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CHARACTER BUILDING OF STUDENTS THROUGH RELIGIOUS HABIT FORMATION PROGRAM AT MTS IRSYADUL ANAM SLEMAN

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HIGHLIGHT

- The study emphasizes that the religious habituation program at MTs Irsyadul Anam Sleman effectively shapes students' character through daily activities such as Dhuya prayer, Asmaul Husna recitation, Qur'an tadarus, Clean Friday, and Friday Infaq. Using a qualitative descriptive approach analyzed through the Miles and Huberman model, the findings show that continuous practice and the involvement of teachers and OSIM strengthen discipline, responsibility, and religious awareness, leading students to*

ABSTRACT

This study aims to describe and analyze the implementation of the religious habituation program in shaping students' character at MTs Irsyadul Anam Sleman. The background of this research arises from the increasing urgency of Islamic education in forming learners who are not only intellectually capable but also possess noble character, emotional maturity, and strong spiritual awareness. In the context of contemporary moral challenges, religious habituation serves as an effective and preventive strategy because it integrates character formation into daily routines and consistently exposes students to religious values within the madrasah environment. Through continuous practice, religious activities are expected to internalize moral behavior, transforming external actions into habitual attitudes and personal awareness.

This research employed a descriptive qualitative method, with data collected through interviews, observations, and documentation. The research subjects consisted of the principal and Islamic Education teachers who were directly involved in

internalize and apply Islamic values in daily life.

planning and carrying out the program. The data were analyzed using the interactive analysis model by Miles and Huberman, which includes data reduction, data display, and conclusion drawing. This analytical approach enabled the researchers to obtain an in-depth understanding of the forms, procedures, supporting factors, and challenges in implementing religious habituation, as well as its influence on students' character development.

The findings revealed that religious habituation at MTs Irsyadul Anam was carried out through various structured activities, including Dhuha prayer, recitation of Asmaul Husna, daily Qur'an tadarus, Clean Friday, and Friday Infaq (charitable giving). These activities effectively fostered religious commitment, discipline, responsibility, empathy, and social care among students. In addition, the active involvement of teachers and the student organization (OSIM) strengthened supervision and created a collaborative, motivating, and enjoyable learning atmosphere. Overall, the religious habituation program played a significant role in shaping students who are faithful, well-mannered, and capable of applying Islamic values both within the school setting and in their daily lives beyond the classroom.

KEYWORD

Character Education, Religious Habituation, Islamic Education, MTs Irsyadul Anam.

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A. INTRODUCTION

Education plays a strategic role in shaping students' character and moral personality, particularly within Islamic education, which emphasizes not only cognitive development but also affective, spiritual, and ethical dimensions (Muid & Nasrullah, 2024) (Alfiah & Maryam, 2024). The primary goal of Islamic education is the formation of individuals with noble character (*akhlāq al-karīmah*), in accordance with Islamic values, rather than merely producing intellectually capable learners (Al-Abrasyi, 2015). Therefore, character education is an inseparable component of Islamic Religious Education (PAI), aiming to develop balanced individuals who integrate intellectual, emotional, moral, and spiritual maturity (Zainudin, 2023).

In recent years, the moral challenges faced by students such as declining discipline, lack of responsibility, and reduced social empathy have become a serious concern in educational institutions (Aisyah & Fitriatin, 2025). This condition indicates that education which focuses predominantly on academic achievement without consistent moral and spiritual reinforcement is insufficient. From an Islamic perspective, character education (*ta'dib*) refers to the process of instilling ethical behavior and moral awareness through continuous guidance and practice (Ismail, 2016). Consequently, character education must

be implemented not only through theoretical instruction but also through systematic habituation in daily school life.

The Indonesian Ministry of Education and Culture emphasizes strengthening character education as a national priority to develop a faithful, ethical, and responsible generation (Kebudayaan, 2017). In madrasahs, this objective is often realized through religious habituation activities such as congregational prayers, Qur'anic recitation, *Dhuha* prayer, and social-religious programs including *Clean Friday* and *Friday Infaq*. These activities function as practical instruments for internalizing values of discipline, responsibility, cooperation, and social care (Widodo, 2019).

