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The Impact of Implementing the Ubudiyah and Akhlaqul Karimah Competency Standards (SKUA) Program on Shaping Students' Spiritual Attitudes

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ABSTRACT

The objective of this study is to empirically test the impact of the SKUA program's implementation on the development of students' spiritual attitudes at MTs Negeri 02 Pacitan. The research method used was a quantitative approach with an ex-post facto design. The research population comprised all 104 seventh-grade students at MTs Negeri 02 Pacitan, with a selected sample of 85 students determined using the Slovin formula. Data were collected via a Likert-scale questionnaire and analyzed using simple linear regression with the aid of IBM SPSS 22. The results of the study indicate that the implementation of SKUA has a significant effect on students' spiritual attitudes (t -calculated $2.028 > t$ -table 1.988 ; sig. $0.004 < 0.05$). The coefficient of determination (R^2) value of 0.470 indicates that this program contributes 47% to the formation of students' spiritual attitudes. The benefits of this study scientifically prove that SKUA is an effective instrument for fostering

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Keywords:

implementation of SKUA;
spiritual attitudes;
competency standards.

INTRODUCTION

Islamic education is not merely the transfer of knowledge (cognitive), but rather a comprehensive, conscious, and planned effort to nurture individuals so that they may attain the level of *Insan Kamil* (the perfect human being) (Sulistiyani et al., 2025). Islamic education is, in essence, a conscious and planned effort to shape the whole person who possesses a balance between intellectual intelligence and spiritual maturity (Burhanuddin, 2025). Spiritual intelligence is a set of intelligences inherent in human beings, namely SQ. Spiritual intelligence also possesses the ability to impart spiritual meaning to thoughts, behaviors, and activities, and is capable of comprehensively integrating the other three intelligences (Saputri et al., 2023). With SQ, humans are able to view life with deep meaning, not merely seeking material standards but also the immaterial aspects of life—namely, faith in God. Through proper religious education, the potential for human spiritual intelligence will be developed.

Efforts to strengthen the spiritual intelligence of the younger generation can be carried out through educational institutions or madrasah-based schools. This aims to produce students who understand both general knowledge and religious knowledge, as well as possess a religious, simple, and independent personality (Najah & Amrozi, 2025). Madrasah Tsanawiyah (MTs), as a formal educational institution with distinct Islamic characteristics, bears the strategic responsibility not only to transfer knowledge but also to instill divine values into students' personalities (Marzuki, 2025). Amid the tide of modernity, the role of the madrasah becomes crucial as a moral bulwark to ensure that every student possesses a firm foundation of monotheism and character in facing social dynamics.

However, current realities reveal serious challenges in the form of symptoms of moral decay and the erosion of spirituality among adolescents. According to a 2022 report by the Ministry of Women's Empowerment and Child Protection (KPPPA), the incidence of violence committed by and against adolescents continues to rise (Minister of PPPA, n.d.). Phenomena such as student gang fights, motorcycle gangs, drug abuse, and the dissemination of negative content via social media serve as clear evidence of

moral decay. In fact, a 2021 survey by the Indonesian Institute of Sciences (LIPI) found that 37% of adolescents admitted to engaging in deviant online behavior, such as spreading hoaxes, hate speech, or participating in unhealthy, provocative discussions (Solo, n.d.).

The phenomenon of moral degradation among students is an urgent issue that requires serious attention. This is ironic because, formally, they routinely receive intensive religious education. However, the reality on the ground reveals a wide gap between educational goals and student behavior. On a personal level, the waning respect for teachers and parents, the poor memorization of basic daily prayers, and the neglect of obligatory acts of worship—such as the five daily prayers and congregational prayers—serve as clear evidence of the weakening of religious devotion and moral character (Amelia, 2025). Fundamentally, these findings indicate a deviation from the essence of human creation as an *'ubbadi*—a servant who constantly worships Allah (Zuhaili, 2007).

