

Transformation of Students' Religious Character Through Daily Habituation Programs A Case Study at Pesantren Anak Sholeh Baitul Qur'an

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Abstract

Although daily habituation has been widely recognized as an effective approach to character education, limited research has explained how continuous habituation within a 24-hour pesantren environment transforms students' religious character from externally regulated behavior into internally grounded religious consciousness. Purpose: This study aims to analyze the role of daily habituation practices in transforming students' religious character at MI Pesantren Anak Sholeh Baitul Qur'an. Methods: A qualitative case study was conducted through participant observation, in-depth interviews, and document analysis involving school leaders, teachers, caregivers, and students. Data were analyzed using thematic analysis based on the interactive model of Miles and Huberman. Findings: The findings reveal that daily habituation functions as a holistic pedagogical mechanism integrating worship, religious learning, moral practice, discipline, and independence within the pesantren's continuous educational environment. Religious character develops gradually through repeated practices, role modelling, hidden curriculum, and communal life, transforming students from rule-based compliance into sincere religious awareness accompanied by responsibility, self-discipline, independence, and social morality. Implications: These findings offer a practical framework for sustainable religious character education in Islamic schools, although the study is limited to a single pesantren-based elementary institution. Originality: This study conceptualizes daily habituation as a transformative pedagogical model that integrates cognitive, affective, behavioral, and spiritual dimensions within a holistic 24-hour pesantren ecosystem.

Keywords: *Transformation, education, religious character, daily habituation, pesantren.*

INTRODUCTION

Character education is a fundamental necessity within the national education system, particularly in the era of disruption marked by increasing moral degradation, low levels of discipline, and the weakening of students' social responsibility. These phenomena indicate that education cannot be oriented solely toward the mastery of cognitive aspects, but must also give serious attention to character formation. Therefore, the strengthening of character values needs to be implemented systematically, in a well-planned and sustainable manner throughout the entire educational process. The Ministry of Education, Culture, Research, and Technology emphasizes that character education must be comprehensively integrated into the curriculum, the culture of educational institutions, and daily habituation practices carried out consistently¹.

At the elementary education level, character education occupies a highly strategic position, as childhood is a crucial phase in the process of forming attitudes, values, and life habits. At this stage, values such as discipline, independence, responsibility, and social awareness are relatively easier to instill and to develop in a sustainable manner². Character education is understood as a conscious and planned effort to help students recognize, understand, and practice moral values in their daily lives. From this perspective, character education is not merely viewed as curriculum development, but as a process of personality formation that requires careful planning, well-directed implementation, and strong support from the education system to ensure the achievement of learning objectives.

Attention to character education has developed globally since the 1960s, particularly in the United States through the ideas of Thomas Lickona. This growing concern was driven by increasing anxiety over the moral decline and social behavior of younger generations, as reflected, among others, in high rates of juvenile delinquency. Lickona emphasized that education should not focus solely on the development of intellectual abilities, but must also encompass the formation of moral behavior as an integral part of the educational process. According to him, the development of cognitive and moral aspects constitutes two fundamental pillars for the realization of a sustainable democratic society. This perspective is in line with the views of Ratna Megawangi, who argues that the progress and prosperity of a nation are largely determined by the habitual practice of virtuous behavior among its citizens³.

¹ Mariaty Podungge, "Pembentukan Karakter Santri Melalui Pembiasaan Kegiatan Harian Di Pondok Pesantren Khairul Hikmah" 8, no. 2 (2025): 484–98.

² Miftahul Jannah, "Pendidikan Karakter Pada Sekolah Dasar Di Pondok Pesantren Dalam Pembentukan Kedisiplinan, Tanggung Jawab, Dan Kemandirian Siswa" 2, no. 2 (2018): 21–42.

³ Fina Badriyah, Akmal Hawi, and Muhammad Fauzi, "KONSEP 4 M (MENGETAHUI, MENCINTAI, MENINGINKAN, MENERJAKAN) PENDIDIKAN KARAKTER PERSPEKTIF RATNA MEGAWANGI DAN RELEVANSINYA DALAM MENCIPTAKAN AKHLAK (STUDI KASUS DI MTs N 1 PALEMBANG)," *Jurnal PAI Raden Fatah* 3, no. 2 (2021): 152–65, <https://doi.org/10.19109/pairf.v3i2.6396>.

The success of character education implementation can also be observed in educational practices in several other countries, such as Finland. This country is well known for improving the quality of its education through the internalization of character values starting from early childhood education. In Finland, character education is not positioned as a stand-alone program, but is comprehensively integrated into all learning activities and daily school life. This integrative approach demonstrates that character education becomes more effective when it is embedded in authentic and continuous learning experiences.

