

The Influence of Religious Activity Habituation on the Formation of Students' Character at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency

Putri Roseana¹, *Ria Susanti², Agus Diannor³

¹Sekolah Tinggi Agama Islam (STAI) Rasyidiyah Khalidiyah (RAKHA) Amuntai

²Sekolah Tinggi Agama Islam (STAI) Rasyidiyah Khalidiyah (RAKHA) Amuntai

³Sekolah Tinggi Agama Islam (STAI) Rasyidiyah Khalidiyah (RAKHA) Amuntai

Abstract

Received:01-01-2025

Revised:20-03-2025

Accepted:03-06-2025

This study aims to determine whether there is an influence of habituation of religious activities on the formation of character of students at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency. This research is a quantitative study. The sample of this study was students from grades 3 to 6 as many as 33 students. The sampling technique for this study used a saturated sampling technique. Data collection techniques used questionnaires, documentaries, and observations. The data analysis technique used the Product Moment correlation formula. The results of this study indicate that the habituation of religious activities on the character formation of students of MI Al-Falah Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency has been proven by a correlation test and shows the value of r coefficient correlation product moment (0.4751) is greater than r table 5% (0.3440) and 1% (0.4421). So the results are significant and it can be concluded that there is an influence of the habituation of religious activities on the character formation of students of MI Al-Falah Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency.

Keywords:

(*) Corresponding Author:

Habituation, Religious Activities, Character Formation

susanti@stairakha-amuntai.ac.id

A. Introduction

Education is guidance given to children in an effort to develop the potential that exists within the child so that its development comes out and can be applied in everyday life. Education plays a very important role, especially religious education to be implemented and taught to students, with the aim that students have good morals, noble personalities and can live in society according to God's guidance and the teachings of our religion. This refers to the objectives of National Education as stated in Law Number 20 of 2003 Article 3 SISDIKNAS (National Education System). Law Number 20 of 2003 Article 3 SISDIKNAS (National Education System) which states that the objectives of national education function to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop 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 (Law of the Republic of Indonesia Number 20 of 2003: 5).

Education is fundamentally a human need and a field that will always be related to human life. Therefore, education is the responsibility of every member of society, nation, and state in order to shape the next generation for a better human future (Ruyadi, 2022: 43). Likewise, the role of Islamic education among Muslims is one way to realize the ideal of continuously preserving, instilling, and transforming Islamic values to the next generation so that these values continue to be embedded, function, and develop in accordance with the times.

However, we now live in an era of globalization marked by extraordinary technological developments, with the flow of information becoming increasingly open and virtually barrier-free. The pace of globalization and the flow of life are unstoppable. Almost any time of the day, news can be easily accessed and viewed on the internet or television. These developments certainly have many positive impacts, but they can also have negative ones. Children live in diverse situations, filled with all sorts of possibilities, as they are constantly influenced by many different factors, not only at home and at school but also in society at large, by the influence of their surroundings, and even by increasingly advanced technological developments. The magazines and diaries children read, the films they watch, the social networks they access, and the friends they hang out with all have the potential to influence a child's personality development.

One of the problems faced by society, especially educators, is that students no longer respect their teachers, and ethics and morals have begun to disappear. In newspapers and the mediaonlineWe frequently see cases of juvenile delinquency, such as inappropriate language, frequent swearing, peer bullying, shameless hugging between boys and girls, watching adult videos, underage molestation, rape, premarital pregnancy, and many other instances of delinquency. This seemingly defeats the purpose of education.

Phenomena such as those described above indicate that something is fading in this country. The moral character of the Indonesian people is declining day by day, or in other words, moral decline. Therefore, character education is needed to improve the

behavior and attitudes of the current and future generations. All of these phenomena indicate that the Indonesian nation is experiencing a character crisis, which is a fundamental foundation for building the Indonesian nation. Character is a person's disposition, nature, morals, or personality as a mental, moral, and ethical quality or strength formed from the internalization of various virtues believed in and used as a foundation and driving force in thinking, behaving, and acting, and distinguishing one individual from another. Character is influenced by genetic and environmental factors (Suwardani, 2020). However, we cannot blame anyone, because character issues are our shared problem, so we need to consider how the Indonesian nation can overcome these various problems. One effort that has been made by the government is the policy on character education, which was drafted in 2010 (Nursalam, 2020: 3).

