The Implementation of Character Education through the Habituation of Religious Practices

Wakib Kurniawan, Untung Sih Nugroho[2], Ari Arkanudin[3]

STIT Bustanul 'Ulum Lampung Tengah
E-mail: masoent.1992@gmail.com

ARTICLE INFO

ABSTRACT

This study aims to describe the implementation of character education through worship habits among Phase C students in Grade 5 Andalusia at SD IT Cahaya Madani Pringsewu. Character education constitutes an essential component of the educational process, particularly at the elementary school level, as this stage represents the initial phase of a child's personality formation. Worship habits are considered an effective medium for instilling character values such as discipline, responsibility, and religiosity. This research employs a qualitative descriptive approach. Data were collected through observation, interviews, and documentation. The findings indicate that worship habits at SD IT Cahaya Madani Pringsewu include routine activities such as Dhuha prayer, morning prayers, Qur'anic recitation, congregational prayers, and sharing activities. These practices contribute significantly to the development of students' character, particularly in terms of discipline, obedience, social awareness, and responsibility. The supporting factors for the implementation of these worship habits include strong support from teachers and parents, as well as a religiously conducive school environment. Meanwhile, the inhibiting factors consist of students' lack of consistency in practicing worship at home and the varying levels of students' understanding. This study concludes that the habituation of worship practices is an effective strategy for shaping students' character from an early age.

1. INTRODUCTION

Education constitutes one of the fundamental efforts aimed at enlightening the intellectual life of the nation's younger generation, and it serves as a key instrument in achieving a nation's ideals (Dihe & Wangdra, 2023). The educational process is intended to develop students' potential, rather than merely transferring knowledge. Students should be viewed as developing individuals who possess inherent potential. Therefore, teachers are required to optimally nurture students' potential by providing broad insights, opportunities for creativity, and continuous support. Muhibah and Maisaroh define character as one's disposition, temperament, nature, or habitual behavior (Muhibah & Maisaroh, 2021). Meanwhile, Harisan and Fitriyah describe character as morality, ethics, temperament, or personal traits (Harisa & Fitriyah, 2025). According to (Anisyah et al., 2023; Badrus Sholeh et al., 2023) character education essentially shares the same nature and meaning as moral education and ethical education. Its primary objective is to shape the personality of learners so that they become morally upright individuals as well as responsible and virtuous citizens. Consequently, the essence of character education within the context of Indonesian education is value-based education, namely the cultivation of noble values derived from Indonesia's own cultural heritage. The Ministry of Education and Culture (Kemendikbud) defines character education as a conscious

and deliberate effort to instill noble values in students through structured and systematic educational processes. One effective approach to character education is the habituation of religious practices (Aufa, 2023). Religious activities such as congregational prayers, collective supplications, and Qur'an recitation function not only as forms of ritual worship but also as vehicles for instilling character values such as discipline, responsibility, and gratitude. SD IT Cahaya Madani Pringsewu, as an Islamic-based educational institution, holds a strategic role in implementing the habituation of worship as part of students' character formation, particularly in Phase C (Grades V and VI). Through daily religious routines, the school instills religious and social values that contribute to shaping students into better individuals. Based on this background, the author is interested in examining how character education is implemented through the habituation of religious practices at SD IT Cahaya Madani Pringsewu, particularly among Phase C students in Grade 5 Andalusia. To strengthen the foundation of this study, several relevant previous research findings are reviewed as comparative references while also opening opportunities for the development of further studies.