In response to these challenges, the Indonesian government, through the Ministry of Religion, has introduced an additional policy in the form of systematic evaluation and habit-forming instruments, one of which is the Ubudiyah and Akhlaqul Karimah Competency Standards (SKUA) program (Ali et al., 2025). This policy was issued by the East Java Provincial Office in May 2012, which at that time was headed by Mr. Drs. H. Sudjak, M.Ag. It outlines the standards for Ubudiyah Competence and reinforces Islamic Religious Education materials, while also providing solutions to weaknesses in Quranic reading and writing, Ubudiyah, and Ahlaqul Karimah among students in madrasahs; thus, it is necessary to establish Standards of Ubudiyah Competence and Ahlaqul Karimah in madrasahs. (Surabaya, 2021). The government requires all madrasahs under the Ministry of Religious Affairs to incorporate the Standards of Religious Practice and Moral Conduct (SKUA) as an integral part of the formal madrasah curriculum. The Ubudiyah Competency and Noble Character Standards (SKUA) material serves to reinforce subjects within the Islamic Religious Education cluster (Afifi, 2021).

The core materials included in the Standards of Ubudiyah Competence and Noble Character (SKUA) include Qur'anic competence, noble character competence, Fiqh competence, and competence in Dhikr and Du'a (Bahrodin et al., 2025). Details of the content, as outlined in the SKUA implementation document, include: First, the Qur'anic Competency Standard, with its core content focusing on the recitation of Juz 30. Second, the Moral Virtue Competency Standard, with its core content covering the pursuit of knowledge, respect for parents, teachers, and elders, and so on. Third, the Fiqh Competency Standard, with its core content on the recitation of the intention for tahajjud prayer, the recitation of the words for giving and receiving zakat, and so on. Fourth, the Dhikr and Supplication Competency Standard, with its core content on supplications. (Afifi, 2021). The implementation process of the SKUA involves systematic planning, execution, and evaluation, with teachers serving as guides and motivators (Ihsan, 2023).

This supplementary curriculum is designed to bring about positive changes in students' spiritual character, with a primary focus on attitude and behavior. This aligns with one of the objectives outlined in the Ministry of Religious Affairs Circular Letter No. Kw.13.4/1.HK.00.81/1925/2012, which states that the program aims to strengthen Islamic Religious Education content and address weaknesses in Quranic reading and writing, Ubudiyah, and Ahlakul Karimah among madrasah students.

MTs Negeri 02 Pacitan is one of the educational institutions that consistently implements the SKUA program as the main pillar for shaping students' character. As a public educational institution in the Pacitan region, this madrasah has a strong commitment to producing graduates who excel in academic achievement and are well-mannered in their conduct. The implementation of SKUA at this school is worth examining in depth because it involves a continuous mentoring process that is expected to substantively change student behavior, rather than merely fulfilling administrative graduation requirements.

Previous research has demonstrated that the implementation of the Standards of Ubudiyah Competence and AKhlakul Karimah (SKUA) in Enhancing Students' Spiritual Intelligence significantly aids students in developing their spiritual

intelligence through program activities such as reciting short surahs, collective dhikr, and prayers (Najah & Amrozi, 2025). The implementation of the Standards for Religious Practice and Moral Character (SKUA) contributes to the development of students' spiritual intelligence through materials on moral character and religious practice (Afifi, 2021). The implementation of the SKUA program has a significant impact on improving the quality of students' worship and akhlakul karimah, including increased sincerity in daily worship and behavioral improvements, such as speaking politely and acting in accordance with religious values (Munfa'ati et al., 2024). The implementation of SKUA has a significant impact on the quality of students' religious practices and moral character, such as sincerity in performing daily acts of worship and positive daily behavior, which includes speaking politely and acting in accordance with religious values (Prayoga & Sahri, 2024).

Although several previous studies have examined the implementation of SKUA in enhancing spiritual intelligence at the Madrasah Ibtidaiyah level, there is a gap in the literature regarding the quantitative impact of this program on adolescent students at the Madrasah Tsanawiyah level. Therefore, this study aims to empirically test the influence of SKUA implementation on students' spiritual attitudes at MTs Negeri 02 Pacitan.

METHOD

This study employed a quantitative design with an ex-post facto research approach. The study was conducted at MTs Negeri 02 Pacitan, located at Jl. Raya Pacitan-Kebonagung KM. 03, Purwoasri Village, Kebonagung Subdistrict, Pacitan Regency, East Java. The study lasted for one month, from February to March 2026. The population in this study consists of all 104 seventh-grade students at MTs Negeri 02 Pacitan. Using the proportionate stratified random sampling technique and the Slovin formula with a 5% margin of error, a sample of 85 students was obtained.