MTs Irsyadul Anam Sleman represents a madrasah that consistently implements character education through structured religious habituation programs. Daily practices such as reciting *Asmaul Husna*, *tadarus Al-Qur'an*, performing *Dhuha* prayers, and participating in social activities are designed to integrate Islamic values into students' everyday experiences. Habit formation is considered an effective educational strategy because moral values become meaningful when repeatedly practiced until they are internalized as personal awareness and behavior. (Ramli & Zamzami, 2022). Religious habits in the school environment play a strategic role in shaping students' character. According to (Sazeda, 2024), habits are an effective educational method because moral values are not enough to be taught in theory, but must be trained through direct experience.

Several previous studies have discussed the role of religious habituation in strengthening students' character. However, most of these studies tend to focus on general outcomes or normative descriptions, with limited exploration of how religious habituation programs are systematically implemented, how teachers and students collaborate in the process, and how these programs concretely contribute to character formation within the madrasah context. This indicates a research gap, particularly regarding in-depth qualitative analysis of program implementation at the institutional level (Jakandar et al., 2025).

Based on this gap, this study focuses on the implementation of religious habituation programs in shaping students' character at MTs Irsyadul Anam Sleman. This research aims to analyze the forms of religious habituation activities, the roles of teachers and students in their implementation, as well as the character values developed through these practices. The findings are expected to provide both theoretical contributions to the discourse on Islamic character education and practical insights for madrasahs in strengthening character education through contextual and sustainable religious habituation programs.

B. METHOD

This study employed a descriptive qualitative approach to explore and understand in depth the implementation of character education through religious habituation at MTs Irsyadul Anam Sleman. This approach was chosen because the research focuses on social phenomena, processes, and meanings related to character formation that cannot be adequately captured through quantitative measurement. A qualitative design allows the researcher to examine how character values are internalized through daily religious practices within the madrasah environment.

The research was conducted at MTs Irsyadul Anam Sleman, Yogyakarta, on October 16, 2025. This location was selected purposively because the madrasah is known for consistently implementing structured religious habituation programs, such as

congregational prayers, Qur'anic recitation, and social-religious activities, which are relevant to the focus of this study.

The research participants consisted of the madrasah principal and Islamic Religious Education (PAI) teachers. These participants were selected using purposive sampling because they are directly involved in the planning, implementation, and supervision of the religious habituation and character education programs. Their positions and responsibilities enabled them to provide rich, relevant, and in-depth information regarding program objectives, implementation strategies, and challenges encountered in practice.

Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted to examine directly the implementation of religious habituation activities in the school environment. Interviews were used to obtain detailed explanations regarding program planning, execution, and evaluation. Documentation, such as activity schedules, photographs, and school records, was utilized to support and validate data obtained from observations and interviews. The data collection process was carried out intensively over a defined period during the research visit to ensure data adequacy and consistency.

The collected data were analyzed using the interactive analysis model proposed by Miles and Huberman, which includes data reduction, data display, and conclusion drawing. This model was chosen because it allows continuous and systematic analysis throughout the research process, enabling the researcher to identify patterns, relationships, and meanings related to character education practices.

To ensure the validity of the data, this study applied source and method triangulation by comparing information obtained from observations, interviews, and documentation. Through this process, the credibility and trustworthiness of the findings were strengthened. Overall, this methodological approach is expected to provide a comprehensive and transparent understanding of how religious habituation programs contribute to character formation at MTs Irsyadul Anam Sleman.

C. RESULT AND DISCUSSION

Empirical Findings of Religious Habituation Programs at MTs Irsyadul Anam Sleman

Based on observations and in-depth interviews with Islamic Religious Education teachers at MTs Irsyadul Anam Sleman, the religious habituation program is implemented through structured daily and weekly activities. These activities include *Dhuha* prayer, recitation of *Asmaul Husna*, Qur'anic *tadarus*, *Friday Infaq*, *Clean Friday*, and *Healthy Friday*. All students from grades VII to IX are involved in these programs without distinction, indicating an inclusive approach to character education.

