

**BUILDING A MORAL GENERATION: HABITUATION STRATEGIES
IN THE INTERNALIZATION OF RELIGIOUS CHARACTER
AT SDITDARUL FIKRI BALANGAN**

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Abstract

The purpose of the research conducted by the researcher is: to analyze the cultivation of religious character through the habituation method in students of SDIT Darul Fikri Balangan, as a role model for other schools in cultivating religious character to form individuals who have knowledge and religious character. This study uses a qualitative method. The results of the study show that the cultivation of religious character is carried out in an integrated manner in various cultures and daily activities in schools, which involves habituation methods. These activities include: Musyafahah (shaking hands with teachers in the morning), as a form of respect and the formation of a polite attitude. Greetings when entering class and prayers before and after learning, instill Islamic manners in every learning activity. The implementation of dhuha prayers is routine to get used to sunnah worship. The morning assembly, which includes hadith memorization and prayer activities, is a way of instilling religious values through understanding and practice. Muroja'ah memorizes the Qur'an, keeping students' memorization firm and internalized. Reciting the Qur'an with the Ummi method, supporting the ability to read the Qur'an well and correctly. Tahfidz Al-Qur'an Juz 30 and 29, to bring students closer to the Qur'an and build the personality of the Qur'an. Dzuhur and ashar prayers in congregation, training discipline, togetherness, and commitment to the obligation of worship. This habituation method applied is effective in instilling religious character, because it is carried out consistently and integrated in the daily activities of students at SDIT Darul Fikri Balangan. This shows that habituation is one of the strategic approaches in religion-based character education.

Keywords: Planting, Religious Character, Habituation



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INTRODUCTION

The era of Globalization is a multi-dimensional phenomenon which is not a new thing in the history of human life. Globalization is an intensification of social relations that is able to connect distant places so that a local event can occur due to events in other places that are very far away or vice versa. The impact caused by globalization today has a great influence on the character education of the nation's children. Technological and scientific advances that are not accompanied by a strong foundation of understanding ethical norms and manners, gradually erode and erode the character of the nation's children.¹

Education observers have analyzed several causes of the decline in education in the Islamic world, including the incompleteness of material aspects, the occurrence of social and cultural crises, and the loss of Qudwah khasanah (good examples), and Islamic values. The education crisis that occurred in the Islamic world was also experienced by Indonesia. The problems faced are quite diverse, ranging from social, political, cultural and economic aspects as well as other aspects. One of the most important aspects is morality. The setback in this aspect has caused a crisis of moral education in the world of education.

Education is the process of internalizing culture into a person and society so as to make people and society civilized.² Meanwhile, according to Muhammad Raqib, education is an effort or process of change and human development towards a better and perfect direction, it means that education is dynamic (moving) because if goodness and perfection are static (silent) then it will lose its good value.³ And in essence, education is a process of improvement, strengthening, and perfecting all human abilities and potentials. Through education, individual personalities will be fostered in accordance with the cultural values that exist in society.⁴

Character is the identity (qolbu power) which is the essence of human mental or spiritual qualities whose appearance is in the form of ethics, attitudes and outward deeds. Meanwhile, according to Suyanto, quoted by Suparlan, character is a way of thinking and behavior that is characteristic of every individual to live and work well together in the environment of family life, society, nation, and state.⁵

¹ Muhammad Nahdi Fahmi and Sofyan Susanto, "The Implementation of Islamic Education Habituation in Shaping the Religious Character of Elementary School Students," *Pedagogy: Journal of Education* 7, no. 2 (2018), p. 85 <https://doi.org/10.21070/pedagogia.v7i2.1592>.

² Masnur Muslich, *Character Education: Answering the Challenges of the Mulidimensional Crisis* (PT Bumi Aksara, 2011).

³ Mohammad Roqib, *Islamic Education: The Development of Integrative Education in Schools, Families, and Communities* (LKIS, 2016), p. 18.

⁴ Novan Ardy Wiyani, *Early Childhood Character Building: A Guide for Parents & Teachers in Shaping Early Childhood Independence & Discipline* (Ar-Ruzz Media, 2014).

⁵ Meaning, *Nondichotomic Character Education* (Student Library, 2013), p. 3.

