

## Developing Islamic Character Values Through Student Habituation

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**ABSTRACT:** *This article describes and analyses the internalization and implications of Islamic character values based on student habituation at the State Senior High School. This article used qualitative research with a case study approach. The data collection techniques are participant observation, in-depth interviews with participants, and documentation of religious value planting activities. The data analysis technique follows the Huberman model by reducing data, presenting data, and drawing conclusions. From the research, data can be found that the internalization of Islamic character values based on habituation is carried out through several stages, namely moral knowing, feeling, and moral action. Meanwhile, Islamic character values include aqedah values, sharia values, and moral values which are then internalized in students' daily habits to have positive implications for students. This research can have positive consequences for students' moral and ethical development. Internalizing Islamic character values based on habituation can help students become better and more responsible individuals following Islamic values. It is essential to internalize Islamic character values in the habituation of students to create the nation's next generation who are superior and have good morals and ethics in everyday life. Exceptional nations have good morals and ethics in natural life every day. The limitations of this study are that it is only two months long and that the research site is in one of the schools only. Habituation is the benchmark for improving student character. The school carries out strengthening strategies ranging from school culture to learning and integration with parents.*

Artikel ini menguraikan dan menganalisis internalisasi dan implikasi nilai-nilai karakter Islami berdasarkan pembiasaan siswa di SMA Negeri. Artikel ini menggunakan penelitian kualitatif dengan pendekatan studi kasus. Teknik pengumpulan datanya adalah observasi partisipan, wawancara mendalam kepada partisipan, dan dokumentasi kegiatan penanaman nilai keagamaan. Teknik analisis data mengikuti model Huberman dengan cara mereduksi data, menyajikan data, dan menarik kesimpulan. Dari penelitian dapat diperoleh data bahwa internalisasi nilai-nilai karakter Islami

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berdasarkan pembiasaan dilakukan melalui beberapa tahapan yaitu pengetahuan moral, perasaan, dan tindakan moral. Sedangkan nilai karakter Islami meliputi nilai aqidah, nilai syariah, dan nilai akhlak yang kemudian diinternalisasikan dalam kebiasaan sehari-hari siswa sehingga memberikan implikasi positif bagi siswa. Penelitian ini dapat memberikan dampak positif bagi perkembangan moral dan etika siswa. Internalisasi nilai-nilai karakter Islami berdasarkan pembiasaan dapat membantu peserta didik menjadi individu yang lebih baik dan bertanggung jawab sesuai dengan nilai-nilai Islam. Pentingnya internalisasi nilai-nilai karakter Islami dalam pembiasaan peserta didik untuk mewujudkan generasi penerus bangsa yang unggul dan berakhlak mulia dalam kehidupan sehari-hari. Bangsa yang luar biasa mempunyai moral dan etika yang baik dalam kehidupan sehari-harinya. Keterbatasan penelitian ini adalah durasi penelitian yang hanya dua bulan dan lokasi penelitian di salah satu sekolah saja. Pembiasaan menjadi tolak ukur peningkatan karakter siswa. Sekolah melakukan strategi penguatan mulai dari budaya sekolah hingga pembelajaran dan integrasi dengan orang tua.

**Keywords:** *Islamic Character, Habituation Methods, Islamic Virtue, School Culture.*

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## I. INTRODUCTION

The rapid digital and information age has brought about numerous changes in human life, including in spiritual and religious matters (Escandon-Barbosa & Salas-Páramo, 2023; Hamzah et al., 2023). Today's society, especially millennials, is heavily influenced by the digital world and technology. Despite these advancements, many millennials lack a thorough understanding of religious teachings (Akbar, 2019; Chapman & Miller, 2022; Nurmawati et al., 2022). One contributing factor to this is the presence of incorrect and incomplete information circulating in cyberspace (Azis et al., 2022; Coman et al., 2020). Often, this misinformation is employed to sway people's views and beliefs, particularly within the millennial generation (Bakar et al., 2023; Tang et al., 2020). Consequently, they may lack a correct and comprehensive understanding of their religion's teachings, often limited to simplistic and incomplete interpretations. Therefore, a collective effort for internalization is essential, involving the government, parents, communities, and schools to ensure success in this regard (Satriawati et al., 2023; Zhou & Taylor, 2022). Internalization refers to forming self-identity, developing through experiences and social interactions, and playing a pivotal role in shaping one's behaviour and conduct (Hasanah et al., 2022).