The implementation of the program follows a clear and consistent schedule. Daily activities such as reciting *Asmaul Husna* and Qur'anic *tadarus* are conducted before or between learning sessions, while weekly activities such as *Dhuha* prayer and social programs are organized collaboratively by teachers and the Intra-Madrasah Student Organization (OSIM). Teachers serve as supervisors and role models, while students particularly OSIM members actively participate in organizing and managing activities.

The findings also indicate that this collaborative system fosters students' discipline, responsibility, and religious awareness. Students demonstrate increased participation in religious activities, improved behavior toward teachers and peers, and greater involvement in social and environmental care programs. These empirical findings show that religious habituation at MTs Irsyadul Anam is not merely symbolic but is implemented as a sustained and structured educational practice.

Analysis of Character Formation through Religious Habituation

The empirical findings reveal that religious habituation functions as an effective strategy for character formation because values are internalized through repeated practice. This aligns with Ibn Miskawaih's view that good character is formed through continuous repetition of virtuous actions until they become ingrained habits (Ramli & Zamzami, 2022). In this context, religious routines serve as a medium for transforming moral values from abstract concepts into lived experiences.

Activities such as *Dhuha* prayer and Qur'anic recitation contribute to the development of discipline, sincerity, and spiritual awareness. Meanwhile, social activities such as *Friday Infaq* and *Clean Friday* cultivate empathy, social responsibility, cooperation, and environmental awareness. These findings are consistent with previous studies showing that religious habituation in schools significantly strengthens students' moral sensitivity and emotional balance (Widodo, 2019; Kamalia, 2025).

Furthermore, the active involvement of students through OSIM reflects a participatory model of character education. This approach supports John Dewey's concept of *learning by doing*, which emphasizes that moral values are more effectively internalized through direct experience rather than verbal instruction alone (Heilbronn, 2019). Through active participation, students are positioned not only as recipients of moral instruction but also as agents in creating a positive religious culture within the madrasah.

From the perspective of Islamic education, this process reflects the concept of *ta'dib*, which emphasizes ethical formation through practice, example, and habituation. Thus, religious habituation at MTs Irsyadul Anam functions as an integrative educational strategy that combines ritual worship, social responsibility, and moral development in a balanced manner.

Implications for Islamic Religious Education (PAI) and Program Evaluation

The findings also indicate that religious habituation programs at MTs Irsyadul Anam are closely integrated with Islamic Religious Education (PAI). Religious practices conducted outside the classroom reinforce theoretical concepts taught in PAI lessons, enabling students to apply Islamic values in real-life contexts. This supports the view that character education is most effective when integrated into religious learning rather than implemented as a separate program (Azzet, 2010).

In terms of evaluation, the madrasah applies a humanistic and educational approach. Students who show low participation are first guided through counseling, and if necessary, given social responsibility tasks rather than punitive sanctions. This approach aligns with behaviorist learning theory, which emphasizes positive reinforcement and habituation as effective means of shaping behavior (Rizky et al., 2021). Regular evaluations are also

conducted through monthly teacher meetings to assess program effectiveness and identify areas for improvement.

Despite its strengths, the implementation of the program faces several challenges, including inconsistent participation among some students and limited time allocation due to academic schedules. These challenges are consistent with findings from previous studies that identify time constraints and student discipline as common obstacles in character education programs (Saepudin, 2023). Therefore, sustained collaboration between teachers, students, and parents is essential to ensure the continuity and effectiveness of character education through religious habituation.

Overall, the religious habituation program at MTs Irsyadul Anam Sleman demonstrates a strong integration between empirical practice and Islamic educational principles. Through structured activities, participatory involvement, and continuous evaluation, the program effectively contributes to the formation of students' religious character, discipline, and social responsibility.