The character of the nation that needs to be developed and fostered through national education must be in line with Law No. 20 of 2003 concerning the National Education System Article 3 concerning the purpose of national education, namely developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Character education or national education that is in line with the legislation must actually be based on faith and piety towards God Almighty, or it must be based on religious Indonesian religion and culture.⁶

Moral development is an integral and inseparable part of the world of education. Because the purpose of education in Islam is to create human beings who believe and fear through science, skills, and behave in accordance with Islamic values. This goal can be obtained through the process of Islamic education as a reflection of the character of a Muslim.⁷

The education of religious character today in the quality of society has decreased, such as the occurrence of violence, theft, brawls, and others. So that in character education this is an educational program that must be implemented into formal education at all levels of national education.⁸ With the implementation of this character education, the goal of national education can be achieved to make students become human beings who have faith, piety, noble character, creative and capable and others.⁹ School is education after the family, because regularly or planned can carry out education well, from which students will get education, both from peers and teachers.

Habituation is the process of forming attitudes and behaviors that are relatively fixed and automatic through a repetitive learning process. Therefore, schools are required to hold supportive programs, one of which is a religious character habituation program.¹⁰

At first, the task of educating was purely the task of both parents.¹¹ However, because the development of knowledge, skills, attitudes, and life needs is so broad, deep and complicated, parents are no longer able to carry out the tasks of educating their children themselves. So many

⁶ Ridhahani, *Development of Character Values Based on the Quran* (Aswaja Pressindo, 2016), p. 9.

⁷ Ulil Amri Syafri, *Quran-Based Character Education* (Rajawali Pers, 2024), p. 68-69.

⁸ Rizal Abdurrahman and Makhful Makhful, "The Implementation of Religious Character Education at SMP Negeri 5 Purbalingga," *Alhamra Journal of Islamic Studies* 1, no. 2 (2021), <https://doi.org/10.30595/ajsi.v1i2.10133>.

⁹ M. Husen Affan, "Instilling The Value Of Character Education In The Social Studies / Kn Teaching And Learning Process," *Journal of Basic Charm* 1, no. 1 (2017), <https://scholar.google.com/scholar?cluster=5765946216697497910&hl=en&oi=scholar>.

¹⁰ Muhammad Ihsan Karmedi et al., "Character Education in History Learning During the Covid-19 Pandemic," *Journal of Education Research* 2, no. 1 (2021), <https://doi.org/10.37985/jer.v2i1.45>.

¹¹ Sahrodin Sahrodin, "The Concept Of Education In The Perspective Of The Qur'an And Al-Hadith," *AN-NUR JOURNAL: Studies of Educational and Islamic Sciences* 7, no. 01 (2021).

parents hand over their duties as educators to schools. School is the second education after the family where the goals to be achieved are clear at each level.

Human education is absolutely necessary in this life, so every human being really needs education for the development of his soul and body.¹² Teaching and learning is a form of effort to build a progressive human being for oneself, brothers, nation, and religion. Regarding self-quality, education as a path to competence in humans, it covers various aspects of life that humans live. Educational institutions are the most important forum that has a significant impact on the development of children's personalities. In fact, the environment greatly affects the development of children's education, such as the family environment, community schools, this is also seen by the rights and responsibilities of parents in paying attention to their children's social environment.¹³ All of that is one of the efforts to build character. Character cultivation must be realized from an early age, by teaching children in their daily lives.¹⁴ School institutions are one of the right places to build the character of students, especially students or students.

SDIT Darul Fikri Balangan is a school that has students from various customs, so that there is an inevitability of differences in habits in worship. In this school, in order to form the religious character of students by referring to the activity programs that are set, students are obliged to follow and obey them, even though with differences in customs, students still have to follow the rules to equalize everything. So that the cultivation of religious character is interesting to research. SDIT Darul Fikri Balangan is an elementary school that implements religious character cultivation, this religious character development strategy is applied by incorporating character building content through all subjects, and integrating religious character education with school life through habituation methods.