Character education is crucial as it plays a significant role in shaping an individual's identity and personality (Fu'adah et al., 2022; Mu'min, 2023). There is a distinctiveness in the habituation program implemented at SMA Negeri 1 Trawas, specifically in its systematic and daily scheduled approach. However, despite this, numerous students still exhibit undesirable habits. For instance, some students are frequently late for school, display disobedience towards teachers, and disrespect teachers and fellow students. Unfortunately, these habits tend to be confined to the

school environment, becoming formalities rather than genuine behavioural improvements.

To foster students to have a good attitude, the school implements a habituation activity program for all students in the school, namely habituation, which includes habituation of routine activities, habituation of spontaneous activities, habituation of programmed activities and habituation of exemplary activities. The Qur'an also recommends the use of habituation methods as a way to shape student attitudes and character. The habituation activity program is implemented to achieve the goals of Islamic education. According to Abdurrahman Saleh Abdullah in his book *Educational Theory a Qur'anic Outlook*, the objectives of Islamic education are four aspects that align with the vision and mission of SMA Negeri 1 Trawas Mojokerto.

Some previous studies have indicated that building character is a complex process that requires a considerable amount of time and consistent effort (Lickona, 2009; Mahmud et al., 2022). In a 2020 journal authored by (Isnaini, 2013) the findings suggest that character education involves emphasizing the formation (internalization) of positive values (*akhlak karimah*) in every child. Character education instils positive values in children, addressing cognitive, affective, and psychomotor aspects. In a 2017 research conducted by Priiliansyah Ma'ruf Nur, the internalization of these values employs both individual and group approaches. Described in a 2019 journal by (Chandra, 2019) the results reveal that the internalization of character education at the al-Quraniyah Manna Islamic boarding school occurs through the material taught at the boarding school. Students can practice these values correctly through the provided material. Additionally, the internalization of character education is facilitated through the examples set by the *kyai*, dormitory caregivers, and *ustad/ustadzah* who interact with the students, particularly in the Islamic boarding school environment (Baharun, 2017). Despite the wealth of studies mentioned, a limited amount of research examines explicitly the internalization of Islamic character values based on habituation (Haq et al., 2022).

Building on insights from prior research, this article delves into the specific elucidation of the character-building internalization process through habituation within schools. It explores the implications of habituation as implemented by educational institutions. Does this process impact changes in student attitudes? Do teachers exclusively employ the habituation method? Is habituation the sole method adopted by schools? Considering these questions and research objectives, the article inherently becomes intriguing, offering a scientific and scholarly exploration.

## II. METHOD

Researchers used qualitative research methods to examine the internalization of Islamic character values through student habituation at SMA Negeri 1 Trawas Mojokerto. In addition, this research uses a case study approach, which involves collecting and analyzing data related to a particular case. The data collection techniques used in this research are observation, interview, and documentation. The observation used in this research is non-participant observation. This technique collects data on internalizing Islamic character values based on student habituation at SMA Negeri 1 Trawas Mojokerto. An independent observer appointed by the researcher conducts non-participant observation.

Interviews conducted in this study were semi-structured, where researchers asked several structured but open-ended questions that could be further developed freely according to the topics discussed. In this study, interviews were conducted directly with informants to obtain data regarding the internalization of Islamic character values based on student habituation at SMA Negeri 1 Trawas and its implications. The informants used as data sources include Principal Mrs. Silfi Ariani, M.Pd; PAI subject teacher Zainuddin, S.Pd.I; and class XI student Muhammad Arifin. Researchers use the documentation technique to record school profiles and data related to internalising Islamic character values based on student habituation at SMA Negeri 1 Trawas. Data analysis techniques follow the (Miles et al., 2014) model of data reduction, data presentation and conclusion drawing.

