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Habituation Model in Forming Character Religious at SMP Negeri 1 Gatak

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ABSTRACT

This study aims to describe the habituation model in forming the religious character of students at SMP Negeri 1 Gatak. Using a qualitative descriptive approach, data were collected through interviews with Islamic Religious Education teachers, the Vice Principal for Student Affairs, and students, and strengthened by direct observation in the school environment. The results of the study indicate that SMP Negeri 1 Gatak applies various models of religious habituation, such as Al-Qur'an Reading and Writing (BTA) activities, Friday morning recitation, congregational prayers, use of amaliyah books, and habituation of discipline and tolerance. All of these activities involve the active role of teachers, student organizations (Pionir/Rohis), and the entire school community, so that a religious and conducive learning environment is created. Although there are challenges in optimizing religious character, the innovation and collaboration carried out by the school prove that religious character education can be implemented effectively in public schools through a structured and sustainable habituation model.

1. Introduction

Education in its essence is a human process that not only emphasizes on intellectual aspects, but also on the formation of personality and character. In the philosophical view, ideal education is education that is able to grow a whole human being, namely an individual who is intellectually intelligent, morally strong, and spiritually mature. As stated by Ki Hajar Dewantara that true education aims to "guide all the forces of nature that exist in children so that they as humans and members of society can achieve the highest possible safety and happiness" (Dewantara, 2013). Character values, such as religiosity, honesty, and responsibility, need to be developed through a process of habituation and exemplification so that they become an integral part of students' lives. This becomes increasingly important in the current global context, where moral and spiritual values are often marginalized by the flow of pragmatism and modernity.

From a juridical perspective, Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 3 states that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life ... so that students become human beings who are faithful and devoted to God Almighty and have noble character ..." (Undang -Undang RI, 2003). This provision confirms that religious character education is part of the constitutional mandate that must be implemented by all educational units, both formal and non-formal. Unfortunately, the implementation of religious values in the public education system still experiences various obstacles, mainly because public schools do not explicitly have religious branding, such as madrasah or religious-based schools.

Within a religious framework, Islam emphasizes the importance of education as a medium for the formation of noble morals. The Qur'an explicitly instructs parents and educators to instill the values of faith and goodness from an early age. In Q.S. At-Tahrim verse 6, Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْمًا أَنْفَسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلِكَةٌ
غِلَاظٌ شَدَادٌ لَا يَعْصُوْنَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمِرُوْنَ

Meaning: "O you who believe, guard yourselves and your families against the fire of Hell, whose fuel is man and stone, and whose guardians are harsh and stern angels. They do not disobey Allah in what He commands them and always do what is commanded" (NuOnline, n.d.)

This verse shows that the responsibility for character education, especially religion, begins at home and is continued by educational institutions. Religious education not only emphasizes cognitive aspects, such as memorization and religious knowledge, but also the internalization of values in the form of concrete actions that reflect Islamic morals. Thus, religious character becomes the main foundation in forming pious and noble individuals.

Education is a process that aims to develop individual character and abilities, both through formal activities at school and through non-formal activities outside of school, as part of ongoing training (Hafid, 2019). Schools have a crucial role in shaping children's character and morals from an early age through the cultivation of religious values, which need to be supported by the role of the family and the surrounding environment to strengthen character building and create a conducive learning environment (Ahsanulkhaq, 2019).

Character education is a concept that generally describes a learning approach that aims to help students develop various aspects of personality, such as moral values, civic ethics, civility, positive behavior, healthy lifestyles, critical thinking skills, personal achievement, and traditional values accepted in social life. Methods such as the development of moral and cognitive thinking, life skills education, health education, violence prevention, strengthening critical thinking, ethical reasoning, and conflict resolution are often considered less successful when only implemented

through traditional programs such as religious education, moral education, or value clarification (Wawan, 2022).

