such as the *wirid*. The *wirid* starts at 8:00 PM and ends at 10:00 PM. It begins with the ritual of performing ablution and concludes with a prayer, followed by preparing oneself to rest.

*Religious activities in the form of *wirid* in the dormitory are held in the evening. The students will be taught the etiquette to observe before participating in the *wirid* activities by the dormitory supervisors, who also take part in monitoring the progress of these *wirid* activities (Hidayat 2022).*

Based on the results of the observation, it is depicted that the schedule for religious activities has been arranged. This aims to facilitate the implementation of religious activities for the students at the MTI Canduang boys' dormitory, both for the activities carried out by the students themselves and those conducted by dormitory supervisors:

Special activities are activities carried out by the children of Siak during certain moments, such as commemorating special Islamic days and the anniversary of Sheikh Sulaiman Arrasuli. In the implementation of these activities, the children are always guided and supervised, and consequences are established if they violate or do not participate in the activities. This is done to make the children of Siak accustomed to engaging in religious activities, so it becomes a habit and even a necessity for them (Hidayat 2022).

The implementation of religious activity programs for children in the dormitory faces challenges. The challenges faced may be encountered by both the mentors and the children themselves. From the mentor's perspective, one of the challenges is feeling overwhelmed or lacking the manpower to supervise the children.

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There are three supervisors in the dormitory, while the number of children is 250. For supervision duties, there should be at least one supervisor for every 50 children, so there should be five supervisors in this dormitory. To address this issue, for the time being, the dormitory supervisors are assigning responsibilities to the children who are in their fourth or fifth year in the dormitory (Hidayat 2022).

It's interesting to see what the informant has to say (Hidayat 2022), that Ibrahim, as a resident who has been in the dormitory for four years, has also experienced the positive benefits of participating in the activities organized by the dormitory supervisor. Ibrahim feels that the activities practiced in this dormitory have shaped his character into an Islamic individual. He senses this because before entering MTI Canduang, he lived in an ordinary environment that even paid little attention to the values of Islam. In addition, Ibrahim is also able to make good use of his free time.

The author concludes that religious activities are activities related to efforts aimed at enhancing individual spirituality based on religion. The pesantren is one dimension in the field of education that invigorates religious activities. Therefore, the author focuses the discussion on the religious activities of the santri or students at the MTI Canduang Pesantren, specifically in the main dormitory of MTI Canduang.

- a. The dormitory is one of the facilities for children in *Siak* who are pursuing education at Islamic boarding schools. MTI Canduang has several dormitory buildings, but the author limits this research to the main dormitory, as it serves as the central hub for the other dormitories. Not only that, the main dormitory also serves as the center for religious activities for the *Siak* children.
- b. The religious activities designed by the mentors, dormitory managers, and leaders of the pesantren not only provide but also enhance religious knowledge. These activities can also shape the character of children in *Siak*, fostering an Islamic character and a disciplined young Muslim character.
- c. In terms of the impact found in the application of the program, most of the children in the early years felt that the program was burdensome to their personal development. Meanwhile, children in *Siak* who are entering their third year and beyond have started to get accustomed to and even experience the benefits of the programs available at the main dormitory of MTI Canduang, such as being able to behave with discipline, manage their time, and socialize with their surroundings.
- d. The Basis and Objectives of Children's Religious Activities in *Siak*

Activities that are designed and implemented in the environment certainly have a foundation and purpose. The existence of these foundations and objectives is useful so that the activities are more directed and have clear results. Similarly, the activities carried out by the children of *Siak* at the MTI Canduang dormitory. The programs developed for implementation in the dormitory are based on the vision and mission designed by all the dormitory management, along with the leadership of Pondok Pesantren MTI Canduang." The vision of the main dormitory of MTI Canduang is "to become a leading and dignified dormitory in character development." This vision will serve as a guideline for the management and mentors in shaping programs within the main dormitory environment. It appears that the main dormitory of MTI Canduang also has a vision and mission that are useful for guiding the managers and mentors in shaping and implementing programs for the children in the dormitory.

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The religious activities that are implemented or habituated in the main dormitory generally have goals that align with the established mission, such as fostering the practice of congregational Fajr prayers, creating a dignified Islamic atmosphere, and it is hoped that this dormitory will become a role model for other pesantren dormitories. For the child of Siak themselves, the activities they engage in are beneficial for shaping their character (Hidayat 2022).

It is also evident in the activities of the children in the dormitory, where religious activities are implemented or habituated. For these children, engaging in religious activities has its own benefits, such as performing the dawn prayer in congregation, which helps shape their character. This not only impacts the children themselves but also benefits the dormitory environment and the school, creating an atmosphere infused with Islamic values, with the aim of becoming a role model for other pesantren's dormitories.

According to Anas Khatib Bandaro regarding the foundation and purpose of the religious activities of the *Siak* children at the main MTI Canduang dormitory. It's interesting to see what the informant has put forward, Interview on January 2, 2023.

Any religious activities implemented in the MTI Canduang dormitory are not only guided by the dormitory's own vision and mission, which serve as the main reference for any plans or actions carried out within the dormitory, but also adhere to the vision of MTI Canduang, which is "to realize young Muslim intellectuals who have deep understanding of the religion." Thus, the dormitory serves as a support for the realization of the vision of MTI Canduang for the students (Fadli 2023).

It can be concluded that the foundation of religious activities held at the MTI Canduang dormitory is guided by the vision and mission of the dormitory. It is also undeniable that the religious activities in the male dormitory are one manifestation of the process of achieving the vision and mission of MTI Canduang. The purpose of the religious activities held at the MTI Canduang dormitory is to develop the competencies of the students, to shape their Islamic character, and to foster a spirit of socialization among the students through these religious activities. Additionally, the forms and materials used in these religious activities are expected to cultivate the moral character of the students.

Conclusion

Religious activities are activities related to endeavors aimed at enhancing individual spirituality based on religion. The pesantren is one dimension in the field of education that invigorates religious activities. Therefore, the author focuses the discussion on the religious activities of the students or santri at the MTI Canduang Pesantren, specifically in the main dormitory of MTI Canduang. The religious activities carried out in the main dormitory of MTI Canduang are divided into three categories: daily, weekly, and special activities. Daily activities are the routine activities of the students every day, including congregational prayers, night prayers, recitation improvement, and memorization. Weekly activities are events that the students carry out once a week, which include lectures, religious recitations, discussions, and activities related to their studies, such as group discussions, arts, and debates. Meanwhile, the challenges faced by children in Anak *Siak* during religious activities include frequently feeling lazy, burdened, and experiencing a sense of incompatibility with their new environment. This is commonly referred to as culture shock. Culture shock is often felt by children in *Siak* during their first year as they adjust to a new environment.

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