SDIT Darul Fikri Balangan which has been established for a long time, since 2012. Where the introduction of religious characters at SDIT Darul Fikri Balangan at least has a good influence on students. The school pays great attention to the cultivation of the character of its students, starting from entering school to returning home, many programs to habituate the religious character of students. Looking at today, there are many individuals who have a character that does not fit with the norms and teachings of Islam. Therefore, SDIT Darul Fikri Balangan

¹² Wasito Wasito and Mukh Nursikin, "Cultivation of Religious Character through the Habituation Method in Students of SDIT Nurul Islam Tenggara," *ISLAMIKA* 5, no. 4 (2023), <https://ejournal.stitpn.ac.id/index.php/islamika/article/view/3694>.

¹³ Abdu Rahmat Rosyadi et al., "A Review of the Tricenter of the Educational Environment in the Perspective of Islamic Education," *Islamic Education: Journal of Islamic Education* 10, no. 02 (2021), <https://doi.org/10.30868/ei.v10i02.1329>.

¹⁴ Sigit Dwi Kusrahmadi, "The Importance Of Early Childhood Character Education In Realizing Good Citizens," *Humanika: Scientific Studies of General Courses* 8, no. 1 (2008), <https://doi.org/10.21831/hum.v8i1.21003>.

tries to produce future cadres who have an ideal religious character according to norms and religion.

SDIT Darul Fikri Balangan uses the habituation method from an early age, with the hope that these habits are inherent and ingrained in students so as to create the output of educational institutions that have a breadth of knowledge and have a good religious character. Based on this, the researcher tried to analyze the habituation of religious characters in Darul Fikri Balangan.

The purpose of the research conducted by the researcher is: to analyze the cultivation of religious character through the habituation method in students of SDIT Darul Fikri Balangan, as a role model for other schools in cultivating religious character to form individuals who have knowledge and religious character.

RESEARCH METHODS

The approach used by the researcher in this study is a qualitative approach. This qualitative approach is used to obtain detailed and meaningful research data, through this research the author will conduct an in-depth study of the research object.¹⁵ The qualitative research itself aims to present a detailed, detailed and complete picture of the analysis of religious character cultivation through habituation methods in SDIT Darul Fikri Balangan students

This research was conducted for approximately 1 month, starting from October-November 2024 at SDIT Darul Fikri Balangan. The respondents involved as data sources were several SDIT SDIT Darul Fikri Balangan teachers as interview respondents from teachers at the school.

Furthermore, the data collection method uses interviews, observations and documentation. The interview method used is a type of guided interview, which is the implementation of interviews by following researchers. Furthermore, through observation techniques, the author will collect data related to the cultivation of religious character through the habituation method in students of SDIT Darul Fikri Balangan. In addition to observation techniques, the author also uses documentation techniques, documentation techniques are used by researchers to collect documents such as school documents, teacher profiles and pieces of images that can be used as sources of information.

In this study, the validity of the data uses triangulation of sources used to check the data and compare the degree of confidence of information obtained through different times and tools in qualitative research. Qualitative data analysis from interviews is based on theory, with stages of analyzing data, reducing data, categorizing data, interpreting data, and drawing conclusions.

¹⁵ Lexy J. Moleong, *Qualitative Research Methodology* (PT Remaja Rosdakarya, 2010).

RESULTS AND DISCUSSION

Results

The cultivation of students' religious character is very important to face this sophisticated global world, to keep pace with the progress of science and technology by educating students who have religious character as a provision to worship Allah and seek His pleasure.¹⁶ So that SDIT Darul Fikri Balangan implements a religious character cultivation program through the habituation method in students at school. With the hope that SDIT Darul Fikri Balangan can produce cadres of successors of religion and the nation who are knowledgeable and accompanied by good religious character, so as to create ideal individuals according to Islamic teachings.

The results of this study obtained results on the cultivation of religious character education at SDIT Darul Fikri Balangan through the habituation method. This method of habituation is daily by habituating religious values, because in the cultivation of religious values must be applied every day so that the refractions of the transfer of values are ingrained in the hearts and minds of students. The habituation carried out at SDIT Darul Fikri Balangan is presented in the form of a table as follows:

Table 1. Cultivation of religious character education at SDIT Darul Fikri Balangan Through habituation methods

