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# Implementation of Religious Habits in Forming the Religious Character of Elementary Madrasah Students

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**Abstract**

Islamic education is not only oriented towards developing cognitive aspects, but also emphasizes the formation of religious character of students from an early age, especially at the Madrasah Ibtidaiyah (MI) level. This study aims to analyze the application of religious habituation in shaping the religious character of students at Madrasah Ibtidaiyah Jauharul Huda. This study uses a qualitative approach with data collection techniques in the form of observation, interviews, and documentation. Research informants consisted of the madrasah principal and class teachers. The results of the study indicate that religious habituation at MI Jauharul Huda is carried out routinely and scheduled through various activities such as, dhuha prayer, dzuhur prayer in congregation, reading and writing the Qur'an (BTQ), memorization, prayers before and after learning, and the implementation of the 5S culture (greeting, smiling, greeting, politeness and courtesy). These habits have a positive impact on the formation of students' religious character, which is reflected in attitudes of discipline, honesty, and responsibility. The success of the program is supported by the role of the principal, teachers, and parents. The obstacles faced include limited student equipment, lack of parental attention, and less than conducive classroom conditions. This research is expected to provide evaluation material and recommendations for madrasahs in optimizing student character development.

Keywords: Religious habituation, role of madrasa principal, role of teacher, religious students.

## 1. INTRODUCTION

Education is not only about developing students' cognitive abilities, but also about shaping their character and personality based on moral and spiritual values. In the context of Islamic education, the development of religious character is a primary goal that must be instilled from an early age, particularly at the Madrasah Ibtidaiyah (MI) level. Education is a determining factor in improving a nation's

human resources (HR). Quality human resources are undoubtedly based on the educational values instilled in the community (Sanga & Wangdra, 2023). Madrasah Ibtidaiyah, as an Islamic educational institution, plays a strategic role in instilling religious values through various religious habituation activities, such as congregational prayer, Quranic recitation, and prayer before and after lessons. These religious habits can shape students' religious character, reflected in disciplined

worship, honesty, and responsibility (Irianto et al., 2022; Yunansah et al., 2022).

In today's educational reality, the challenges of globalization and technological developments have a significant impact on the behavior and morals of students, including those of elementary school age. Many students are becoming cyber-addicted or addicted to the internet, leading to apathy toward new things (Putri, 2023). Various phenomena, such as a decline in politeness, a lack of social awareness, and a weak awareness of religious practices, are emerging. Schools, as formal environments, have a responsibility to create an education that balances the advancement of knowledge and the development of morals. Therefore, implementing religious habits in Islamic elementary schools (Madrasah Ibtidaiyah) is a crucial strategy for shaping students' attitudes from negative environmental influences while simultaneously instilling religious values that can shape their personalities.

Previous research suggests that learning begins in the classroom with material referring to the curriculum, syllabus, and lesson plans. This is then implemented through the practice of religious activities. These religious activities include cultivating the 5S (Greetings, Smiles, Greetings, Politeness, Courtesy), dressing neatly, cleanly, and covering the genitals (awrah), praying the Duha prayer, reciting the Quran before and after lessons, praying the Dhuhr prayer in congregation, maintaining cleanliness, and adhering to school rules (Basri et al., 2023).

The novelty of this research lies in its comprehensive analysis of the implementation of religious habituation in shaping students' religious character at the Jauharul Huda Elementary School, which is

## 2. METHOD

This study uses a qualitative approach. This approach was chosen because the study aims to deeply understand the process of implementing religious character education in Islamic

examined contextually and empirically through direct observation and interviews. Unlike previous research, which generally only describes the types of religious activities or reviews their implementation in general, this study emphasizes the relationship between the forms of religious habituation and indicators of students' religious character in learning activities and daily life at the school (Hendriyani et al., 2022; Herlambang et al., 2023).

Furthermore, this research presents a novelty by specifically identifying supporting and inhibiting factors in the implementation of religious habituation based on real-life conditions at the school, including the role of teachers, school culture, school policies, and student involvement. Thus, this research not only enriches the study of religious character education in the Jauharul Huda Elementary School but also provides practical and applicable recommendations for Islamic educational institutions in optimizing religious habituation strategies as a means of shaping students' religious character.

Based on observations and interviews, this study aims to analyze the implementation of religious habituation at the Jauharul Huda Elementary School in an effort to shape students' religious character. This study focuses on the forms of religious habituation implemented in the madrasah environment, the process of implementing it in learning activities and students' daily activities. Furthermore, it identifies supporting and inhibiting factors in the implementation of religious habituation at MI Jauharul Huda. The results are expected to provide an overview and serve as evaluation material and recommendations for the madrasah in optimizing the formation of students' religious character.

Elementary Schools, based on the experiences, views, and actual practices of educators in the field. This research was conducted at the Jauharul Huda Islamic Elementary School. The aim was to determine the extent of the implementation of religious education in the school. Primary

data sources in this study were obtained from direct interviews with informants and observations. The informants in this study were the principal and class teachers. Meanwhile, secondary data were obtained from documents. The data collection techniques used by the researchers in this study included observation, interviews, and documentation.

