

The Urgency and Important Role of Implementing Habituation Methods in Developing Students' Religious Character in the School Education Environment

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Abstract

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The implementation of habituation methods in schools plays a crucial role in shaping and developing students' religious character. Religious character education, instilled through habituation, is expected to form good habits in students' daily lives. This study aims to examine the urgency and crucial role of implementing habituation methods in enhancing students' religious character in the school education environment. The results show that consistent habituation, such as praying before and after learning activities, performing congregational prayers, and respecting others, has a positive impact on the development of students' religious character. Therefore, it is essential for schools to implement this method sustainably to shape students with noble morals and strong religious character.

Keywords:

Habituation Method, Religious Character, School Education

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A. Introduction

Education is an important aspect of life that cannot possibly be separated from human life. Education as a process has assumptions. There is an assumption that education is a process that occurs naturally and is accidental. This means that education is not a planned, orderly, organized process using ways and methods based on mutually determined rules. Another assumption states that education is believed to be a process that is designed, organized and planned deliberately based on predetermined rules.¹ Apart from that, Maisyarah stated that in Law Number 20 of 2003 concerning the National Education System article 3 concerning the development of character, religion and holy books (Islam and the Koran), and the character of the school which is mainly stated in the vision and

¹ Lyna Dwi Muya Syaroh and Zeni Murtafiati Mizani, "Forming Religious Character by Habituating Religious Behavior at School: Study at SMA Negeri 3 Ponorogo," *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 1 (August 15, 2020): h. 64, <https://doi.org/10.33367/ijies.v3i1.1224>.

mission and status of the school which is described in religious activities, in this case the focus is Compulsory Learning to Read the Koran.²

The formation of religious character is the result of efforts to seriously educate and train the various spiritual potentials found in humans, especially students. In Islam, character is behavior and morals in accordance with what is taught in Islamic Religious Education lessons. That religious character is a person's character, character, morals and personality which are formed from the internalization of various policies based on the teachings of the Islamic religion.

Thus, religious character is one of the characters that needs to be developed in students to foster behavior in accordance with Islamic teachings which are based on the Al-Qur'an and Hadith. With the large number of students acting inconsistently with the values of the Islamic religion that apply both at school and in society, religious character needs to be implemented and realized at Madrasah Tsanawiyah Negeri 4 Banjarmasin. One important factor in cultivating religious character is through habituation. The habituation method is an effective way to develop students' religious character, because they are trained and accustomed to doing it every day. Habits that are carried out every day and repeated over and over again will always be ingrained and remembered by students so that they are easy to do without having to be reminded.

B. Theoretical Framework

1. Definition of Habituation

Habit is something that is deliberately done repeatedly so that something can become a habit.³ In the Big Indonesian Dictionary, ordinary is common or common, as always, and is something that cannot be separated from everyday life. The prefix *pe-* and the suffix *-an* show the meaning of process, so that habituation can be interpreted as the process of making something/someone get used to it.⁴ In everyday life, habituation is

² Ima Maisaroh, Nina Yuliana, and Abdurohim Abdurohim, "Spiritual Communication in the Habit of Dhuha Prayer as a 'Center of Excellent' Media in Building Student Character in Schools," *Education and Teaching Review Journal (JRPP)* 6, no. 4 (October 10, 2023): h. 137.

³ Moh Ahsanulhaq, "Forming Students' Religious Character Through Habituation Methods," *Pedagogical Initiative Journal* 2, no. 1 (July 1, 2019): h. 24, <https://doi.org/10.24176/jpp.v2i1.4312>.

⁴ Randy Sugianto, *KBBI Application, Version 1.0.0 (Language and Bookkeeping Development Agency 100)*, 3rd ed. (Jakarta: Language and Bookkeeping Development Agency, 2023).

important, because many people find themselves acting and behaving simply out of habit. Habit encourages behavior to speed up and without habituation a person's life will go slowly, because before doing something you have to think first about what you are going to do.⁵

Thus, habituation is a process of activities carried out repeatedly which aims to make individuals accustomed to behaving, behaving and thinking in accordance with predetermined goals. The aim of the habituation process at school and in extracurricular activities is to form students' attitudes and behavior that are relatively permanent because they are carried out repeatedly in both intracurricular and extracurricular activities.