Character building is instilling good habits in students so that they understand, then are able to feel what good values are and can apply them in their daily lives (Suwardani, 2019: 9-10). Implementing character education begins in childhood, especially in elementary school, as a foundation for continuing education. Elementary school education is the basic education in a child's life, meaning that children's education at this age has a significant influence on their future lives. By implementing character education in Madrasah Ibtidaiyah, it is hoped that it can be a solution to social problems that occur in society. Madrasah Ibtidaiyah is an Islamic basic educational institution that combines general education with Islamic education (Sukatin, 2020: 90). Elementary school education is the basic education in a child's life, meaning that children's education at this age has a significant influence on their future lives. The process of character formation, especially in children, must be carried out by instilling values about good and bad things so that from this instillation, students are able to internalize and know what is good or bad based on their own experiences. In this character formation, it is also hoped that students can have attitudes and behaviors that have been exemplified by the Prophet Muhammad. Students are expected to emulate and make the Prophet a role model for themselves. As explained by Allah in Q.S. Al-Ahzab / 33: 21 (Al-Qur'an Kemenag, 2019). From this verse, it can be concluded that we Muslims are commanded by Allah to always emulate the characteristics of the Prophet Muhammad SAW. Because, he is a role model for humans in all things, a good

example is in the Prophet. The main point of this verse is the importance of emulating the morals and actions of the Prophet as an example in everyday life.

Matta quoted Aisyah, in a book entitled *Character Education Concept and Implementations* said that there are several rules for character formation, namely:

- a. Gradual, meaning the process of change, improvement, and development must be carried out gradually and carried out with patience because this requires a long time.
- b. Continuity means that character is formed through a long process of habituation. Therefore, continuous practice and habituation are required.
- c. Momentum, meaning using various events as a starting point for character development. This relates to religious holidays.
- d. Intrinsic, meaning a child's character will develop strongly and perfectly if driven by their own desires, not by coercion from others. Therefore, children need to be exposed to exemplary stories and the example of influential people in their lives.
- e. A mentor, meaning that another person is needed to guide and direct the child to develop good character. Character development requires the presence of an educator to guide, mentor, and evaluate the child's development (Aisyah, 2018).

Zahrudin in his book entitled *Zubaedi Character Education Design (Concept and Application in Educational Institutions)* explains how to grow and improve outwardly commendable character through:

- a. Education. With education, a person's vision will broaden. The better a person's level of education and knowledge, the better able they are to recognize what is praiseworthy and what is reprehensible.
- b. Obeying and complying with the laws and regulations that exist in society and the state. A Muslim naturally follows the rules outlined by Allah in the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him).
- c. Habits and good morals can be improved through good will or habitual good activities.
- d. Choose good friends, the best friends are friends with scholars (believers) and scientists (intellectuals).
- e. Through struggle and effort (Zubaedi, 2011).

The Ministry of National Education has formulated 18 character education values, identified as being derived from religion, Pancasila, culture, and the goals of national education. These values are: Religious, Honesty, Tolerance, Discipline, Hard Work, Creativity, Independence, Democracy, Curiosity, National Spirit, Love of the homeland, Respect for achievement, Friendship, Love of peace, Love of reading, Environmental concern, Social concern, and Responsibility (Suratinem, 2021).

The scope of character from an Islamic perspective and the values of character education from an Islamic perspective include:

- a. Human relationship with Allah SWT: obedient, accepting consequences, sincere, optimistic, hard working, responsible, self-awareness, self-introspection.
- b. Human relationship with oneself: honest, responsible, consistent, independent, disciplined, hard working, self-confident, open-minded.
- c. Human relations with other humans: honest, trustworthy, responsible, consistent, brave, hardworking, friendly, affectionate.
- d. Human relationship with nature: loving cleanliness, loving animals, caring for plants, maintaining the sustainability of nature (Wiyani, 2018).