Religious character is an attitude and action that reflects the values of the religious teachings adopted by the individual, as well as the ability to respect and be tolerant of adherents of other religions. This character has an important role in shaping learners' behavior to be in line with religious principles. The low level of religiosity of students in schools is often caused by the negative influence of foreign cultures that enter and affect their character development. One way to instill religious values in students is through Islamic Spiritual extracurricular activities, which play a role in fostering Islamic religious values, especially for Muslim students. Activities such as habituation of dhuha and dhuhur prayers, religious discussions, reading and writing the Qur'an, experience sharing sessions, making Islamic-themed wall magazines, and recitation, are expected to shape and improve the religious character of students towards better behavior and according to religious teachings (Reswari & Inayati, 2019).

Forming a child's personality that is smart, good character, always remembers Allah SWT, and is aware of their obligations is not an easy thing (Hariyani & Rafik, 2021). Religious character is a basic value that is very important to instill from an early age, because it is the basis for carrying out religious teachings, both in personal, social and national life in Indonesia. This character not only involves the relationship between humans and God, but also interactions between fellow humans. Character education in the school environment has a crucial role in shaping the personality of students. One of the efforts to strengthen character education is by implementing routine activities with religious nuances in daily life at school (Nurbaiti et al., 2020)

One of the approaches in shaping the religious character of students is through the habituation model, which is the cultivation of positive habits repeatedly until it becomes part of their personality. Habituation has an important role because a person tends to act and behave according to the habits that have been embedded. Without habituation, the process of living life can be slow because every action must be thought of first before it is done (E. Mulyasa, 2012). Therefore, teachers use the habituation method to instill commendable attitudes and behaviors in students so that their positive actions are naturally embedded. Religious character education through habituation methods can be carried out routinely, such as BTA activities, Friday recitation, Friday prayers and Dzuhur prayers in congregation, and amaliyah books. In addition, it is also done spontaneously, such as familiarizing 5S, discipline, and tolerance and through exemplary, namely daily attitudes such as dressing neatly and speaking well.

The facts in the field show that the implementation of religious character education in public schools has not run optimally. From the results of observations and interviews at SMP Negeri 1 Gatak, it is known that this school has implemented various models of religious habituation, such as BTA activities, recitation every Friday morning, Friday and Dhuhur prayers in congregation, the use of amaliyah books, as well as habituation of discipline and tolerance in everyday life. However,

some students still show behavior that does not fully reflect religious character. This condition attracts the attention of researchers because SMP Negeri 1 Gatak, as a public school that is structurally not a religious-based school, is able to innovate in instilling religious values despite the limitations of religious education policies and facilities. Therefore, the researcher is interested in digging deeper into the application of the habituation model and evaluating the extent of its effectiveness in shaping the religious character of students in public schools.

2. Methodology

This research uses a research method with a qualitative approach and is included in the type of analytical descriptive research. Through this approach, the research aims to describe the role of the habituation model in shaping religious character in students at SMPN 1 Gatak. In this research, there are two types of data sources, namely primary and secondary data sources. Primary data was obtained through interview and observation techniques. Interviews were conducted with Islamic Religious Education teachers, Deputy Principal for Student Affairs, and a number of students selected randomly (random sampling) from those who have participated in the habituation activities. Coupled with the results of direct observation in the school environment. Meanwhile, secondary sources in this study were obtained from library materials related to the research topic. In order for this research to remain valid, researchers applied data validity techniques using triangulation. The types of triangulation used in this research are theoretical triangulation and source triangulation.

3. Results and Discussion

Character education is an integral element of the whole educational process, just as a sculptor creates valuable works through his skills. In the world of education, moral values or character become the core aspect that reflects a comprehensive and integrated approach. Education is a process that is carried out intentionally through teaching and learning activities, both in the classroom and in the environment outside the classroom, with the aim of preparing students to be able to carry out their roles appropriately in various aspects of life in the future (Maunah, 2009). A teacher should instill moral values within himself, apply them in daily life, and act as a role model for students (Mansir, 2021).