In Indonesia, character education began to be formally implemented in 2010 and was subsequently strengthened through the Character Education Strengthening Movement (*Gerakan Penguatan Pendidikan Karakter / PPK*) in 2016. This policy was legally enacted through Regulation of the Minister of Education and Culture Number 20 of 2018 concerning the Strengthening of Character Education in Formal Educational Institutions. The PPK program emphasizes the development of students' character through the integration of four main dimensions: moral and ethical development (*olah hati*), emotional and aesthetic sensitivity (*olah rasa*), intellectual development and literacy (*olah pikir*), and physical development (*olah raga*). The implementation of this program highlights the importance of synergy among schools, families, and the wider community as a unified educational ecosystem. Educational models that integrate these three elements are widely applied in boarding-based educational institutions, particularly Islamic boarding schools (*pesantren*)

esantren, as traditional Islamic educational institutions, have long been recognized for their effectiveness in shaping students' character through approaches based on role modeling, habituation, and the internalization of Islamic values in daily life. The pesantren education system consistently integrates the concept of the three centers of education family, school, and community thereby remaining a primary choice for society in fostering children's character development. In this context, Madrasah Ibtidaiyah (MI) operating within the pesantren environment possess an integrative advantage, as they combine the formal education system with pesantren culture, which is rich in religious and moral values.

One institution that implements such integration is MI Pesantren Anak Sholeh Baitul Qur'an. This institution positions daily habituation programs as a primary strategy for shaping the religious character of student. Habituation practices such as congregational prayers, Qur'an memorization, cleanliness duties, dining etiquette, the culture of greeting and queuing, as well as time discipline are designed as structured activities carried out consistently. According to Thomas Lickona, effective character education must integrate three main components: moral knowing, moral feeling, and moral action. Therefore, habituation serves as a strategic medium for transforming moral values into concrete behaviors that become internalized and enduring within students.

Although daily habituation programs have been widely implemented in pesantren-based educational institutions, their effectiveness in shaping and transforming the religious character of *student* at the elementary education level still requires more in-depth and contextual empirical investigation. At MI Pesantren Anak Sholeh Baitul Qur'an, various habituation programs have been implemented in a structured manner; however, the formation of students' religious character is influenced by multiple factors, such as the consistency of program implementation, educators' role modeling, a conducive learning environment, and the process of value internalization within students' daily activities.

This condition indicates that the success of character education is determined not only by program design but also by environmental support and the involvement of all educational stakeholders. Based on this context, this study aims to systematically describe the implementation of religious character formation through daily habituation programs and the transformation of students religious character at MI Pesantren Anak Sholeh Baitul Qur'an

METHOD

This study employed a qualitative approach using a case study design. This approach was chosen to obtain an in-depth and comprehensive understanding of the formation of *student's* religious character through daily habituation programs as experienced and interpreted by the research subjects within the pesantren environment. Through a phenomenological approach, this study seeks to describe empirical realities in the field as they naturally occur, based on the perspectives of educational practitioners.

The research was conducted at Madrasah Ibtidaiyah Pesantren Anak Sholeh Baitul Qur'an, East Java, located at Jl. Jakarta Gang II, Gontor, Mlarak District, Ponorogo Regency. The selection of this research site was based on the institution's distinctive characteristics, namely its integration of formal Madrasah Ibtidaiyah education with the pesantren education system, as well as its emphasis on daily habituation programs as the primary strategy for shaping students' religious character.

Data collection was carried out over approximately two months, from October to early November 2025. The research subjects consisted of teachers, *student*, and parents of students at MI Pesantren Anak Sholeh Baitul Qur'an Gontor Ponorogo. Meanwhile, the object of the study focused on the process of forming *student's* religious character through daily habituation activities implemented within the madrasah and pesantren environment. Observations were conducted by directly examining the implementation of daily habituation programs and the religious behavior of student in their everyday lives. In-depth interviews were conducted to obtain more comprehensive information from research informants, guided by a structured interview protocol. Documentation was used to complement the research data in the form of activity schedules, pesantren regulations, and other relevant supporting documents.

To ensure data credibility, this study employed triangulation techniques, including both methodological triangulation and source triangulation. Methodological triangulation was conducted by comparing data obtained through observations, interviews, and documentation, while source triangulation involved comparing information gathered from different informants. The collected data were then analyzed using the interactive data analysis model proposed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing.⁴

RESULT AND DISCUSSION

Pesantren Anak Sholeh Baitul Qur'an

Pesantren Anak Sholeh Baitul Qur'an Ponorogo is an educational institution that provides formal education from early childhood education (PAUD) and kindergarten to the Madrasah Ibtidaiyah level, as well as non-formal education that supports the strengthening of religiosity and social engagement within the community. The position of this institution is important to understand, as the religious character of *student* is not shaped solely through classroom-based (formal) instruction, but also through the pesantren educational ecosystem that unfolds within the daily rhythm of boarding school life.

According to Thomas Lickona, character is not merely outward behavior, but rather a comprehensive moral disposition that encompasses moral knowing, moral feeling, and moral action as concrete expressions of deeply held values. Moral knowing involves an individual's understanding and awareness of moral values, including the ability to distinguish between right and wrong and to apply moral reasoning in decision-making. Moral feeling emphasizes the affective dimension, namely inner emotions such as empathy, a love for goodness, and emotional commitment to moral values. Moral action, in turn, represents the tangible manifestation of moral knowledge and moral feeling in daily behavior that consistently reflects virtuous values. These three components are interrelated and continuously influence one another in shaping moral character.