In fact, character education is nothing new in Indonesia's national education system. Currently, two subjects are taught to foster students' morals and character: Religious Education and Pancasila and Citizenship Education (PPKn), which in the independent curriculum replaced PPKn with Pancasila Education. However, character development through these two subjects has not yielded satisfactory results, so character development needs to involve more subjects, even attempting to include all existing subjects (Andres, 2023:20). Therefore, teachers should be able to implement character education by involving multiple subjects, or if necessary, all subjects. Character education should be developed by schools with teacher guidance through various habit-building activities that may be conducted outside of school hours. Habits always begin with commands, role models, and experiences, as well as the use of rewards or punishments (Mudjib, 2022:32). Habits that are carried out will become ingrained, such as the habit of performing prayers. Once a habit is formed, prayer becomes a human habit.

Providing habits in character building in schools/madrasas can be implemented through several activities such as religious activities. Religious activities aim to deepen students' knowledge of religion, and can practice the material that has been taught in class, as well as an effort to foster religious behavior that includes responsibility, discipline and cooperation of students to become better (Puspitasari, 2019: 33). Religious activities that can become habits in schools include: first, schools/madrasas carry out habits in strengthening students' morals which are manifested by always spreading greetings and smiling, having clean behavior, having discipline, and the habit of reading the Qur'an and memorizing it. Second, schools/madrasas carry out habituation activities in the form of *ubudiah* activities such as performing *dhuha*, *dzuhur*, *ashar* prayers in congregation with teachers and school residents. Third, committed to habits to strengthen faith (Islamic faith) In schools, this commitment is carried out by integrating the values of monotheism in every subject. Fourth, the habituation carried out by school residents in order to commemorate the great Islamic day (Prasetya, 2021: 67).

Based on the explanation above, the phenomenon of religious habituation is similar to that carried out at MI Al-Falah in Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency. Every morning the teachers enter the class and guide the students to recite the Al-Quran for 15 minutes, invite students to read the prayers at the beginning and end of learning, the teachers take turns guiding and guiding students to carry out congregational *Dhuha* prayers every Friday morning, carry out *tahsin* & *tahfidz* activities every Friday afternoon, carry out congregational *Dzuhur* prayers and are consistent in commemorating Islamic holidays every year. This makes the researcher assume that this is one of the efforts of the school and teachers in forming student character.

B. Literature Review

Building student character through religious activities has become a major focus in education. Numerous studies have shown that religious activities can contribute significantly to developing positive character in students. Character education,

especially in elementary schools, must receive greater attention to foster a strong foundation of noble morals. This is done so that students develop an awareness of the importance of good values and a commitment to consistently practicing good in their daily lives (Mustoip, 2018: 4).

Character education is not only learning in subjects but is an instillation of character values to all school residents by including awareness and willingness to implement all good values to the creator, environment, self and nation so as to become perfect human beings through habits or religious activities in schools as a forum to shape the character of students. In a study conducted by Hikmah Sisilia Mafhum with the title *The Influence of Religious Activities on the Formation of Character of Students at SD Inpress Timbuseng, Pattallassang District, Gowa Regency*, (2021) concluded that there is an influence of religious activities on the formation of character of students, this is proven by the contribution of religious activities being greater than other factors.

Another study, titled "The Influence of School Culture on Students' Religious Character at SD IT Noor Hidayah," by Intan Nuraeni and Erma Labudasari (2021), found that school culture influences students' religious character. This study focused on examining one of these characteristics, religious character, and how a religious school culture can influence students' religious character. Another study by Abrar Rizqa Febriyani, Sunarto, and I'anutut Thoifah (2021) entitled "The Influence of 4 Religious Programs on the Morals of Students at SMP MUHAMMADIYAH 8 BATU" examined four religious programs, finding that each program had varying effects on students' morals. These programs included congregational prayer, morning Quran recitation, Friday almsgiving, and Dhuha prayer. Overall, these studies indicate that religious activities can play a significant role in shaping students' character, but their success is greatly influenced by factors such as implementation methods, the school environment, and the role models of educators. This study aims to further explore how the introduction of religious activities can influence student character formation in schools.