### **III. RESULT AND DISCUSSION**

#### **Internalization of Islamic Character Values Based on Student Habituation**

The process of internalizing Islamic religious values goes through several stages, namely understanding the teachings of Islam as a whole, understanding and realizing the importance of these teachings, and applying these values in everyday life. In this case, internalising Islamic values requires commitment and consistent effort to instil these values in a person (Mahfudhoh et al., 2023; Surya et al., 2021).

Internalization of Islamic Character Values based on Student Habituation at SMA Negeri 1 Trawas Mojokerto. This research was conducted because of the decline in the character of students both at the elementary and high school levels. Based on interviews conducted with the principal at SMA Negeri 1 Trawas Mojokerto, it was found that Islamic character values are applied through student habituation at SMA Negeri 1 Trawas Mojokerto. Based on an interview conducted on August 07, 2023 with Mrs. Silfi she said as a locally cultured and religious school, we are committed to encouraging our students to internalize Islamic character values through religious habituation. We have a solid religious education program and engage students in extracurricular activities that promote Islamic morals and ethics (Ariani, 2023).

Based on the exposure of research data, the results of the Internalization of Islamic Character Values based on Student Habituation at SMA Negeri 1 Trawas Mojokerto were obtained. It was found that the habituation of education-based Islamic character values has been implemented at SMA Negeri 1 Trawas Mojokerto. Habituation can be done by delivering learning materials and teaching good actions continuously so that students will have the habit of doing these actions naturally (Colwill et al., 2023).

This habit is essential in Islamic education because it has a significant impact on shaping the positive and good behaviour of students, such as forming the habit of prayer, reading the Qur'an, and practising other Islamic values (Halomoan et al., 2023; Jannah et al., 2023). Through the habituation method, teachers can shape students into individuals who have noble morals, good behaviour and a lifestyle following religious guidance. Therefore, the habituation method is critical in Islamic education and learning.

This was also conveyed by Mr. Zainuddin the PAI teacher of SMA Negeri 1 Trawas Mojokerto said We have a solid commitment to internalize Islamic character through habituation in every aspect of learning and activities at school. The efforts made by

the school in internalizing Islamic character values based on student habituation at SMA Negeri 1 Trawas Mojokerto are as follows.

This concept refers to how we can help students internalize Islamic character values through three main stages: moral knowing, feeling, and action. First, students will understand the moral concepts and Islamic values to be instilled. Second, they will develop empathy and feelings towards these values. Third, they will apply those values in their daily actions. Some of our efforts are as follows: Quality Teaching of Islam: We structure an exciting and relevant Islamic learning program so our students can deeply understand religious values. In addition, we strive to make religion lessons a moment of reflection and application of character values in daily life. Integration of Islamic Values in P5 Learning: Apart from religious subjects, we also integrate Islamic values in P5 learning. For example, when we raise the theme *Bangunlah Jiwa Raganya*, we relate it to Islamic teachings to provide a more thorough understanding. Creative and Inspirational Approach: We present learning materials creatively and inspiringly. For example, we use stories, videos, or group discussions to illustrate how Islamic character values can be applied in real life. Supportive Extracurricular Activities: We actively present extracurricular activities supporting Islamic characters' internalisation, for example, through religious study groups, charity activities, or environmental activities based on Islamic values (Zainuddin, 2023).

The internalization of Islamic character values through habituation occurs in several stages: moral knowing, moral feeling, and moral action. This aligns with the theory presented by (Lickona, 2009) in his book regarding the stages of internalization. Initially, moral knowledge is defined as a crucial element in comprehending a person's diverse knowledge and cognition. Following that, the moral feeling is defined as a sense of curiosity about something beneficial for fostering love and care (Mappaenre et al., 2022). Lastly, ethical behaviour is defined as when students can apply or implement these values in their day-to-day lives.