2. Religious Character

a. Character

Character is the mental and moral quality of the human individual himself, morals are inherent in each individual himself. In the psychology dictionary, character is the personality of each individual which can be seen from his activities in life, behavior that is relatively unchanging. Character is also defined as the values that form the foundation of each individual's behavior based on religious, cultural, legal/constitutional norms, customs and aesthetics. Character education is a planned effort to make students know, care about and internalize values so that students behave as complete individuals.

Character education that teaches the nature of character in the three domains of cognitive, affective and psychomotor. There are 18 values in the development of cultural education and national character created by the National Education Department, one of which is religious character.⁶

The character values in this compulsory learning program to read the Koran include honesty, tolerance, prudence, self-discipline, cooperation, courage and democratic values.⁷ In fact, education in Indonesia recognizes family education, school education, mosques and community education.

⁵ A. Mustika Abidin, "Application of Character Education to Extracurricular Activities Through the Habituation Method," *Didactics : Education Journal* 12, no. 2 (June 20, 2019): h. 191.

⁶ Nurlaeli Nurlaeli, Mardiah Astuti, and Tutut Handayani, "Implementation of Religious Character Education in An Understanding of Noncorruption Education in Elementary School / Implementation of Religious Character Education in Efforts to Understand Anti-Corruption Education in MI," *Journal AL-MUDARRIS* 3 (April 30, 2020): h. 67.

⁷ Rosyida Nurul Anwar, "Alquran Education (TPQ) as an Effort to Form Character in Children," *Journal of Education and Counseling (JPDK)* 3, no. 1 (February 2, 2021): h. 5.

These four elements require a cooperative relationship if complete human quality is to be achieved. The quality of education does not meet standards *Programme for International Student Assessment* (PISA) and in particular there is still a paradox between the knowledge gained and social behavior, which is a current reality in educational institutions. Extracurricular activities are an effort to present student qualities that are not merely cognitively superior, but whose superiority is correlated with affective and psychomotor competence, both at school and in the surrounding community. Education outside of school, every child receives education for the first time in the family. The family can be said to be a miniature character education that instills students in knowing something based on their age development, students know how to implement the knowledge gained and students can carry out life according to what they know. The family plays a dominant role in the development of a child's personality and educational level.

The Ministry of National Education states that character education has a meaning that is at a higher level than moral education, because it is not just about teaching what is right and/or wrong, but character education is more about cultivating habits (habituation) about good things so that students understand (cognitive domain) morals and immorality, are able to feel (affective domain) noble norms and habitually carry them out (psychomotor domain).⁸

b. Religius

According to Fathurrohman, religiousness is defined as attitudes and behavior that are obedient in carrying out the teachings of the religion one adheres to, tolerant of the practice of worship of other religions, and living in harmony with followers of other religions.

Not much different, Naim believes that religion is the totality of human behavior that is commendable, in this case religion includes the totality of human behavior in everyday life which is based on faith in the Almighty God, so that all behavior is based on faith and will form the *akhlakul karimah* that is used in personal and daily behavior.⁹ Based on the two

⁸ Muh Hambali and Eva Yulianti, "Religious Extracurriculars on the Formation of Students' Religious Character in Majapahit City," *PEDAGOGIC: Journal of Education* 5, no. 2 (December 17, 2018): h. 199.

⁹ Naim's wife, *Character Building (Optimizing the Role of Education in the Development of Knowledge & Formation of National Character)* (Yogyakarta: Ar-Ruzz Media, 2012), 124.

opinions above, it becomes clear that religion is the result of cultivating religion from an early age. A person with character is a religious person. However, not everyone who is religious is a religious person.

Religious character is the attitude and behavior of a person who is obedient and obedient in carrying out the teachings of his religion, whether regarding his relationship with God, fellow humans or with the natural environment. Teachers not only have the task and role of teaching and conveying knowledge, but teachers also have the task of educating and guiding students so that they have good morals or character. And this can be done in several ways or efforts.¹⁰

C. Research methods

This research uses a qualitative descriptive research approach to writing operations which is based on a point of view on a social phenomenon event which produces descriptive analysis in the form of verbal sentences from the subject of writing.¹¹ This research was located at MTs Negeri 4 Banjarmasin in the South Banjarmasin District, Kelayan Selatan Village. The object of the research is the habit of learning to read the Al-Qur'an which is carried out every day to improve students' religious character. This writing refers to how this habit can improve students' religious character which is directly observed. Then the factors that support and hinder and the solutions.