Discussion

The implementation of character education at MTs Irsyadul Anam shows that Islamic educational institutions are aware of the importance of shaping students' morals and spirituality through a habit-forming approach. Based on the results of an interview with Mrs. Ulya, an Islamic Education teacher, this madrasah realizes that character building is not enough to be taught only at home by parents, but must also be applied systematically at school. She said, "The school feels that character building should not only be done in the family environment, but also at school so that children get used to behaving well."

This statement shows that madrasahs understand the concept of character education as explained by Lickona, namely that character is a person's moral quality that is manifested through habits of thinking and acting based on values of goodness. In the context of Islam, character education is known as *ta'dib*, which is the process of instilling manners (ethics) so that a person has moral awareness in their relationship with Allah, themselves, fellow human beings, and the environment. (Ardiningrum, 2025). As explained in research by Zainudin (2023), Islamic education is oriented towards the formation of *insan kāmil* human beings who are balanced in terms of intellectual, emotional, spiritual, and social intelligence.(Zainudin, 2023).

Programs such as the Duha prayer, recitation of *Asmaul Husna*, Quran recitation, as well as Friday *infaq* and Friday cleaning activities at MTs Irsyadul Anam are concrete examples of the implementation of character education based on Islamic values. Each activity has a different developmental function, but they complement each other. For example, the Duha prayer serves to instill discipline and spirituality. Ms. Ulya explained, "We perform the Duha prayer every Thursday, led by the PAI teacher, and all classes participate. The goal is for children to get used to worshiping outside of class hours." This activity is in line with the hadith of the Prophet Muhammad SAW: "Every joint of a human being is required to give charity every morning, and two rak'aats of Duha prayer suffice for all of them." (HR. Muslim). This hadith shows that Duha prayer has both spiritual and social significance because it can replace the value of daily almsgiving. Thus, the habit of

performing Duha prayer not only brings students closer to Allah, but also fosters awareness to do good and share with others.

In addition, reciting Asmaul Husna and reading the Qur'an before classes begin has a profound meaning in instilling religious values and spiritual tranquility. Mrs. Ulya said, "Asmaul Husna is recited every morning from the TU, led by class representatives, then the children follow along from their respective classrooms. Meanwhile, recitation is done at every change of class." This tradition is in line with the results of research (Kamalia, 2025) which states that the habit of reading the Qur'an at school can improve students' moral sensitivity and emotional calmness. Thus, this activity is not only a religious activity, but also moral therapy that strengthens students' spiritual and social balance.

Social activities such as Friday infaq, Friday cleaning, and Friday health also have a strong character education dimension. In an interview, Mrs. Ulya explained that "The Friday health and Friday infaq programs are run by OSIM. They help organize activities and collect infaq." The involvement of OSIM in social programs demonstrates a participatory approach in which students are not only participants but also active implementers of activities. This is in line with the concept of learning by doing as proposed by John Dewey, that moral values will be strongly instilled when students learn through direct experience. (Heilbronn, 2019). In the Islamic perspective, charity (infaq) has a high social value. Allah SWT says:

"The parable of those who spend their wealth in the way of Allah is like a grain that grows seven stalks, each stalk containing a hundred grains." (QS. Al-Baqarah [2]: 261).

This verse explains that charity trains people to be generous, sincere, and caring towards others. The Friday infaq activity, which is carried out regularly at the madrasah, is a means of social character education that shapes sensitivity to the suffering of others and a spirit of sharing. According to research by Khofi Mohamad (2025), infaq and charity activities at school can strengthen the character of empathy, mutual cooperation, and solidarity among students. (Mohammad, 2025).

From an organizational perspective, MTs Irsyadul Anam has demonstrated a collaborative character education system model. Teachers act as mentors and role models, while students are actively involved through OSIM. Through collective activities such as tadarus and Friday cleaning, the madrasah instills values of tolerance, cooperation, and togetherness among students from different backgrounds.