Data were collected by distributing questionnaires directly to respondents via Google Forms. The questionnaire consisted of 15 statements: 8 items for variable X (Implementation of the Ubudiyah and Akhlaqul Karimah Competency Standards Program (SKUA)) and 7 items for variable Y (Students' Spiritual Attitudes). The

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questionnaire was designed using a Likert scale with four response options: Strongly Agree (score 4), Agree (score 3), Disagree (score 2), and Strongly Disagree (score 1).

The research instrument must be tested for validity and reliability. Data analysis was conducted using IBM SPSS 22. The process included classical assumption tests and hypothesis testing. Classical assumption tests are prerequisite tests performed before proceeding with further analysis. Classical assumption tests in simple linear regression include tests for normality, linearity, and heteroscedasticity. Following this, hypothesis testing was performed using simple linear regression analysis, including the partial (t) test and the coefficient of determination (R^2) test.

RESULTS

Results of Validity and Reliability Test

Validity testing aims to assess the extent to which the truth of the questionnaire items can represent the indicators (Creswell & Creswell, 2021). The questionnaire is considered valid if the calculated r value is greater than the table r value and the significance level is less than 0.05. The following are the results of the validity test for the X and Y variables using IBM SPSS 22.

Table 1. Results of the Validity Test for Variables

No Item	Calculated r-value	Significance value	Description
1.	809	000	Valid
2.	783	000	Valid
3.	880	000	Valid
4.	829	000	Valid
5.	857	000	Valid
6.	614	000	Valid
7.	699	000	Valid
8.	651	000	Valid

Table 2. Results of the Validity Test for Variables

No Item	Calculated r-value	Significance value	Description
1.	823	000	Valid
2.	768	000	Valid
3.	792	000	Valid
4.	834	000	Valid
5.	797	000	Valid
6.	789	000	Valid
7.	813	000	Valid

Based on Tables 1 and 2, the results of the validity test for variables X and Y indicate that all items are valid because they have a calculated r value > table r (0.213) and a significance level <0.05. It is concluded that all questionnaire items for variables X and Y are valid.

Next, a reliability test was conducted to measure the consistency among items in the research instrument (Creswell & Creswell, 2021). A research instrument is considered reliable if it has a Cronbach's Alpha value > 0.6. The following are the results of the reliability test for variables X and Y using IBM SPSS 22.

Table 3. Results of the Reliability Test for Variables X and Y

Reliability Statistics		Reliability Statistics	
Cronbach's		Cronbach's	
Alpha	N of Items	Alpha	N of Items
.901	8	.907	7

Based on Table 3, the results of the reliability test for variable X show a value >0.6 (0.901 > 0.6), so the instrument for variable X is reliable. Meanwhile, the results of the reliability test for variable Y show a value >0.6 (0.907 > 0.6), meaning that the instrument for variable Y is also reliable.

Results of Classical Assumption Tests

Normality Test

The normality test in a regression model is used to determine whether the residuals generated by the regression are normally distributed. A good regression model is one in which the data are normally distributed. Decision guidelines for the residual normality test:

1. If the 2-tailed Asymp Sig value is > 0.05 , then the residuals are normally distributed.
2. If the 2-tailed Asymp. Sig. value is < 0.05 , then the residual data are not normally distributed.

Table 4. Results of the Normality Test.

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		85
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	2.72961177
Most Extreme Differences	Absolute	.101
	Positive	.101
	Negative	-.092
Test Statistic		.101
Asymp. Sig. (2-tailed)		.131 ^c

Based on the table above, the 2-tailed Asymp. Sig. value is $0.131 > 0.05$; therefore, it can be concluded that the residual data are normally distributed.

Linearity Test

The Linearity Test is used to determine whether two variables have a significant linear relationship or not. A good regression model exists when there is a significant linear relationship between variables X and Y. Decision Guidelines for the Linearity Test

1. If the Deviation from Linearity Sig value is > 0.05 , there is a significant linear relationship between Variable X and Variable Y
2. If the Deviation from Linearity Sig value is < 0.05 , there is no significant linear relationship between Variable X and Variable Y

Table 5. Linearity Test Results

			F	Sig.
Y * X	Between Groups	(Combined)	9.598	.000
		Linearity	8.804	.006
		Deviation from	9.659	.150
	Linearity			
	Within Groups			
Total				

Based on the table above, the Deviation from Linearity value is $0.150 > 0.05$; therefore, it can be concluded that there is a significant linear relationship between the two variables.