There are seven habits implemented at SMA Negeri 1 Trawas Mojokerto to internalize Islamic character values. Mr. Zainuddin explained several consistent habits in internalizing Islamic character in students. Some of them are 1. Congregational prayer: We encourage students to pray in congregation at the school mosque. Every day before and after class time, students are invited to pray in congregation to strengthen their devotion to Allah. 2. Al-Quran memorization: organizing Al-Quran memorization activities for students on a regular basis. Through this, students are invited to understand and memorize the verses of the Qur'an, so that they can understand and internalize the values contained in it. 3. Eating etiquette In the school environment, apply eating etiquette based on Islamic teachings, such as washing your hands before eating, saying the name of Allah before starting to eat, and maintaining politeness when eating together. 4. Shaking hands: Students are invited to shake hands with teachers and colleagues with an Islamic greeting, namely "Assalamu'alaikum" as a sign of respect and creating good togetherness. 5. Social Service: encouraging students to carry out social service activities, such as visits to orphanages, providing assistance to underprivileged communities, and other charitable activities, as a form of implementing the values of caring and sincerity (Zainuddin, 2023).

Seven Islamic character values are internalized at SMA Negeri 1 Trawas Mojokerto. This was conveyed by principal Silfi Ariani, among others: 1) Piety (*Taqwa*): We encourage students to have piety to Allah to understand the importance of worship and

carry out religious obligations with full awareness. 2) Justice (*Adil*): We teach the importance of being fair in human relationships and respecting the rights of others. 3) Care (*Ihsan*): We encourage students to do good and care for others and the environment as a form of worship to Allah. 4) Servanthood (*Tawadhu'*): We teach the importance of having a humble attitude not being arrogant, and always being willing to learn from others. 5) Social Care (*Mu'amalah*): We encourage students to interact with others appropriately and help others in difficulty. 6) Discipline (*Taat*): We teach the importance of discipline in carrying out obligations and rules, both at school and in society. 7) Honesty (*Sidq*): We emphasize the importance of being honest in speech, actions, and attitudes and avoiding dishonest behaviour. The following is one form of student discipline (Ariani, 2023).



**Figure 1.** Habituation of discipline in conducting ceremonies and morning roll calls

This is in line with the opinion of (Chang, 2022), who conveyed the character values contained in sharia, including the value of discipline in worship, the value of social and humanitarian values, the value of justice, the value of unity, and the value of responsibility. In addition, these values are also under the opinion of (Thamrin et al., 2023) regarding the characteristics of morals in Islam, which argues that Islamic morals direct and guide humans to act according to good behaviour and avoid destructive behaviour with the source of Islamic teachings which are universal and comprehensive to control human nature to noble morals and straight behaviour (Farrukh et al., 2022).

In addition to the value of sharia and moral values, it also contains the value of belief in the point of piety, which is in line with the teachings of Islam which not only focuses on faith beliefs but also focuses on the aqidah tawhid which is the basis of aqidah and the essence of Islam so that it leads to truth and prevents them from shirk and behaving wrongly and behaving wrongly. The habituation activity program at SMA Negeri 1 Trawas, according to Mr Zainuddin as the resource person as well as the PAI teacher at SMA Negeri 1 Trawas, includes habituation to praying in congregation, praying, shaking hands where these activities are carried out consistently (Zainuddin, 2023).

This is following the opinion of Arikunto, who argues that this habituation program is a system that is carried out continuously and continuously to achieve specific goals. On the other hand, according to (Asyari, 2020) making or creating good habits can be done through guidance and training and also learning the rules of Allah in the Koran to form habits and behaviour.