These studies provide empirical insights into the implementation of character education through the habituation of religious practices in elementary schools. The following are some relevant prior studies. A study conducted by Zai et al., entitled Implementation of Character Education Values in Civics Learning in Elementary Schools, found that the main findings prior to the implementation of character education in Civics (PKn) learning indicated that students' levels of discipline, independence, and cooperation were relatively low. However, after teachers systematically integrated character education into Civics instruction, students' character values were observed to be well implemented (Zai et al., 2024). Another study by Sundi et al., entitled Implementation of Character Education in Enhancing Students' Character within the 2013 Curriculum, revealed that efforts to improve students' character can be carried out through the habituation of religious practices aligned with the Pancasila Student Profile. The study emphasized that character education can be effectively implemented by integrating it with Pancasila-based learning principles (Sundi et al., 2022). Furthermore, research conducted by Saputri and Ardivanto, entitled The Cultivation of Character Education among Elementary School Students, demonstrated that the implementation of character education among fifth-grade students at SDN Sendangguwo 02, Semarang Regency, successfully instilled values of responsibility, tolerance, environmental care and awareness, self-care consciousness, and social responsibility (Saputri & Ardivanto, 2025). These values were reflected in students' daily activities, such as submitting assignments on time, maintaining classroom cleanliness, caring for plants within the school environment, and assisting peers who experienced difficulties. Although the majority of students exhibited positive attitudes, several challenges were also identified, including instances of impolite behavior toward teachers or Field Practice Supervisors (PPL), indicating the need for further efforts to ensure consistency in the implementation of character education. Research conducted by Sari and Puspita entitled Character Education in Elementary Schools reveals that character education plays a crucial role in the field of education. Character education at the elementary school level has a significant impact on students' daily lives and learning processes (Sari & Puspita, 2019). One form of character education that can be implemented in elementary schools is discipline. Discipline may be cultivated through the enforcement of school regulations, such as arriving at school on time, entering the classroom in an orderly manner, performing Dhuha and Dhuhr prayers punctually, maintaining classroom cleanliness, and other related activities. Consequently, these practices indirectly contribute to the

development of students' personalities. Furthermore, the role of teachers in the implementation of character education is indispensable, as teachers serve as primary role models for students.

However, in order to foster students with strong and exemplary character, the involvement of teachers alone is insufficient; the role of parents is equally essential. Research conducted by Susanti, entitled Positive Habituation of Congregational Prayer and Its Influence on the Spiritual Character of Elementary School Students (2025), concludes that based on research findings and observations at SDN Tugu Rejo 02, the practice of congregational Dhuhr prayer has a significant influence on the development of students' positive character. This habituation activity not only enhances students' awareness and commitment to religious observance but also exerts a positive impact on the development of discipline and polite behavior (Susanti, 2025). Meanwhile, research conducted by Fajri and Mirsal entitled The Transformation of Islamic Education through Habituation in Elementary Schools highlights that character education at the elementary level requires collaboration among teachers, parents, and the wider community. Habituation programs such as Dhuha prayer, recitation of Asmaul Husna, Qur'anic literacy, and tahfidzul Qur'an serve as effective means for instilling Islamic values. Innovations, including the utilization of digital technology and child-friendly approaches, also contribute to the creation of a conducive learning environment for shaping students' character (Fajri & Mirsal, 2021). Based on the review of these relevant studies, the present research seeks to enrich the existing body of knowledge regarding the implementation of character education, with a particular focus on students' daily religious habituation practices. This study is expected to provide practical contributions to the development of character education among students through the consistent practice of daily religious worship.

2. METHODS

His study adopts a qualitative descriptive research methodology. Qualitative research is a method employed to examine phenomena under natural conditions, in which the researcher serves as the primary research instrument. Sampling is conducted purposively, data collection is carried out through triangulation techniques, data analysis is inductive and qualitative in nature, and the research findings emphasize meaning rather than generalization (Putra, 2025). The focus of this study is to describe both the process and outcomes of implementing character education through the habituation of religious practices. This research not only seeks to understand the process of habituating religious practices in character formation but also aims to identify the challenges and obstacles encountered, as well as the supporting factors that facilitate the habituation of religious practices in efforts to develop students' character. The subjects of this study consist of all fifth-grade students of Class Andalusia at SDIT Cahaya Madani Pringsewu who routinely engage in religious habituation activities as one of the efforts to foster character development. These subjects were selected because the researcher was particularly interested in the attitudes and manners demonstrated by the fifth-grade Andalusia students. To obtain comprehensive and objective data, several data collection techniques were employed, namely:

Observation, The observation method enables researchers to directly examine interactions between slow learner students and their learning environment (Waston et al., 2024). Observation is defined as a method or approach for systematically analyzing and recording behavior by directly viewing or observing individuals or groups and their environment (Kiswanto & Suharto, 2025) In this study, observations were conducted directly by observing the implementation of religious habituation practices in Grade 5 Andalusia, including the habituation of Dhuha prayer, morning dhikr, memorization of the Qur'an and Hadith, as well as periodic sharing activities. The purpose

of this observation was to obtain a comprehensive and authentic description of religious habituation practices in Grade 5 Andalusia as part of efforts to foster students' character development.

Interview, The term "interview" originates from the English word interview, which literally means a meeting between two individuals to exchange information or ideas. According to (Sugiyono, 2017), interviews are employed as a data collection technique to identify research problems and to obtain in-depth information from respondents. This interview aimed to gather direct information from informants regarding their real experiences in implementing religious habituation activities as part of character formation efforts, as well as to explore the constraints and challenges encountered during the process.

Documentation, According to the Kamus Besar Bahasa Indonesia (KBBI), documentation refers to activities involving the collection, selection, management, and storage of information in the form of images, quotations, clips, or other formats. G. J. Renier, a prominent historian from University College London, as cited in Fu'adz Al-Gharuty, explains the term "document" in three senses: first, in a broad sense, encompassing all sources, both written and oral; second, in a narrow sense, referring only to written sources; and third, in a specific sense, limited to official and state documents such as agreements, laws, concessions, grants, and similar records. Documentation in this study was used to complement the data with physical evidence such as attendance lists, activity schedules, photographs of activities, and video recordings of the implementation of religious habituation practices. Documentation serves to strengthen the validity of data obtained through observation and interviews.

Data Analysis Techniques

The data that have been collected were analyzed using qualitative descriptive analysis. The stages of analysis followed the model proposed by Miles and Huberman (2014), which consists of the following steps:

a. Data reduction: the process of selecting, focusing, simplifying, and abstracting raw field data with the aim of filtering and retaining the most relevant information.
b. Data display: organizing the data in the form of narratives, tables, charts, or matrices to facilitate comprehension and interpretation.
c. Conclusion drawing: the formulation of the main findings or meaningful patterns derived from the analyzed data
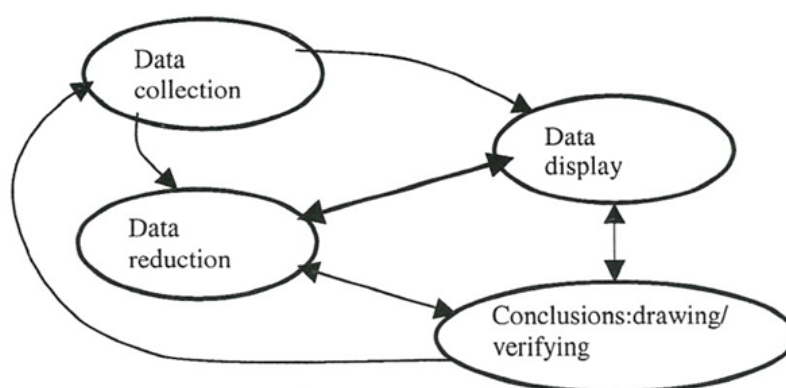
3. RESULTS AND DISCUSSION

SD IT Cahaya Madani is an Islamic-based elementary school that instills Islamic character values through the habituation of daily religious practices. These religious routines are implemented consistently throughout the students' time within the school environment. Based on observations and the implementation that has been carried out, it was found that continuous habituation of religious practices gradually develops into enduring character traits in students. The

analysis was conducted using interview data obtained from respondents, which were subsequently interpreted through a theoretical framework and the contextual implementation of religious habituation within the school setting. The interview findings indicate that character education occupies a highly significant position at the elementary school level. Respondents emphasized that character education serves as a fundamental foundation in shaping students' personalities from an early age. During this critical developmental phase, students are still in the process of internalizing values; therefore, schools function as environments that guide, habituate, and model positive behaviors in everyday life. This finding aligns with Lickona's (2013) perspective, which asserts that effective character education should begin at the elementary school level, as children at this stage are undergoing moral and social habituation.