No	Pembiasaan	Deskripsi
1	Morning Meditation/Shaking Hands with Teachers	This program aims to inculcate Islamic religious values with the implementation of obedience to teachers
2	Say hello	The habit of praying for others when they meet, anytime and anywhere
3	berdo'a sebelum dan sesudah pembelajaran	Forming a child who always strives, then leaves the results to Allah SWT.
4	Sholat dhuha	Getting used to children to always carry out dhuha prayers as a way to facilitate sustenance
5	Morning assembly (Memorization of hadith and prayer)	a form of love for the Prophet PBUH and efforts to emulate his sunnah and make a person communicate with Allah more often, increase gratitude, and maintain faith in various situations in daily life

¹⁶ Rifa Luthfiyah and Ashif Az Zafi, "Instilling Religious Character Values in the Perspective of Islamic Education in the RA Hidayatus Shibyan Temulus School," *Golden Age 5 Journal* , no. 2 (2021): 513–26.

6	Muroja'ah memorization of the Qur'an	Strengthen the memorization of the Qur'an
7	Reciting the Qur'an Ummi method	Learning the Qur'an helps to form strong Islamic characters, such as honesty, patience, compassion, and responsibility.
8	Tahfidz Al-Qur'an Juz 30 and 29 Ummi method	The formation of religious character by memorizing the holy verses of the Qur'an because it is the main source of Islamic teachings
9	Performing congregational dhuhur prayers	Getting used to prioritizing congregational prayers over prayer alone
10	Performing the Asr prayer in congregation	Getting used to prioritizing congregational prayers over prayer alone

Discussion

Cultivation of Religious Character

Character is basically the totality of moral, ethical, and behavioral values inherent in a person, which is reflected in the way they think, behave, and act in daily life. Based on the Popular Scientific Dictionary, character can be interpreted as a trait, temperament, or habit that becomes a person's identity. Simon Philips in Masnur emphasizes that character is a reflection of the mindset that appears in real actions, so that character is not just an abstract concept, but real in the daily behavior of an individual. This is in line with Koesuma's view that associates character with personality, which is a lifestyle or behavior pattern of a person that is formed from the influence of the environment, both family, community, and culture as well as innate factors from birth.¹⁷

Furthermore, Scerenco defines character as a quality that defines and distinguishes a person from others, both in terms of morals, ethics, and personal integrity. This means that character is an important indicator in assessing the quality of individuals, communities, and even a nation. Herman Kertajaya added that character is a fundamental trait that is ingrained in a person and is the main driver behind every action, attitude, and way a person responds to a situation. In other words, character is not just an outward appearance, but an inner foundation that determines the direction of a person's behavior.

¹⁷ Doni Koesuma, *Character Education Strategies for Educating Children in the Global Era* (Grasindo, 2010).

Character education, in this context, acts as a systematic means to instill and internalize moral and spiritual values in students. Through character education, schools serve not only as a place for knowledge transfer, but also as a space for character and personality formation. The main goal is to develop students to have faith, enthusiasm, willpower, and behavior that reflect the values of goodness towards God Almighty, oneself, fellow humans, and the environment. Thus, character education is directed to form human beings who *are* fully human beings who have faith, knowledge, and noble character.

From these various views, it can be concluded that character has a close relationship with morality and social values. Good character is not only reflected in obedience to religious teachings, but also conformity to the norms and customs that apply in society. In general, character can be grouped into three main dimensions: character towards God (spirituality and piety), character towards fellow humans (empathy, honesty, and responsibility), and character towards the environment (ecological care and responsibility). An individual can only be said to be of character if his actions reflect these universal moral values. In educational practice, character formation is a conscious and sincere process carried out by educators to instill noble values in students, so that they grow up to be ethical, empathetic, and have high moral awareness in social life.

The cultivation of religious character at SDIT Darul Fikri Balangan, in essence, is carried out in various ways as follows: (1) Self-habituation, this can be achieved by getting children used to reading or saying (with their own awareness) such as: Saying Basmalah before starting activities, reading Hamdalah after the end of the activity or for all the results obtained. (2) Training, demonstration of religious activities directly such as prayer exercises, ablution, and others. (3) Field practice. Such as community service and cleaning places of worship. (4) Competition. Inviting children to participate in competitions. (5) Talent development. Children's skill development can be done in various ways, including in the field of skills or cognitive. (6) Example, parents are the most effective and successful way to train and shape the moral, spiritual and social atmosphere of children. Parents should set an example in raising their children because children usually want to identify with their parents as a loved one. (7) Commands and Prohibitions. An example of this commandment is to tell children to worship and follow good habits. An example of a ban might be a prohibition on children engaging in bad behavior or behavior that could harm themselves. (8) Awards and penalties. As an event for students to always compete to improve themselves, improve their relationship with God, improve their relationship with humans and the environment.