### 3. RESULT & DISCUSSION

#### Result

The results of this study were obtained from interviews with the Principal and class teachers regarding the implementation of religious habits at the Jauharul Huda Elementary School. This study shows that religious habits are implemented in a structured manner at the madrasah policy level and are implemented consistently in classroom learning activities. The Principal of MI Jauharul Huda emphasized that religious habits are an important part of the madrasah's vision and mission in shaping students' noble character. The madrasah has a vision and mission of being healthy, religious, skilled, and superior. "Forming religious character in the madrasah is very important to shape noble character in every student at this madrasah." This policy serves as a foundation for all madrasah members, especially class teachers, in integrating religious values into daily learning activities. The results of the interviews indicate that religious habits at MI Jauharul Huda are implemented through scheduled programs, such as dhuha prayer, congregational prayer, reading and writing the Quran (BTQ) and memorizing the Quran. The Principal conveyed, "Since that morning, we've been praying the Dhuha prayer early in the morning and reading the Quran. Then, after we get home, we pray the Dhuhur prayer in congregation and memorize the Quran. The Dhuha prayer is held on Tuesdays, Wednesdays, and Thursdays, and the BTQ prayer is held on Fridays and Saturdays. The BTQ prayer is held every day after the Dhuhur prayer in congregation."

Meanwhile, the class teacher implements religious habits directly in the classroom, including through the 5S (greetings, greetings, greetings, politeness, and courteousness), prayers before and after lessons, and BTQ guidance. "The habits that are often practiced in the classroom are always implementing the 5S (greetings, greetings, greetings, politeness, and courteousness). Then, prayers before and after learning activities and BTQ guidance."

The implementation of religious habits has an impact on the development of students' religious behavior. Students become more disciplined, have good morals, and demonstrate good manners. The class teacher revealed that students have become accustomed to praying before and after lessons. This development is evident in the students' ability to memorize prayers and the Asmaul Husana (The Beautiful Names of Allah). "Students have begun to memorize Juz Amma (Juz Amma), are fluent in reading the Quran and Ikro (Quran), and have memorized the Asmaul Husana and their meanings." Modeling is a crucial factor in the success of religious habits. The principal acts as a guide and supervisor and is directly involved in students' religious activities. Class teachers also demonstrate religious attitudes that students can emulate in their daily lives, such as speaking politely and courteously. The class teacher stated that: "Reading prayers before and after studying, speaking politely and courteously, and being honest and fair are attitudes that must be instilled in students." Religious habits also influence students' attitudes toward teachers and peers. Religious habits instilled in school are also carried beyond the classroom and into the surrounding environment. The class teacher stated that: "Students will become very polite and courteous individuals towards others, especially teachers. For example, when meeting a teacher, students will greet and shake hands."

The success of religious habituation is supported by collaboration between the

principal, teachers, students, and parents, as well as the availability of supporting resources such as the Quran, Iqro, and Juz Amma. However, several obstacles are encountered, such as limited student supplies, lack of parental attention, and teachers' difficulty in maintaining a conducive classroom environment. To address these challenges, teachers provide guidance, counseling, and light reprimands to students, while the madrasah continues to provide guidance to parents to support this religious habituation.

The classroom teacher's hope for this habituation is that "all students will practice these religious habits in their external environment, such as being polite, making good friends with everyone, and using good language when talking to avoid hurting others." The implementation of this habituation ensures that students are able to practice the values they have learned daily outside of school. This religious habituation is expected to extend beyond school activities and be reflected in students' attitudes and behavior.

#### Discussion

This research examines the role of religious habits in shaping the religious character of students at an Islamic Elementary School (Madrasah Ibtidaiyah) by linking field findings at MI Jauharul Huda with theories of character education and Islamic education. Character education is a conscious and planned effort by a person or educator to educate and empower students' potential to develop their character, enabling them to become individuals who are beneficial to themselves and their environment. In school education, the educational environment plays a crucial role in shaping Character education for children or students (Al Ubaidah et al., 2023). Elementary school education plays a very strategic role in fostering student character, including religious character, which forms the foundation for the formation of children's personalities and morals (Anikoh et al., 2024).

The results of this study indicate that religious habits at MI Jauharul Huda are implemented in a planned and scheduled manner through various programs such as Dhuha prayer, Quran reading and writing, congregational prayer, memorization (tahfidz), prayers before and after lessons, and the implementation of the 5S culture: greeting, smiling, greeting, being polite, and being courteous. This finding aligns with (Mubin & Furqon, 2023) who stated that effective habits for developing students' religious character include daily practice and practice of religious habits.

In the context of Islamic education, religious habits are an effective method for instilling religious values from an early age. Religious education in elementary schools plays a crucial role in fostering students' religious character from an early age, as elementary school age is a crucial period in the formation of children's moral and religious values (Anikoh et al., 2024). Madrasah Ibtidaiyah (Islamic elementary school) children are in the imitation and habit-forming phase, so regular religious activities are easier to implement and can shape students' religious character. Religious education needs to be designed as a holistic, long-term character-building process to produce students who are religious, have noble morals, and are capable of becoming agents of change in society (Prayogi et al., 2025).