D. Research Results and Discussion

1. Familiarizing the Tadarus of the Qur'an

Madrasah Tsanawiyah Negeri 4 Banjarmasin is a madrasa that has several religious activities such as sunnah prayers of repentance and dhuha, reading the Al-Qur'an together using the imamah (guided) method, reading shalawat and asmaul husna, reading prayer together in the field,

¹⁰ Minda Siti Solihah, Encu M. Syamsul, and Syafa'atun Nahriyah, "The Role of Islamic Religious Education Teachers in Improving the Religious Character of Students at Tazkia Insani IT Middle School," *Edupedia : Journal of Islamic Education and Pedagogy Studies* 7, no. 2 (January 30, 2023): h. 159-160.

¹¹ M. Muchson, *Descriptive Statistics* (MEDIA SPACE, n.d.).

muhadharah, and so on. Madrasah schools cannot be separated from the teachings of the Islamic religion, so students attending religious-based educational institutions must be equipped with religious knowledge. One of the efforts made by madrasahs to ensure quality religious education is by instilling religious values in accordance with Islamic teachings prepared by organizations and school programs in the form of coaching and habituating students. One of these habits is the habit of reading the Al-Qur'an before learning. This activity program has been implemented since 2012 until now. Madrasah Tsanawiyah Negeri 4 Banjarmasin has implemented the Compulsory Habit of Learning to Read the Al-Qur'an in Improving Students' Religious Character. This is in line with Mutakin's opinion, who said that religious character can be improved by getting into the habit of compulsory learning to read the Koran and praying 5 (five) times a day.¹²

In essence, habituation is an experience that one gets used to doing every day, even though at first it is because of compulsion and they are not used to it, but after that they will realize that they have to do this habit by themselves. In connection with the aim of implementing habituation activities, it is an effort to increase students' competence in reading the Al-Qur'an properly and correctly, building the character of students so that they are accustomed to their daily activities which are inseparable from the routine of reading the Al-Qur'an, spiritually equipping students so that they can gradually change their behavior in a more positive direction, and creating a madrasah generation with good morals. This is in line with Yuliyanti Purnamasari's opinion, saying that the aim of getting used to reading the Qur'an is so that students can instill new attitudes and habits of action that are more appropriate and better, especially in increasing students' awareness of reading the Qur'an in accordance with what is expected by this madrasah, namely producing a generation of Qur'an and practicing it for a better life.

This was also conveyed by Drs. H. Ahmad Baihaki, In carrying out the habitual activity of reading the Al-Qur'an before learning, it went smoothly, reading it using the imamah method (led) by one of the teachers who is an expert in his field, namely the Deputy Head of Student Affairs. Apart from

¹² Tatan Zenal Mutakin, "Application of Habituation Theory in the Formation of Students' Religious Character at the Elementary School Level," *EDUTECH* 13, no. 3 (August 18, 2014): h. 371.

that, they are also very serious about reading the Koran. This is done with the students' own awareness

When someone undertakes the Compulsory Study of Reading the Al-Qur'an, they only hope for Allah SWT's blessing. Compulsory Learning to Read the Al-Qur'an is one of the acts of worship to facilitate the reading of the holy verses of the Al-Qur'an in accordance with the applicable tajwid. Compulsory learning to read the Koran has begun to be implemented in schools through culture. Culture is something that is deliberately done over and over again so that something becomes culture. With the existence of a culture of Compulsory Learning to Read the Al-Qur'an, it is not only done by students at school but also done at home or even when students have reached the next level. So, it will be difficult for students to learn to read the Koran because it has become a culture. From the description of the data that has been obtained, it is in accordance with the theory put forward by Aldi and Robie, namely that the Compulsory Learning to Read Al-Qur'an habituation program is useful for fostering students' love for the Al-Qur'an. This program was formed to become a good habit in students' daily activities not only at school but also when they are in the family environment, especially in the community.¹³

Carrying out religious teachings will also improve religious character, which means a person's attitudes and behavior are obedient and obedient, both regarding his relationship with God, fellow humans and the natural environment. Teachers not only have the task and role of teaching and conveying knowledge, but teachers also have the task of educating and guiding students so that they have good morals or character. And this can be done in several ways or efforts. Character cultivation efforts carried out through habituation are a way of cultivating character by accustoming students to good traits or habits, which are carried out repeatedly so that these good things can become permanent habits. Abdullah Nasih Ulwan believes that efforts to improve students' religious character are educating by example, educating by habit, educating by advice, educating by providing attention or supervision, educating by reward and punishment.¹⁴

¹³ Aldi Surya and Robie Fanreza, "Implementation of the Al-Qur'an Reading Program Before Starting Subjects," *Algebra: Journal of Education, Social and Science* 4, no. 2 (June 4, 2024): h.6.