Habituation Methods in Cultivating Religious Character

Religion is a benchmark for the educational value of religious character, explained by the Ministry of Education and Culture that religious character is an attitude of obedience in the implementation of religious teachings, tolerance towards the implementation of other religions, respect for other religions and living in harmony with followers of other religions. In addition, Ngainun Naim revealed that religious values are the application of Islamic teachings in life in general.

Basically, Islamic religious education in the family environment consists of several aspects, namely: Religious education, for example, when stepping on growth, good words are taught, after that, when children grow and develop, they need to be taught about the values of faith according to Islamic teachings, to be able to form the faith of children who always believe in the existence of Allah as the Khaliq to be worshipped with certain faith.

In addition, religious education provided by children is at the age of 7 years, for example, children are ordered to establish prayers, carry out fasting. Moral education, children are guided to do good deeds, such as honesty, fairness, patience, and so on. Moral value education in the family, for example: taught how to speak well according to the prevailing culture, how to dress appropriately, socialize with positive values and so on. Through the education of children in this family environment, an ideal character is formed for children according to religious teachings and existing norms, namely to be a person of faith, piety and morals who has a good relationship with Allah and has a good relationship. Relationship with humans.

SDIT Darul Fikri Balangan pays great attention to the cultivation of religious character through habituation methods. Of course, his habituation is through various programs implemented at SDIT Darul Fikri Balangan. Educators at SDIT Darul Fikri Balangan in conveying the value of religious character to students in various ways and various activities. Until even the slightest habit such as throwing garbage in its place is very important, as a sign of religious character it is very important for the development of students in the future.

The activity program at school starts at 07.30 WITA before students enter the class, then pray first, at 07.30-08.00 the congregational dhuha prayer continues to read the prayer before studying, the morning assembly (memorization of hadith and prayer), muroja'ah memorization of surah under the guidance of the Qur'an teacher, and the homeroom teacher and is absent by the homeroom teacher, then at 08.00 WITA to 12.00 WITA learning according to the existing schedule. After that, the children of ISHOMA (take a break from prayer and meals) until 13.30 WITA. then at 13.30 WITA to 15.30 WITA learning according to the existing schedule, followed by the congregational Asr prayer until 16.00 WITA.

So that at 07.30 WITA when students arrive at school they immediately go to their respective classes to pray, prepare for congregational dhuha prayers, memorize hadiths, and muroja'ah memorize surah together with the Qur'an teacher and are absent by the homeroom teacher.

In addition, teachers who get morning guard pickets, welcome the arrival of students with greetings, kiss the teacher's hand according to religious rules with warmth. So it is important for such habits to instill religious character in students with habituation methods while at school. This makes students carry out refractions at school and are applied anywhere and anytime without any further direction from educators. In fact, this habituation is also carried out through school culture. The school culture includes: through routine activities every day at 07.30-14.00 WITA. Learning and memorizing the Qur'an using the Umami method has become a routine habit and is also one of the flagship programs at SDIT Darul Fikri Balangan.

Schedule of Religious Character Cultivation Program

SDIT Darul Fikri Balangan in carrying out a religious character cultivation program is very concerned, it is proven that there is a program schedule every day to instill religious character through habituation at school. The schedule greatly affects the results of the objectives of these programs, with the existence of a schedule, the program of cultivating religious character with habituation methods becomes more effective in its implementation.