The habituation of religious practices is considered essential because it serves as an effective means of fostering students' sense of responsibility and discipline. Respondents explained that through consistent religious routines, students learn to fulfill their obligations to Allah in a regular and committed manner. This process not only strengthens students' spiritual development but also enhances their ability to maintain orderliness, perseverance, and self-awareness. Based on the interview data, the religious habituation activities implemented in Grade 5 Andalusia encompass a variety of religious practices conducted routinely and in a structured manner. These activities include Dhuha prayer, morning dhikr, recitation of Asmaul Husna, congregational Zuhr and Asr prayers, Qur'anic recitation (tilawah), Qur'an memorization, supplications (du'a), and the study of hadith. In addition, students are habituated to performing night prayers such as tahajjud and witir, observing voluntary fasting, and being introduced to various other sunnah prayers. This range of activities demonstrates that religious habituation is implemented comprehensively, emphasizing not only spiritual development but also character formation through consistent religious practice. The technical implementation of habituating religious practices is primarily conducted in the morning before formal instructional activities commence. Several activities, such as Qur'anic recitation (tilawah) or memorization, are also repeated toward the end of the school day, particularly as dismissal time approaches. All of these activities are carried out under the supervision of teachers, who ensure orderly implementation, accuracy of recitation, and the attainment of predetermined targets. Teacher supervision plays a crucial role in shaping students' habits, as learners require guidance, role modeling, and consistent attention to perform religious practices correctly and sustainably.

Respondents revealed that there are notable differences in the habituation of religious practices between lower-grade and upper-grade classes, particularly in terms of memorization targets. In upper grades, such as Grade 5 Andalusia, students are assigned more extensive memorization targets of the Qur'an, hadiths, and supplications compared to those in lower grades. In addition, the forms of worship introduced are more varied, thereby demanding a higher level of responsibility from students. These differences are adjusted to students' cognitive development and maturity at more advanced stages of learning. Consistent implementation of religious habituation is able to foster various important character values among students. Respondents noted that religious commitment, discipline, responsibility, honesty, independence, cooperation, and social awareness gradually develop through worship activities. Collective worship practices, such as congregational prayer and group Qur'anic recitation, also have a positive impact on students' ability to collaborate and demonstrate concern for their surrounding social environment. Teachers employ various approaches to instill discipline and responsibility in students, including providing reminders, motivation, and regular evaluations of worship practices.

Respondents explained that teachers not only direct students to perform acts of worship but also strengthen students' internal awareness and motivation so that they become more independent in practicing their religious obligations. Periodic evaluations are conducted to monitor the development of students' attitudes and behaviors, ensuring that habituation does not merely remain a routine activity but becomes an internalized character trait within the students themselves. The interview findings indicate that the habituation of religious practices has brought about positive changes among fifth-grade students at Andalusia. Respondents reported that some students have begun to demonstrate increased responsibility in performing religious obligations, exhibit greater calmness during religious activities, and display improved religious attitudes. Nevertheless, teachers continue to provide additional motivation to ensure that these changes develop into long-term habits rather than remaining temporary behaviors. This finding is consistent with the study by Masripah et al., which explains that teachers play a crucial role in creating a religiously nuanced madrasah environment to enhance students' religious culture (Masripah, 2024).