Character education requires seriousness in its implementation because the good values taught must be familiarized and cultivated continuously. This means that it is not enough to teach a value once, but it needs to be repeated consistently until the value really becomes part of the learners' character. In the context of Islamic education, character education is very important and cannot be ignored, especially since the vulnerability of this nation is partly due to the lack of education that instills good manners. Education often emphasizes the achievement of quantitative academic quality, so that the main focus is only on knowledge or intellectual intelligence. However, experience shows that an educational approach that only

prioritizes intellectual development has resulted in less encouraging educational conditions and shows an unfavorable picture (Wawan, 2022).

Schools usually run Islamic values habituation programs as part of the activities before and during the learning process. These habituation activities are carried out in the 0th hour, such as the 3S culture (Smile, Greet, Salam), BTA extracurricular activities, dhuha prayers, dhuhur prayers in congregation, filling in the amaliyah book, programs, and others. Through these activities, students are given the opportunity to routinely develop their religious character. With this habituation, it is hoped that Islamic values will become a habit that is firmly embedded in students' lives and become a moral responsibility that is carried out consistently. This is expected to be reflected in obedient and devout behavior, noble character, solid beliefs, and enthusiasm for studying religion. In the school environment, habituation has a crucial role in shaping the character of students through the educational process. With habituation activities, students can hone their potential while experiencing changes in behavior towards a better direction (Sari et al., 2023). (Sari et al., 2023)

In order to build religious characters in students, SMP Negeri 1 Gatak implements a habituation model through various religious activities at school, including BTA extracurricular activities, recitation every Friday, the implementation of Friday prayers and Dzuhur prayers in congregation, and the use of the Amalia Book. The development of students' religious character is not only the responsibility of teachers, especially PAI teachers, but also involves the active role of students through a religious organization known as Pioneers or Rohis (Rohani Islam). Pioneers are a group of selected students who are assigned to assist teachers in carrying out various religious activities at school, especially in improving the spiritual quality of students. The selection of Pioneer members is done selectively by PAI teachers, taking into account not only the ability to read the Qur'an, but also the behavior, morals, and commitment of students in carrying out religious teachings. Only students with good integrity and exemplary behavior will be selected as part of the Pioneer team.

The main task of the Pioneers is to help guide students in the BTA (Read and Write Al-Qur'an) program, both in Iqra' and Al-Qur'an recitation activities, which are carried out in class and in the school mosque. The existence of Pioneers has proven to be very helpful in the smooth implementation of the BTA program because they are able to provide direct assistance to their peers more intensively. In addition to supporting BTA activities, Pioneer members also actively participate in various other religious activities, such as preparing for the Friday morning recitation, assisting with Friday prayers, and supporting other school religious activities. The number of Pioneer members is not fixed and is open to all students, both boys and girls, who meet the criteria.

Through the existence of this Pioneer, SMP Negeri 1 Gatak has succeeded in forming a collaborative and sustainable religious learning ecosystem, as well as creating a religious school environment that supports the character building of students. The habituation activities implemented at SMP Negeri 1 Gatak are a very

good effort in supporting and improving the religious character of students. Although it is a public school that has a diversity of religious backgrounds among its students, SMP Negeri 1 Gatak is still able to develop inclusive and effective religious programs. The school has succeeded in creating an atmosphere conducive to fostering religious values, without ignoring the diversity of existing beliefs. This shows that religious character development can be implemented optimally in a public school environment through the right approach and involving all school members actively.