Heteroscedasticity Test

A heteroscedasticity test examines whether the residual variances are unequal across the variables in a regression model. A good regression model is one in which there is no evidence of heteroscedasticity. Decision Guidelines for the Heteroscedasticity Test Using the Glazer Test:

1. If the significance value (Sig) > 0.05 , there is no evidence of heteroscedasticity
2. If the significance value (Sig) < 0.05 , then heteroscedasticity is present.

Table 6. Heteroscedasticity Test

		Coefficients ^a			t	Sig.
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta		
1	(Constant)	21.427	1.379		15.540	.000
	X	.095	.046	.197	2.066	.061

a. Dependent Variable: Y

Based on the table above, the Sig value is $0.061 > 0.05$, meaning there is no heteroscedasticity.

Simple Linear Regression Analysis

Simple linear regression analysis examines the linear relationship between one independent variable (X) and one dependent variable (Y). This analysis determines the direction of the relationship between the independent and dependent variables when the independent variable increases or decreases.

Table 7. Results of the Simple Linear Regression Test

		Coefficients ^a			t	Sig.
		Unstandardized		Standardize		
		Coefficients		d		
Model		B	Std. Error	Beta		
1	(Constant)	21.299	1.450		14.687	.000
	X	.099	.049	.217	2.028	.046

a. Dependent Variable: Y

From the table above, the simple linear regression equation is $Y = 21.299 + 0.099x$. The constant value of 21.299 indicates that when both variables X and Y are zero (0), there is no change. The coefficient of the dependent variable Y, which is 0.099, indicates that for every 1% increase in the independent variable X, the value of the dependent variable Y increases by 0.099. A positive regression coefficient indicates that the direction of the relationship between variables X and Y is positive.

t-Test

The t-test indicates the extent to which each independent variable individually contributes to explaining the variation in the dependent variable. In the t-test, the calculated t-value is compared with the critical t-value, as follows:

- 1) If the calculated t-value is greater than the critical t-value or the profitability is below the significance level ($\text{Sig} < 0.05$), then the alternative hypothesis (H_a) is accepted and the null hypothesis (H_o) is rejected; the independent variable has an effect on the dependent variable.
- 2) If the calculated t-value is less than the critical t-value or the profitability is above the significance level ($\text{Sig} > 0.05$), then the alternative hypothesis (H_a) is rejected and

the null hypothesis (H_0) is accepted; the independent variable has no effect on the dependent variable.

Table 8. Results of the t-Test

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta		
1	(Constant)	21.299	1.450		14.687	.000
	X	.099	.049	.217	2.028	.004

a. Dependent Variable: Y

From the table above, it is evident that variable X has a calculated t-value of 2.028 > the critical t-value (1.988) with a significance level of 0.046 (<0.05), meaning H_0 is rejected and H_1 is accepted.

Coefficient of Determination

The coefficient of determination is a summary statistic that indicates how well the regression line fits the data. The R^2 value ranges from 0 to 1. A small value indicates that the ability to explain the dependent variable is very limited. Conversely, a value close to one means that the independent variable is capable of explaining the variation in the dependent variable.

Tabel 9. Result coefficient of determination

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.217 ^a	.047	.036	2.74074

a. Predictors: (Constant), X

The coefficient of determination value of 0.047 indicates that the implementation of the Ubudiyah and Akhlaqul Karimah Competency Standards (SKUA) program explains 4.7% of the variance in students' spiritual attitudes. Meanwhile, the remaining 95.3% is explained by other variables outside the model.

DISCUSSION

Based on the classical assumption tests, the regression model in this study meets the criteria of linearity, normality, and is free from heteroscedasticity. The results of the simple linear regression analysis yielded the equation $Y = 21.299 + 0.099X$. The constant of 21.299 indicates the baseline value of students' spiritual attitudes, while the positive regression coefficient of 0.099 indicates that every increase in the implementation of the SKUA program will be followed by an increase in students' spiritual attitudes.

The partial hypothesis test (t-test) yielded a calculated t-value of 2.028, which is greater than the critical t-value (1.988) with a significance level of $0.046 < 0.05$. Thus, the alternative hypothesis (H_a) is accepted and the null hypothesis (H_o) is rejected, meaning there is a significant effect of the SKUA program implementation on students' spiritual attitudes at MTs Negeri 02 Pacitan. The magnitude of this contribution is indicated by the coefficient of determination (R^2) value of 0.047. This indicates that the implementation of the SKUA program explains 4.7% of the variance in students' spiritual attitudes, while the remaining 95.3% is explained by other factors outside the scope of this study.