In its implementation, however, the habituation of religious practices still encounters several challenges. One of the primary obstacles is students' feelings of laziness, which affect their consistency in participating in the activities. In addition, a lack of personal awareness and limited parental support at home further hinder the program's effectiveness. Respondents emphasized that some parents do not consistently provide supervision or evaluation of their children's religious practices at home, resulting in less optimal continuity of habituation. To address this issue, parents are actively involved through regular communication via WhatsApp groups and daily monitoring books that must be completed each day. Through these mechanisms, teachers are able to monitor students' religious practices at home and track the development of their worship habits. However, the level of parental involvement varies in consistency, which in turn affects the overall effectiveness of the program. Therefore, collaboration between schools and parents is a critical factor in ensuring the sustainability of religious habituation. Supporting factors influencing the success of this program include teachers' commitment, supportive school policies, a conducive classroom environment, and parental involvement in motivating children. Respondents emphasized that the habituation of religious practices can be successfully implemented only when all stakeholders share a common vision and contribute actively. Synergy among teachers, schools, and parents constitutes a key element in achieving the successful implementation of religious habituation at the elementary school level. Based on teachers' observations, Grade 5 students of Andalusia demonstrate a fairly high level of enthusiasm in participating in religious activities. They exhibit progress in terms of responsibility; however, they still require guidance and reminders to enhance their independence in performing acts of worship. This condition indicates that the habituation of worship practices is proceeding along the appropriate trajectory, although a continuous and sustained process is necessary to achieve optimal outcomes. The results of interviews reveal that social care character is the most prominent

aspect among Grade 5 Andalusia students. Students frequently demonstrate helpfulness and concern for their peers. Nevertheless, aspects of time discipline and independence still require improvement. Teachers assess that students' personal responsibility must continue

to be developed so that the habituation of worship is truly internalized as an integral part of their character (Aswidar & Saragih, 2021).

Respondents emphasized the need for stronger synergy among teachers, schools, and parents in the implementation and evaluation of worship habituation programs. More intensive collaboration can be achieved through strengthened communication, parental training, and integrated evaluation mechanisms. Through these measures, the habituation of worship is expected to become more effective and sustainable. Respondents expressed the hope that the worship habituation program will develop into a long-term habit embedded within students, not only practiced while they are at school. It is expected that students will excel not only academically but also possess noble character, perceiving worship as a personal necessity rather than merely an obligation. Ultimately, this program is anticipated to contribute to the formation of a generation that is morally upright, responsible, and spiritually close to Allah.

4. CONCLUSION

Based on the findings of the study on the Implementation of Character Education through the Habituation of Religious Practices among Phase C students in Grade 5 Andalusia at SD IT Cahaya Madani Pringsewu, it can be concluded that the habituation of religious practices constitutes an effective strategy for fostering students' character from an early age. The habituation activities, which include Dhuha prayer, morning dhikr, reading and memorizing the Qur'an, congregational prayers, and charitable activities, have been proven to cultivate key character values such as religiosity, discipline, responsibility, social awareness, and independence.

The implementation of this program has been carried out effectively due to the support of several crucial factors, namely strong teacher commitment, a religiously supportive school environment, and active parental involvement in guiding students' religious practices at home. Nevertheless, the program continues to encounter certain challenges, including students' lack of consistency in practicing worship at home, uneven levels of religious awareness among students, and variations in students' abilities to comprehend religious instruction. Overall, the habituation of religious practices functions not only as a form of spiritual activity but also as a comprehensive means of character education. Regular and structured activities are capable of instilling positive values that shape students' behavior in their daily lives. Therefore, strong synergy among schools, teachers, and parents must be continuously maintained to ensure the sustainability of religious habituation practices and to achieve long-term impacts on students' character development.

5. REFERENCES

Anisyah, N., Marwah, S., & Yumarni, V. (2023). Pendidikan Karakter dalam Pembentukan Akhlak Anak Pra Sekolah. *Murhum: Jurnal Pendidikan Anak Usia Dini*, *4*(1), 287–295. https://doi.org/10.37985/murhum.v4i1.164

Aswidar, R., & Saragih, S. Z. (2021). Karakter Religius , Toleransi , dan Disiplin pada Siswa Sekolah Menengah Pertama. *Jurnal Ilmiah Pendidikan Dan Pembelajaran*, *6*(1), 134–142.