BTA (Baca Tulis Alqur'an) Activity

Education plays an important role in human life. The level of quality of human resources is highly dependent on the education obtained. Therefore, education is considered a major investment in human resource development that needs special attention. If the education obtained is adequate, it will create quality human resources. Conversely, if education is inadequate, the results will also be less than optimal. Therefore, education must be well designed in order to prepare individuals maturely so as to produce maximum results (Fahrurrobin, 2022). SMP Negeri 1 Gatak requires an extracurricular program called Baca Tulis Al Qur'an (BTA) to improve students' religious abilities in reading the Al-Qur'an. This program emerged as a response to the low ability to recite the Qur'an among some students, so the teachers took the initiative to hold this activity so that the graduates of SMP Negeri 1 Gatak could at least read the Qur'an fluently.

In line with the results of interviews conducted by the author with Mrs. Ana as the Islamic Religious Education teacher at SMP Negeri 1 Gatak, she said that:

"This BTA activity is very important, especially in supporting the ability of students' religious knowledge. This activity is even made a compulsory extracurricular activity, considering that there are still a number of students who are not fluent in reading the Qur'an, even at the Iqra 'I learning level."

Through the implementation of this BTA program, Ibu Ana hopes that the graduates of SMP Negeri 1 Gatak will at least have the basic ability to read the Qur'an properly and correctly.

The BTA extracurricular program has proven to be very beneficial, especially for students who have not previously received recitation lessons at primary school. However, the success of this program also relies heavily on active support from parents at home. It is hoped that participants will not only learn the Koran at school, but also receive guidance at home, either through TPA or direct assistance from parents, so that religious character formation can take place consistently and sustainably. As from the results of the interview with Mrs. Ana, she said that:

"The success of the BTA program is not only from the support of the school, but also requires support from the family. He hopes that parents can provide direction and motivation for their children to take part in learning the Koran, both through BTA activities at school and by including children in the Al-Qur'an Education Park (TPA) in the neighborhood. With the synergy between school and family, it is expected to foster a religious attitude in students."

BTA activities at SMP Negeri 1 Gatak are held twice a week, namely every Tuesday and Thursday after class hours. This program is divided into two groups, namely the Iqra' group and the Al-Qur'an group. The Iqra' group is intended for students who are not yet fluent in reading the Qur'an, where they are guided to recognize and read the hijaiyah letters using the Iqra' book, and are trained to write the letters and verses. Meanwhile, the Al-Qur'an group is for students who are already proficient in reading the Al-Qur'an, with activities including Al-Qur'an recitation and lectures delivered by the Islamic Religious Education teacher. This program aims to improve the ability to read the Qur'an while deepening students' religious understanding.

Friday Recitation

In order to form the religious character of students, SMP Negeri 1 Gatak not only organizes the BTA program, but also implements other religious habituation models, one of which is Friday recitation activities. This activity is carried out regularly every month, precisely on the second week, before the lesson starts, which is at 6:00 am. The recitation is delivered by an ustadz invited from outside the school, who gives lectures or recitations in accordance with Islamic values that are relevant to adolescents. All school parties from teachers, all students, to education personnel, participate in this activity which usually takes place on the school field.

The lectures in this Friday recitation are designed to be relevant to the lives of the students, addressing topics related to morality, ethics, and the challenges in daily activities that teenagers go through. The material presented does not only focus on theoretical religious knowledge, but also focuses on how to apply these teachings in everyday life. For example, learners are taught about the importance of honesty, responsibility, and social care as tangible manifestations of Islamic values. The purpose of this approach is to help students internalize religious teachings into their attitudes and behaviors (Solechan, 2024).

The implementation of Friday recitation aims to foster spiritual awareness of school community and strengthen religious character in daily life. With this activity, it is hoped that all students can get used to starting the day with the values of faith and piety, and form a noble personality. With programs like this, SMP Negeri 1 Gatak shows its commitment in creating an educational environment that not only excels in academics, but also in fostering the character and spirituality of students.

Friday recitation activities provide opportunities for students to be actively involved, either through discussions, question and answer sessions, or group work aimed at strengthening their understanding. This active involvement encourages students to not just be passive listeners, but to play a direct role in the learning process. Through these interactions, students can share their views and experiences, which not only enhances their understanding of religion but also strengthens the social bonds between them (Pandan, 2024).