C. Method

This study uses a quantitative research method. Quantitative research methods are research methods that use numbers and statistics for data collection. Quantitative

methods determine the population and sample. The population of this study was all grades 3 through 6, this is because these classes carry out all religious activities at the school. In this study, a saturated sampling technique was used, namely a sample that represents the total population. This is usually done if the population is considered small or less than 100. This is based on Arikunto's opinion that for just a guideline, if the subjects are less than 100, it is better to take all of them, so that the research is population research (Arikunto, 2006: 134). In the process of data collection techniques used questionnaires, documentaries, and observation. The collected data processing technique was carried out by the processed editing, coding, skoring, tabulating and data interpretation. After the data is presented and interpreted, analysis is performed using the Product Moment correlation formula.

D. Result and Discussion

1. Habituation of Religious Activities

Habituation (habituation) is the process of forming relatively permanent and automatic attitudes and behaviors through repeated learning processes, whether carried out together, in groups, or individually (Baiti, 2021: 131-132). Habituation must begin early, such as in elementary school, which is carried out continuously, regularly, and programmed and always supervised so that good habits are formed for students. Good habits in the school environment in school regulations, if carried out well by all school members, can also create good personalities for members of the school community.

As for religion, it is everything that is in religion and everything related to religion (Munawaroh & Ashoumi, 2019: 26), with the aim of forming the character of students who believe and are devout to God Almighty, forming a noble personality in accordance with the teachings of Islam, and increasing the understanding, appreciation and practice of religious teachings in the lives of students. Through religious activities, school residents respect and honor differences, create harmony between school residents and create a conducive school atmosphere for learning.

Religious activities at MI Al-Falah Tigarun include reciting prayers together in class, reciting the Qur'an, praying dhuha and dzuhur in congregation, and commemorating Islamic holidays. As is known, the aforementioned religious activities have been implemented and have become a habit for the school community, especially students at MI Al-Falah Tigarun. Based on this, the researcher conducted observations and distributed questionnaires containing information about routine religious activities. The questionnaire was filled out by students who had been determined as research samples, the questionnaire contained 15 items in the form of questions. Through the questionnaire, the average value of the habituation of religious activities at MI Al-Falah Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency was 50.24. Thus, the author can analyze that the habituation of religious activities at MI Al-Falah Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency is in the interval 48-50 with an average value of 50.24 in the sufficient category.

2. Student Character Building

Character building is an effort that involves all parties, including parents, schools, the school community, and the wider community. The integration, harmony, and continuity of these parties directly contribute to the formation of an individual's character. This means that without the involvement of all parties, character education will be faltering, slow, and weak, and even threaten to fail (Aisyah, 2018: 28).

Building a child's character requires significant effort to achieve positive results. This process is carried out gradually and continuously. This process will become a habit, which will then become a person's character. The indicators of student character development studied included fostering trust, fostering respect, fostering compassion, accustoming students to greetings, greetings, smiling, and practicing polite and respectful language.

The questionnaire containing the indicators was filled out by students who had been selected as research samples. The questionnaire contained 15 items in the form of questions. Through the questionnaire, the average character score of

students at MI Al-Falah in Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency was 49.66. Thus, the author can analyze that the character formation of students at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency is in the interval 50-53 with an average value of 49.66 in the sufficient category.

After the results of the two types of questionnaires were known, a hypothesis test was then conducted to process the data that had been collected from the habituation of religious activities of MI Al-Falah Tigarun students (Variable X) and from the character formation of MI Al-Falah Tigarun students (Variable Y) to prove whether or not the hypothesis proposed by the author was accepted. The calculation of the relationship between the two variables was carried out using the product moment correlation. After calculations have been carried out, it is known that the product moment correlation coefficient. The relationship between the habituation of religious activities and the character formation of students at MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Regency is 0.4751. The results will then be consulted with the r table at 5% and 1% levels, according to the number of respondents of 33, to find the value table. product moment correlation then the formula used to find df is 31. So, the r table value can be seen in the table product moment correlation coefficient, while the 5% and 1% levels are 0.3440 and 0.4421.