Aufa, M. R. (2023). Peranan Pembiasaan Ibadah Dalam Pengembangan Karakter Religius Siswa di

SD Muhammadiyah 1 Kudus. *Didaktik: Jurnal Ilmiah PGSD FKIP Universitas Mandiri*, *09*(September), 1339–1348.

Badrus Sholeh, M., Kamsan, N., & Aliyah, H. (2023). Persepsi Guru terhadap Implementasi Kurikulum Merdeka di Madrasah. *Tafáqquh: Jurnal Penelitian Dan Kajian Keislaman*, *11*(2), 273–287. https://doi.org/10.52431/tafaqquh.v11i2.2245

Dihe, L., & Wangdra, Y. (2023). Pendidikan Adalah Faktor Penentu Daya Saing Bangsa. *Prosiding: Seminar Nasional Ilmu Sosial Dan Teknologi*, *3*(1), 84–90.

Fajri, N. & M. (2021). Implementasi Penguatan Pendidikan Karakter di Satuan Pendidikan Sekolah Dasar. *At-Tarbiyah Al-Mustamirrah: Jurnal Pendidikan Islam*, *2*(1), 1–10.

Harisa, P. I., & Fitriyah, L. (2025). Strategi Pendidikan Karakter dalam Membentuk Kepribadian Muslim di Sekolah Berbasis Pesantren. *Jurnal Ilmiah Ilmu Pendidikan*, *8*(5), 4819–4829.

Kiswanto, Maulanan & Suharto, Y. (2025). Implementasi Pendidikan Karakter Disiplin Santri Di Pondok Pesantren Nurut Taqwa Desa Grujukan Kecamatan Cermee Kabupaten Bondowoso. *Al-Ikhtiar: Jurnal Studi Islam*, *2*(1).

Masripah, Anton, Tutun, Asep, Rahmawati, Z. (2024). Upaya Guru Dalam Menanamkan Budaya Religius Siswa Efforts Of Teachers In Instilling Religious Culture In Students. *Jicn: Jurnal Intelek Dan*, *1*(4), 5289–5298.

Muhibah, S., & Maisaroh, I. (2021). Mengembangkan Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Karakter Jawara (Jujur …*, *7*(2).

Putra, Aris, Try, A. (2025). *Metodologi penelitian Kuantitatif dan Kualitatif Teoretis dan Praktis* (Cetakan Pe). Penerbit Amerta Media.

Saputri, S., & Ardivanto, A. (2025). Penanaman Pendidikan Karakter pada Peserta Didik di Sekolah Dasar. *Journal of Education Research*, *0738*(1), 166–173.

Sari, Nurratri Kurnia & Puspita, L. D. (2019). Implementasi pendidikan karakter di sekolah dasar. *2019*, *2*(1), 57–72.

Sugiyono. (2017). *Metode Penelitian Kombinasi (Mixed Methods)* (Cetakan ke). Penerbit Alfabeta.

Sundi, Venni Herli. Zulela, E. (2022). Implementasi pendidikan karakter dalam meningkatkan karakter siswa pada kurikulum 2013. *Holistika Jurnal Ilmiah PGSD*, *6*(1), 24–28.

Susanti, M. S. (2025). Miftahul Suroh & Susanti Efektivitas Pembelajaran Praktik Shalat dalam Membentuk Karakter Spritual siswa Miftahul Suroh & Susanti. *El Maqashid: Journal Syariah and Islamic Studies*, *1*(1), 14–23.

Waston, Al-Jalal, I. A. G., Muhammad, A., & Nirwana4, A. (2024). Relevance for Higher Education in Indonesia. *Journal of World Thinkers*, *1*(1), 17–30.

Zai, E. P., Lase, I. W., Harefa, E., Gulo, S., Duha, M. M., Pgsd, P. S., & Nias, U. (2024). Implementasi Nilai Pendidikan Karakter Dalam Pembelajaran PKn di Sekolah Dasar. *Innovative: Journal Of Social Science Research*, *4*(1), 6677–6691.