The Madrasah Principal establishes a vision and mission of "healthy, religious, skilled, and superior" as the direction of the madrasah's development, which is then implemented by classroom teachers in daily classroom learning activities. This demonstrates that Madrasah Ibtidaiyah Jauharul Huda is not merely symbolic but is truly implemented in educational practice. When religious values are incorporated into concrete policies by classroom teachers, students receive a consistent and sustainable message. The principal and class teachers serve not only as guides but also as role models in the implementation of religious practices. The principal is directly involved in these religious practices and

provides appreciation for student achievements, while class teachers demonstrate religious attitudes through their daily behavior. As primary role models, the principal wields significant influence over students and teachers. The principal's exemplary conduct is a key driver for encouraging active participation in congregational Dhuha prayers (MAULIDIN, 2024).

This also aligns with the concept of *uswah hasanah* (good example) in Islamic education, which emphasizes that educators' role models have a significant influence on the development of students' character (Pratiwi et al., 2024). Students tend to imitate the behavior they observe directly from respected figures. The role model of educators is a strategic factor in the success of religious practices and the formation of religious character. A teacher's exemplary role model is a figure consistently highlighted by society, whether for their performance, personality, or character, which can serve as a role model for their students (Yusuf & Ahsan, 2023). Supporting factors include a conducive family and school environment, as well as communication between teachers and parents (Latifah, 2023).

Religious practices have a positive impact on student character development. Students become accustomed to praying before and after lessons, demonstrate politeness and courtesy toward teachers and peers, and begin to practice religious values outside the school environment. These practices impact not only aspects of worship but also students' social and moral attitudes. Religious activities in schools play a crucial role in shaping student character by strengthening discipline, increasing empathy, and fostering responsibility for themselves and their environment (Muhamad, 2024).

The success of religious habituation at the Jauharu Huda Elementary School is supported by collaboration between the principal, teachers, students, and parents, as well as the availability of supporting facilities

such as the Quran, Iqro, and Juz Amma. Collaboration between parents and the school is the most important factor because this religious habituation will be more effective if continued within the family environment. Supporting factors for this activity are also the teachers themselves as role models for their students. Students who have good morals are certainly influenced to some extent by their teachers' education (Malahati et al., 2023). The obstacles to this activity include limited equipment, a lack of attention from some parents, and the difficulty of teachers in conducive students. These obstacles indicate that this religious activity Religious education requires continued support from various parties and should not be solely the responsibility of teachers and madrasahs. Parents also play a crucial role. According to Hatiah & Muslimah (2024), parents play a crucial role in shaping children's character, and they are their children's first and most important educators.

The implementation of religious practices at Madrasah Ibtidaiyah Jauharul Huda has important implications for the development of madrasah education. Religious practices need to be implemented routinely, not only through special programs but also through classroom learning and the example of educators. Furthermore, strengthening collaboration with parents is a strategic step to ensure the sustainability of religious practices outside the school environment. Instill good values in students so they can emulate these good practices.

Madrasah Ibtidaiyah Jauharul Huda has long instilled religious values, even before the upcoming curriculum. This madrasah has its own madrasah curriculum, which consistently includes Dhuha prayers and other religious activities. The Merdeka Curriculum for Elementary Madrasahs (MI) implements learning tailored to students' abilities, providing more space for character development and core competencies. Character development supports more interactive learning by developing skills and character traits such as noble morals,

diversities, independence, critical thinking, and creativity (Anas et al., 2023).

Educators at MI Jauharul Huda instill the values of Ahlussunnah wal Jama'ah (the Sunni community). In addition to obligatory worship, students are taught other religious practices such as the Dhuha prayer, memorizing surahs (chapters), memorizing the Asmaul Husana (the Beautiful Names of Allah), and giving alms. Activities aligned with NU practices include istighosah (Islamic prayer), the Prophet's birthday (Mawlid), Isra' Mi'raj (Isra'ul Mi'raj), and other activities. The goal is to foster deeper understanding and foster moral character in students. Through religious activities, students experience significant changes in various attitudes.

MI Jauharul Huda has been proven to strengthen students' positive character. Values such as tolerance, equality, deliberation, and noble morals are not only taught theoretically but also practiced in daily learning and habituation activities. Activities such as congregational Dhuha prayers, murojaah (religious study), and social and environmental programs are effective ways to instill moderate and humanistic religious attitudes from an early age.

#### 4. CONCLUSION

Based on the research results and discussion, it can be concluded that the implementation of religious habits at MI Jauharul Huda plays a crucial role in shaping the religious character of elementary school students. Planned and sustained religious habits, such as Dhuha prayer, congregational prayer, Quran reading and writing, memorization, and prayer, as well as the implementation of the 5S, are able to instill religious values in students' daily lives. The success of these habits is supported by the madrasah's vision and mission, the exemplary behavior of the principal and teachers, and cooperation between parents.

Religious habits not only impact students' religious practices but also foster positive social attitudes, such as politeness,

discipline, and caring for others. Therefore, religious habits are the most effective and relevant strategy for strengthening religious character education in elementary school.

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