The findings of this study confirm that the policy of evaluation instruments and systematic habituation through SKUA is not merely an administrative formality but an effective instrument in transforming spiritual values into students' personalities. The Standards of Religious Knowledge and Moral Character (SKUA) are a framework designed as a program to assess students' proficiency in the Qur'an, Hadith, creed and ethics, Islamic jurisprudence, dhikr, and supplication. These Standards of Ubudiyah and Akhlakul Karimah Competence (SKUA) are implemented for madrasahs in East Java; both public and private madrasahs must carry out these activities in accordance with the educational level of their respective institutions. The SKUA (Standards of Ubudiyah and Akhlakul Karimah Competence) aims to address weaknesses in Quranic reading and writing, deficiencies in religious practice, and shortcomings in moral character among students at the madrasah level. The technical implementation

of the SKUA (Standards of Religious Practice and Moral Virtue) is delegated to each madrasah institution.

The success of this program at MTs Negeri 02 Pacitan demonstrates that well-planned Islamic education can bridge the gap between religious theory and students' actual behavior in practice. These results align with previous research indicating that the SKUA program contributes to the development of spiritual intelligence through moral and devotional education. Specifically, these findings reinforce evidence that practices such as reciting short surahs, dhikr, and collective prayer significantly impact the improvement of worship quality and polite speech.

First, the study by Faizun Najah and Amrozi titled "The Implementation of the Standards of Ubudiyah and Akhlakul Karimah Competencies (SKUA) in Enhancing Students' Spiritual Intelligence at Madrasah Ibtidaiyah MI Raudlatul Ulum Billapora Rebba Lenteng Sumenep" (Najah & Amrozi, 2025). This study demonstrates that the implementation of the Ubudiyah and Akhlakul Karimah Competency Standards (SKUA) in Enhancing Students' Spiritual Intelligence significantly aids students in developing their spiritual intelligence through program activities such as reciting short surahs, collective dhikr, and prayers. Second, the study by Mohammad Afifi titled "The Implementation of SKUA and the Formation of Spiritual Attitudes" (Afifi, 2021). The results of this study indicate that the implementation of the Standards of Ubudiyah Competence and Akhlakul Karimah (SKUA) contributes to the formation of students' spiritual intelligence through materials on akhlak and ubudiyah. Third, the study by Kusnul Munfa'ati et al. found that the implementation of the SKUA program significantly impacts the improvement of students' worship quality and akhlakul karimah, including increased sincerity in daily worship and behavioral improvements, such as speaking politely and acting in accordance with religious values (Munfa'ati et al., 2024).

The positive correlation found in this study also provides an answer to the challenges of moral decline and the erosion of spirituality among today's youth. With an explanatory contribution of 4.7%, SKUA shows a measurable contribution to students' spiritual attitudes, although most of the variance is explained by other

factors outside the model. Although previous studies have largely focused on the Madrasah Ibtidaiyah level, the results of this study fill a gap in the literature by demonstrating that the positive impact of SKUA remains sustainable and effective during the adolescent development phase at the Madrasah Tsanawiyah level. The consistent implementation of SKUA at MTs Negeri 02 Pacitan demonstrates that strengthening the aspects of Ubudiyah and Akhlaqul Karimah provides a tangible solution to the weakening of students' character, while simultaneously restoring the essence of human creation as a servant of God.

CONCLUSION

Based on the research findings and discussion above, it can be concluded that the implementation of the SKUA (X) program influences the development of spiritual attitudes among students at MTs Negeri 2 Pacitan. This is demonstrated by the results of the partial hypothesis test (t-test) with a calculated t-value of 2.028, which is greater than the critical t-value (1.988) with a significance level of $0.046 < 0.05$. The magnitude of this contribution is indicated by the coefficient of determination R^2 of 0.047. This indicates that the implementation of the SKUA program explains 4.7% of the variance in students' spiritual attitudes, while the remaining 95.3% is influenced by other factors outside the scope of this study. This is also demonstrated by the results of the simple linear regression analysis with the equation $Y = 21.299 + 0.099X$. The constant of 21.299 represents the baseline value of students' spiritual attitudes, while the positive regression coefficient of 0.099 indicates that every increase in the implementation of the SKUA program is followed by an increase in students' spiritual attitudes.

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