Friday Prayers and Dhuhur Prayers in Congregation

It is explained that there are three main teachings in Islam, namely belief, worship, and muamalah. Worship is the main obligation of all human beings to Allah SWT, one of which is by praying. Prayer in language means prayer, by directing the heart to Allah SWT as a form of worship that is realized through the implementation, speech, and actions that have been determined (Sholokhin, 2012). Prayer is obligatory for all Muslims. On Friday men are required to perform Friday prayers. Friday prayers are for all Muslims except four groups, namely sahayat slaves, women, small children and sick people. The habit of praying in congregation in the school environment is a form of character education that is very effective in instilling religious values to students. This activity not only trains discipline and responsibility, but also forms a strong spiritual spirit from an early age. SMP Negeri 1 Gatak is one of the schools that consistently implements this habit through the implementation of Friday prayers and Dhuhur prayers in congregation.

Friday prayers at SMP Negeri 1 Gatak are held in rotation every week, with the following distribution: first week for seventh graders, second week for eighth graders, third week for ninth graders, and so on seventh, eighth, and ninth graders. Interestingly, this Friday prayer activity is not only attended by male students, but also by female students. For female students who are absent, they are still directed to attend and gather at the mosque to listen to and summarize the contents of the Friday prayer sermon. It is intended that all students still get the value and moral message of the sermon, without exception.

In addition to Friday prayer, the habituation of Dzuhur prayer in congregation is also a routine that is applied every day at SMP Negeri 1 Gatak. All school members, including students, teachers, and education staff, are accustomed to performing the Dzuhur prayer in congregation. Although the limited facilities are a challenge in itself, the school makes an effort with a system of dividing the congregational prayer time into three groups. Thus, all school community members can still follow the congregational prayer in an orderly and rotating manner. This program is a tangible manifestation of the school's commitment. Through consistent exposure to these values, students slowly form a deeper religious awareness, which is then seen in their daily behavior and attitudes (Tamam, 2022)

Amaliyah Book

In order to support the religious character training of students not only at school but also in the family environment, SMP Negeri 1 Gatak applies the use of the Amaliah book as one of the supporting media for students' worship activities at home. This Amaliah book contains records of students' daily worship activities, such as the implementation of five daily prayers, tadarus Al-Qur'an, fasting, infaq, and activities to help parents at home.

The recording in this book aims to familiarize students with consistent worship as well as strengthen parental involvement in the child's spiritual training process. Each activity listed must be signed by parents as a form of validation and direct

involvement in assisting children to worship. This book is then checked periodically by the Islamic Education teacher during class, to assess the consistency and development of students' worship practices at home. The existence of this Amaliah book helps teachers to monitor and evaluate the religious level of students more thoroughly. In addition, the involvement of parents in this process also strengthens the synergy between school and family in shaping the character of religious and noble students. With this system, it is hoped that students will not only obey worship at school, but also make worship a positive habit in their daily lives at home.

4. Conclusion

The conclusion obtained in this study proves that the habituation model carried out at SMP Negeri 1 Gatak can form and improve the religious character of students even though it is not from a school that has a religious education base. The improvement and formation of religion in this research locus can be created through routine activities such as reading and writing the Qur'an (BTA), Friday morning recitation, Friday prayers in congregation, and congregational prayers, the use of amaliyah books, as well as habituation of discipline and tolerance, religious values can be internalized consistently in students' daily lives. The active role of teachers, student organizations such as Pioneer/Rohis, and the involvement of all school members are the main supporting factors for the creation of a religious and conducive learning environment, without ignoring the diversity of students' religious backgrounds. Although there are still challenges in optimizing the implementation of religious character, the innovations and collaborations made by SMP Negeri 1 Gatak show that religious character education can run effectively in public schools through a structured, sustainable habituation model and involving all parties.

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