Islamic character building through habituation requires commitment from all school stakeholders (Dogra et al., 2021). The school establishes rules that must be adhered to by the entire school community, with discipline serving as the primary determinant of this habituation method (Banzon-Librojo et al., 2017; Satriawati et al., 2023). Teachers' personalities are continually refined through professional development activities, which may include seminars or religious strengthening through public recitations. The most crucial stakeholder in the implementation of character building is the teacher. Teachers need to exemplify *uswah hasanah* for students, instilling in them the habit of doing good. This, of course, will only be realized through consistent efforts (Adiyono et al., 2022; Asmarani et al., 2021). Teachers serve as the vanguard in building the school culture.



*Figure 2. Teacher discipline in ceremonial activities*

Islamic educators are tasked with being role models for their students by showing good behaviour and upholding Islamic values. In this case, educators become an example for students to understand and live Islamic values in real terms. Educators are also tasked with introducing and discussing Islamic figures who have good values and can be exemplified by students. The exemplary method has enormous benefits for students' character development. Students can see and understand how Islamic values are applied in daily life, and they can learn from these examples to instil these values in their own lives (Eisenschmidt et al., 2019; Indawati et al., 2022; Mulyati et al., 2020). In addition, this method also helps students build self-confidence and become more active in understanding and applying Islamic values.

### **Implications of Islamic Character Values with Habituation**

Implications of internalization of Islamic character values based on student habits at SMA Negeri 1 Trawas Mojokerto. After knowing the process of internalizing Islamic character values based on the habits of students at SMA Negeri 1 Trawas Mojokerto, it is necessary to see the impact of implementing the internalization of Islamic character values based on the habits of students at SMA Negeri 1 Trawas Mojokerto. Based on the results of the interview with Mrs. Silfi, she said that. The results of internalizing Islamic character values based on habituation at school have positive implications. Our students show changes in attitudes and behaviour that reflect Islamic teachings. They care more about each other, show empathy, and are more disciplined in carrying out their religious and academic obligations (Ariani, 2023).

Based on the exposure of research data, the results of the Implications of Internalization of Islamic Character Values based on Student Habituation at SMA Negeri 1 Trawas Mojokerto were obtained. The data found that the implications of the

internalization of Islamic character values based on habituation that has been implemented at SMA Negeri 1 Trawas Mojokerto have positive implications. Students show changes in attitude and behaviour that reflect the teachings of Islam. They care more about others, show empathy, and are more disciplined in carrying out religious and academic obligations.

In line with Langgulung, in his book *Human and Education*, he argues that in forming good habits, habituation needs to be carried out through repetition and experience so that it can develop basic attitudes of students that reflect Islamic values such as Islamic faith and *ihsan*. In addition, the implications of internalizing Islamic character based on habituation at SMA Negeri 1 Trawas include increasing students' devotion and religious awareness, increasing positive attitudes and behaviour, forming a harmonious school environment, personal and academic development and creating a generation with superior character. It also has implications for student behaviour outside of school, in the family and community environment, so that it has a broader impact (Susilawati, 2021).

This is in line with what was conveyed by Mr. Zainuddin, he said that the implications of internalizing Islamic character based on habituation at SMA Negeri 1 Trawas are pretty significant. Some of the impacts that can be seen are as follows: 1. Increased devotion and religious awareness: Students become more aware of Islamic teachings and increase their devotion to Allah. Through habituation, religious values become more internalized in everyday life, not just mastery of subject matter. 2. Increasing Positive Attitudes and Behavior: Internalization of Islamic character through habituation to form positive attitudes and behavior in students, such as: caring more about others, upholding the value of honesty, respecting diversity, and social service. 3. Formation of a Harmonious School Environment: Character building Islam creates a harmonious and inclusive school environment. Students learn to respect each other and feel comfortable interacting with peers and teachers 4. Personal and Academic Development Support: Internalization of Islamic character helps improve students' personal and academic development. Students with noble character tend to have a positive attitude towards learning, contribute actively in class, and are more disciplined in facing assignments and exams. 5. Forming a Generation with Superior Character: Internalizing Islamic character aims to form a generation with superior character and capable of becoming good future leaders, based on Islamic moral and ethical values (Zainuddin, 2023).