¹⁴ Solihah, Syamsul, and Nahriyah, "The Role of Islamic Religious Education Teachers in Improving Students' Religious Character at Tazkia Insani IT Middle School," p.160.

2. Supporting and Inhibiting Factors

In carrying out habituation activities and improving religious character at Madrasah Tsanawiyah Negeri 4 Banjarmasin through the compulsory habit of learning to read the Al-Qur'an, of course it doesn't just happen. In its implementation, of course there are things or factors that are behind or support it and there are also things or factors that hinder the implementation process as follows:

a. Supporting Factors

First, the role of teachers at school is as an example that provides an example for students. Where teachers not only order students to carry out Compulsory Learning to Read the Al-Qur'an but also take part in these activities to jointly carry out guidance and guidance on Compulsory Learning to Read the Al-Qur'an. *Second*, the role of students is the main point in the implementation of the Compulsory Learning to Read Al-Qur'an habit. Includes student activity, which can be seen from enthusiasm, discipline and reminding their peers to carry out the Compulsory Learning to Read the Al-Qur'an activity. Apart from that, students who carry out Compulsory Learning to Read the Al-Qur'an also have an influence on this habit. *Third* Guidance from parents is also one of the factors that supports the habituation process of Compulsory Learning to Read the Al-Qur'an, because in the family there are parents who play an important role in shaping the child's character, parents not only supervise children but also provide guidance so that children get used to positive habits such as reading the Al-Qur'an. *Fourth*, Relevant and adequate supporting facilities are provided to support the ongoing habit of Compulsory Learning to Read the Al-Qur'an. *Fifth*, the community around the madrasah gave a positive response considering that this activity had a big influence on adolescent behavior.

Furthermore, Mr. Arif Rahman, S.Pd also conveyed that the supporting factors for this activity are that the Madrasah provides relevant supporting facilities such as an adequate sound system, provision of ablution places, a clean field, as well as a positive response from parents/community. There is also another supporting factor, namely that the superiors are very supportive of this activity, which is a superior program that has become a promotional value for the madrasah to the community. This also agrees or

is in accordance with Fatih Tegar's theory. Kurnianing Tyas also said that the supporting factors for the habit of Compulsory Learning to Read the Al-Qur'an are, namely, encouragement from oneself, support from family, support from family, friends, as well as infrastructure so that it motivates students in particular to be active in the cultural activity of Compulsory Learning to Read the Al-Qur'an.¹⁵

b. Inhibiting Factors

As for the inhibiting factors in the implementation of the compulsory learning to read the Al-Qur'an, the lack of discipline of students during the implementation of the Compulsory Learning to Read the Al-Qur'an and the congregational prayers of repentance and dhuha, one of which was seen to be that there were still some students who were late when the activity took place which started at 06.45-07.30 WITA. Arif Rahman, S.Pd also conveyed that the inhibiting factors were students' lack of discipline in coming to school and being disorderly during the activities.

This also agrees or is in accordance with the theory of Sintasari and Lailiyah where student discipline is still considered poor. This is evidenced by the presence of several students who show indiscipline, such as not participating in the congregational Dhuha prayer which is one of the routine activities at the school. Even though it has been established as a rule, there are still students who arrive late so they cannot take part in the activity.¹⁶

E. Conclusion

The implementation of habituation activities aims to increase students' competence in reading the Al-Qur'an properly and correctly, building the character of students so that they are accustomed to their daily activities which are inseparable from the routine of reading the Al-Qur'an, spiritually equipping participants so that they can little by little change their behavior in a more positive direction, and creating a madrasah generation

¹⁵ Fatih Tegar Kurnianing Tyas, "The Compulsory Habit of Learning to Read the Al-Qur'an in Increasing the Spiritual Intelligence (SQ) of Students in Class V of SD Ma'arif Ponorogo" (diploma, IAIN PONOROGO, 2020), p.61, accessed February 15, 2024.

¹⁶ Beny Sintasari and Nurul Lailiyah, "Evaluation of PAI Teacher Strategies in Improving Student Discipline," *Ngaos: Journal of Education and Learning* 2, no. 1 (March 8, 2024): h. 46-47, <https://doi.org/10.59373/ngaos.v2i1.14>.

with good morals. Character cultivation efforts carried out through habituation are a way of cultivating character by accustoming students to good traits or habits, which are carried out repeatedly so that these good things can become permanent habits.

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