The evaluation system at MTs Irsyadul Anam also demonstrates an educational and humanistic approach. When a student is found not participating in the duha prayer, the teacher does not immediately punish them, but instead provides counseling. If the student still does not change, they are given the task of "best infaq" such as helping with class duty for a week. Mrs. Ulya explains, "We don't punish, but teach responsibility. For example, those who do not participate in duha prayers are asked to help clean the classroom so that they realize the importance of discipline." This approach is in line with behaviorist theory, which states that behavioral change can be shaped through positive reinforcement and habituation, not through punishment that causes fear. (Rizky et al., 2021).

Overall evaluation of the program is conducted through monthly teacher meetings to assess the success and obstacles of implementation. This reflective step is in line with the continuous improvement model in education management, which emphasizes the importance of ongoing evaluation to improve the quality of learning and character building of students. (Garet et al., 2021).

In general, the implementation of all programs at MTs Irsyadul Anam is directly relevant to Islamic Religious Education (PAI) subjects. Mrs. Ulya said, "All school programs are related to PAI learning, because what is taught in class is also applied in daily activities. So students not only learn theory, but also practice it." This reinforces the view that (Azzet, 2010) Character education will be effective if it is integrated with religious education, rather than being a separate activity. In this way, students will gain conceptual understanding and practical experience in line with the objectives of PAI, which is to develop individuals who are faithful, pious, and noble in character.

However, the results of the study also show challenges in implementation, such as a lack of discipline among some male students during the Duha prayer and limited time for implementation amid a busy class schedule. (Ika et al., 2021). These findings are in line with the results of Saepudin's (2023) research, which states that the main obstacles in implementing character education in madrasahs are time constraints, student participation, and a lack of support from the family environment. (Saepudin, 2023) Therefore, synergy between schools, teachers, and parents is an important factor in the sustainability of character programs.

Overall, the implementation of the religious habit formation program at MTs Irsyadul Anam reflects a harmonious integration between PAI learning and character building. Activities such as duha prayers, tadarus, and Friday infaq are not just routines, but effective means of fostering students' spiritual awareness and social responsibility. Through teacher support, student involvement, and continuous evaluation, this madrasah has succeeded in instilling Islamic values in concrete actions. Thus, character building through religious habits has proven to be a relevant and contextual model of Islamic education for addressing the moral challenges of today's youth.

D. CONCLUSION

The implementation of the character education program at MTs Irsyadul Anam Sleman shows that this madrasah has consistently strived to instill moral and religious values in students through various religious activities. Programs such as duha prayers, recitation of asmaul husna, tadarus Al-Qur'an, Friday infaq, Friday cleaning, and Friday health are designed not only as religious routines, but also as a means of shaping students' morals and discipline. These programs are carried out regularly and involve the entire madrasah community, from teachers and students to the student council, thereby creating a school environment conducive to the development of religious character, discipline, and social awareness.

The process of implementing character education in this madrasah shows synergy between classroom learning and extracurricular activities. Teachers, especially Islamic education teachers such as Ms. Ulya, play an important role as mentors, guides, and role models in internalizing character values to students. These activities help students learn concretely about the values of honesty, responsibility, caring, and discipline. In addition, the evaluation system applied is educational and humanistic, emphasizing counseling and social responsibility for students who have not participated actively. This approach shows that madrasahs not only prioritize cognitive aspects, but also moral and emotional development.

Overall, the results of this study confirm that character education at MTs Irsyadul Anam has been effective and relevant to the main objectives of Islamic Religious Education, namely to shape individuals who are faithful, pious, and have noble character. Through

religious habituation activities, students not only understand Islamic teachings in theory, but also practice them in their daily lives. With the support of all school stakeholders and continuous evaluation, this character education program has succeeded in creating a school culture that is religious, disciplined, and oriented towards the formation of akhlakul karimah (good character), while also serving as a good example for other madrasahs in implementing character education based on Islamic values.

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