Aiman Faiz in his journal entitled *character Education-based Habituation programs in schools*, argues that getting used to students carrying out Islamic culture and manners can be done through activities such as worship, learning and having good manners according to Islam and equipping students with essential knowledge and skills following Islamic teachings with basic knowledge and skills in accordance with Islamic teachings so that they can have a broad impact in students' daily lives both at school and outside school. This is indeed inseparable from the role of the teacher is very crucial in ensuring the effectiveness of the internalization of Islamic character based on habituation and good cooperation and communication between teachers, students, and parents is also the key to success in the process of internalizing Islamic character.

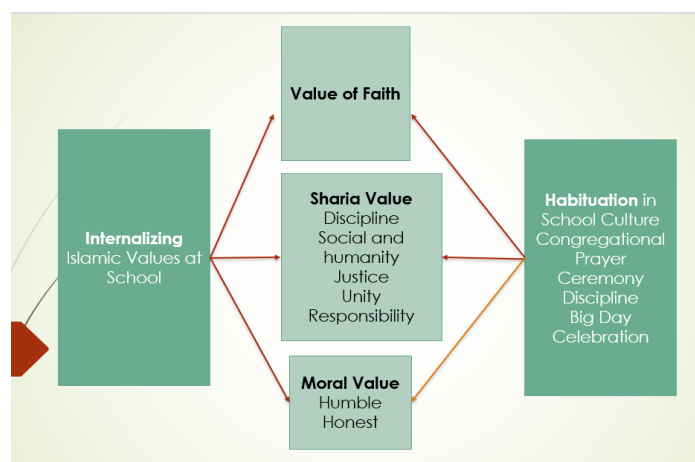
According to Mr. Zainuddin, teachers play an active role in internalizing Islamic character values based on habituation. He explained that the teacher's role is very



crucial in ensuring the effectiveness of internalizing Islamic character based on habituation. Teachers act as role models and role models for students in practicing Islamic character values. Teachers must always be consistent in implementing these habits in the classroom and school environment. Apart from that, teachers must also use creative and inspiring teaching methods to help students understand and internalize these values better. Good cooperation and communication between teachers, students and parents is also the key to success in the process of internalizing Islamic character. by involving parents in supporting and understanding school efforts, Islamic character values can be applied consistently in the family and school environment (Zainuddin, 2023).

Based on the observation, it was found that the habituation of education-based Islamic character values has had a positive impact on students' behaviour. In class, students show enthusiasm and active involvement in understanding and internalizing Islamic ethics taught by PAI teachers. Outside of class, students are involved in religious study groups, charity activities, and Monday fasting, all of which reflect their obedience and awareness of Islamic teachings.

Students also show polite behaviour by shaking hands with each other and saying goodbye with Islamic greetings. The school environment is very comfortable and conducive. The positive impact of this habit can be seen in the formation of a harmonious school environment, where students grow up with a caring attitude towards others and a commitment to become a generation of superior character based on Islamic moral and ethical values.



**Figure 3.** Internalization of islamic values in habituation

#### IV. CONCLUSION

The Islamic characters internalized by SMA Negeri Negeri 1 Trawas Mojokerto with the habituation method have the following characters: piety, justice, care, servanthood, social care/*muamalah*, discipline, and honesty. The habituation method is certainly not one of the methods used by teachers but this institution applies it significantly so that there are visible implications of changes in student attitudes. The impact of the internalization of Islamic character values based on student habituation at SMA Negeri 1 Trawas have positive implications, meaning that the internalization has an impact on the students themselves where they are able to become better individuals than before. Students have a positive character and are even internalized outside of

school. In addition, cooperation from various parties in this case, namely between teachers, students, parents and the community is the key to the success of internalizing Islamic character values. This research confirms several previous studies, and contributes a perspective (new point of view) related to the internalization of Islamic character values based on student habituation. This study is still limited to habituation methods within the scope of one school so that further research is needed that accommodates a variety of techniques and a broader sample to get more comprehensive results. With more in-depth and complete results, more appropriate policies can be formulated.

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