The existence of a schedule in implementing existing programs makes the goal of cultivating religious character easy to achieve. This is because of the structure of existing activities, making it easier for educators to carry out their respective duties according to the schedule that has been determined by SDIT Darul Fikri Balangan for the cultivation of students' religious character. It is hoped that this program will have a good impact on the future of students when they step on the next level of education. The following is the schedule of SDIT Darul Fikri Balangan programs in instilling religious character through habituation methods:

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MAMA GURU		JAHNUNAWATI, S.Pd			
BRAS		HC			
RANSAN JP		128 JP			
Jam Ke	WAKTU	SENIN	SELASA	RABU	KAMIS
		ORANG	ORANG	ORANG	ORANG
1	07.00 - 08.00	SEWATE	MAMAT PAIG	SEWATE	MAMAT PAIG
2	08.00 - 09.00	SEWATE	SEWATE	SEWATE	SEWATE
3	09.00 - 09.30	MAMAT PAIG	SEWATE	SEWATE	SEWATE
4	09.30 - 10.00	SEWATE	SEWATE	SEWATE	SEWATE
5	10.00 - 11.00	SEWATE	SEWATE	SEWATE	SEWATE
6	11.00 - 11.30	SEWATE	SEWATE	SEWATE	SEWATE
7	11.30 - 12.00	SEWATE	SEWATE	SEWATE	SEWATE
8	12.00 - 12.30	SEWATE	SEWATE	SEWATE	SEWATE
9	12.30 - 13.00	SEWATE	SEWATE	SEWATE	SEWATE
10	13.00 - 14.00	SEWATE	SEWATE	SEWATE	SEWATE
11	14.00 - 15.00	SEWATE	SEWATE	SEWATE	SEWATE
12	15.00 - 15.30	SEWATE	SEWATE	SEWATE	SEWATE
13	15.30 - 16.00	SEWATE	SEWATE	SEWATE	SEWATE

NAMA GURU		NAMA MURAHAN, SUNI							
KELAS		10B							
Jumlah JP		22 JP							
Jam Ke	WAKTU			MATERI		KEMAS		RUMAH	
1	07.40 – 08.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
2	08.00 – 08.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
3	08.30 – 09.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
4	09.00 – 09.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
5	09.30 – 10.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
6	10.00 – 10.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
7	10.30 – 11.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
8	11.00 – 11.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
9	11.30 – 12.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
10	12.00 – 12.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
11	12.30 – 13.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
12	13.00 – 13.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
13	13.30 – 14.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
14	14.00 – 14.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
15	14.30 – 15.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
16	15.00 – 15.30	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI
17	15.30 – 16.00	SENEN	PELAJARI	SELASA	PELAJARI	KAMIS	PELAJARI	RUMAH	PELAJARI

[illegible][illegible][illegible][illegible][illegible]

Figure 1. KBM SDIT Darul Fikri Balangan Schedule

Based on the schedule program, the program is very structured, so that the implementation of the religious character is carried out regularly. Such as existing religious programs that are carried out with discipline, independently communicative, and so on. With habituation, religious character is easily formed in the souls of SDIT Darul Fikri Balangan students. This is good because in addition to habituation, religious character must also be applied orally which is taught by teachers to their students. SDIT Darul Fikri Balangan also has special Friday activities (healthy Friday is filled with gymnastics activities, clean Friday is filled with cleaning activities around the school environment, Friday literacy is filled with telling things they like in front of their friends, and Friday piety is filled with cult) on Friday, as support for the development of religious character in terms of physicality, cleanliness, training public speaking and to carry out worship intended to Allah SWT, In essence, the habituation of religious character from an early age makes it easier to form the religious spirit of students later when they are adults.

CONCLUSION

The cultivation of religious character education at SDIT Darul Fikri Balangan through the habituation method is carried out every day by getting used to religious values such as: Musyafahah (shaking hands with teachers in the morning), as a form of respect and the formation of a polite attitude. Greetings when entering class and prayers before and after learning, instill Islamic manners in every learning activity. The implementation of dhuha prayers is routine to get used to sunnah worship. The morning assembly, which includes hadith memorization and prayer activities, is a way of instilling religious values through understanding and practice. Muroja'ah memorizes the Qur'an, keeping students' memorization firm and internalized. Reciting the Qur'an with the Umami method, supporting the ability to read the Qur'an well and correctly. Tahfidz Al-Qur'an Juz 30 and 29, to bring students closer to the Qur'an and build the personality of the Qur'an. Dzuhur and ashar prayers in congregation, training discipline, togetherness, and commitment to the obligation of worship. This habituation method applied is effective in instilling religious character, because it is carried out consistently and integrated in the daily activities of students at SDIT Darul Fikri Balangan. This shows that habituation is one of the strategic approaches in religion-based character education.

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