Based on the values in the table, it can be compared with the values obtained, namely $r_{count} > r_{table}$ level 5%, namely $0.4751 > 0.3440$ and $r_{count} > r_{table}$ level 1%, namely $0.4751 > 0.4421$. Based on the results of the analysis above, the author can conclude that there is a significant influence between the habituation of religious activities on the character formation of students of MI Al-Falah, Tigarun Village, Amuntai Tengah District, Hulu Sungai Utara Regency. Thus, the hypothesis is accepted with a calculated r value of 0.4751, this is because the calculated r is greater than the r table level of 5% and 1%.

Conclusion

Based on the research results, it can be concluded that one way schools shape their students' character is through religious activities carried out at school because they are carried out continuously. Routine religious activities at school, such as praying before and after studying, tadarus Al-Qur'an, Dhuha and Dzuhur prayers in congregation, tahsin and tahfidz, and commemoration of Islamic holidays. Habitual religious activities have a significant influence on the formation of student character at MI Al-Falah Tigarun or in other words H_a accepted and H_{th} rejected. This is based on the hypothesis test calculations, the results of the correlation coefficient are obtained. product moment is 0.4751 with a sufficient level of correlation and H_a accepted because the correlation is sufficient with a value of 0.4751, where the calculated r is greater than the r table at the 5% level (0.3440) and 1% (0.4421). Therefore, support is needed from the school community to continue committing to carrying out activities with positive values, such as religious activities. Habituating religious activities can be an effective strategy in shaping the character of students who are superior and have noble morals, thus having a positive impact on their lives.

Reference

- Aisha, Character Education Concept and Implementation. Jakarta, Kencana, 2018.
- Al-Quran Ministry of Religious Affairs, The Qur'an and its Translation. Jakarta, Lajnah Pentashihan Mushaf Al-Qur'an, 2019.
- Andres, Character Education Guide for Addressing Student Delinquency. Central Lombok, Indonesian Center for Education and Writing Development, 2023.
- Arikunto, Suharsimi, Research Procedures A Practical Approach. Jakarta: Rineka Cipta, 2006.
- Byte. Young, Child Development: Unleashing Children's Potential from an Early Age. West Java, Guepedia, 2021.
- Munawaroh, Ovi and Hilyah Ashoumi, Religious Culture as the Basis for the Formation of Religious Personality. Jombang, LPPM KH. A. Wahab Hasbullah University, 2019.
- Mujib, Abdul, Character Education through the Habit of Congregational Prayer. Central Java, NEM Publisher, 2022.
- Mustoip, Sofyan, Muhammad Japar & Zulela MS. Implementation of Character Education. Surabaya: CV. Jakad Publishing, 2018.
- Nursalam, et al., Character Education Model in Social Studies Subjects in Elementary Schools., Banten, CV. AA Rizky, 2020.
- Praseteya, Beny, et al., The Most Effective Method of Religious Character Education in Schools. Malang, Academia Publication, 2021.
- Puspitasari, Ika, Social Construction of Students' Religious Behavior. Surabaya, UM Surabaya Publishing, 2019.
- Ruyadi, Yadi, Character Education Based on Local Wisdom. Bandung, Indonesia Emas Group, 2022.
- Sukatin, and M. Shoffa Saifillah Al-Faruq, Character building. Yogyakarta, Deepublish Publisher, 2020.
- Surat, Elizabeth, Instilling Character Values Through Children's Songs. Central Lombok, Indonesian Center for Education and Research Development, 2021.

Suwardani, Ni Putu, “Quo Vadis” Character Education: Weaving Hopes for a Dignified Nation. Denpasar, UNHI Press, 2020.

Syafii, Fahrian Firdaus, School Character and Culture. Central Lombok, Indonesian Center for Education and Research Development, 2022.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System & Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers. Jakarta, Visimedia, 2007.

Wiyani, Novan Ardy, Early Childhood Habitual Program Management. Yogyakarta, Gava Media, 2018.

Zubaedi, Character Education Design Concepts and Applications in Educational Institutions. Jakarta, Kencana, 2011.