Accordingly, the formation of religious character from Lickona's perspective does not merely emphasize cognitive understanding of religious teachings, but also involves emotional engagement and concrete actions in everyday life.⁵ In the context of boarding education, pesantren provide an environment that enables character formation to take place continuously throughout the day (24 hours), allowing the process of value internalization to be non-fragmented and instead experienced as an ongoing way of life. The daily lives of student in pesantren are regulated by structured daily, weekly, monthly, and annual activity schedules. This structure is not merely an

⁴ A. Michael Hubberman Mathew B. Milles, *Qualitative Data Analysis* (London: SAGE Publications, 1994).

⁵ Suroso Suroso and Farida Husin, *Analyzing Thomas Lickona's Ideas in Character Education (A Library Research)* (Atlantis Press SARL, 2024), https://doi.org/10.2991/978-2-38476-220-0_5.

administrative set of rules, but a pedagogical framework designed to ensure that core pesantren values such as discipline, obedience, proper conduct (adab), responsibility, and piety are routinely practiced.

Through such consistent routines, a “pesantren culture” is expected to be formed as a space for value internalization, where student learn through repeated practices, guidance from ustadz and ustadzah, and social interactions among peers. In this way, pesantren function as a living curriculum, in which character is developed through habituation, role modeling, and naturally occurring social control.⁶

Tabel 1. Table of Daily Activities at Pesantren Anak Shaleh Baitul Qur'an

Waktu	Kegiatan	Keterangan
03.30 – 04.00	Bangun pagi	Persiapan ibadah
04.00 – 04.30	Shalat Subuh berjamaah	Di masjid
04.30 – 05.30	Tahfidz Al-Qur'an	Setoran hafalan & muraja'ah
05.30 – 06.00	Kebersihan & mandi	Piket asrama dan bersiap sekolah
06.00 – 07.00	Sarapan dan persiapan sekolah	Dapur umum dan kamar masing-masing
07.00 – 12.00	KBM di kelas	Pembelajaran formal kurikulum sekolah
12.00 – 12.30	Shalat Dzuhur berjamaah	Dilanjutkan doa & dzikir
12.30 – 13.00	Makan siang	Dapur umum
13.00 – 14.00	KBM siang	Kelas KBM
15.00 – 15.30	Shalat Ashar berjamaah	Pembiasaan ibadah
15.30 – 17.00	Ekstrakurikuler	Olahraga, seni, pramuka, atau pelatihan
17.00 – 17.30	Mandi sore & persiapan maghrib	Kedisiplinan dan kerapian
17.30 – 18.00	Shalat Maghrib berjamaah	Jamaah di masjid
18.00 – 19.00	Tahsin Bacaan Al-Qur'an	Bimbingan Ustadz dan Ustadzah
19.00 – 19.30	Shalat Isya' berjamaah	Masjid
19.30 – 20.00	Makan malam	Dapur umum
20.00-21.30	Belajar malam terbimbing	Mengulang materi dan hafalan pelajaran
22.00 – 03.30	Tidur malam	Disiplin kebersihan kamar

In daily practice, the formation of student's character is manifested through a series of activities established as part of the pesantren's routine programs. Student are guided to wake up early in the morning, perform the five daily prayers in congregation, and observe voluntary acts of worship such as tahajud and dhuha prayers. In addition, they are habituated to reciting the Qur'an, engaging in dhikr and shalawat, memorization, and participating in various other religious activities.

Following these activities, student are directed to engage in independent study in the dormitory while maintaining personal and environmental cleanliness, regulating their eating patterns regularly, and resting according to predetermined schedules. Such a structured pattern of life functions as a means of habituation that continuously instills religious values, discipline, and self-regulation.

At certain times, student also participate in learning activities conducted outside the classroom as an effort to broaden their horizons and enrich their learning experiences. These outdoor learning activities are implemented in a planned manner according to schedules determined by the pesantren administration, ensuring that

⁶ Qiyadah Robbaniyah and Roidah Lina, “Internalisasi Budaya Pesantren Dalam Penguatan Karakter Santri Pondok Pesantren ICBB Yogyakarta,” *Amorti: Jurnal Studi Islam Interdisipliner* 2, no. 2 (2023): 108–18, <https://doi.org/10.59944/amorti.v2i2.94>.

each student has equal opportunities to participate and develop their potential. In addition to academic activities, student are encouraged to take part in various self-development programs, such as scouting, conversational practice (muhadatsah), sports activities, and training in public speaking delivered in three languages.

Other activities, such as scouting, make an important contribution to the formation of student's character, as they embody practical character education values. Through these activities, student are trained to cultivate religious character, strengthen a sense of nationalism, and develop attitudes of mutual cooperation and teamwork. Moreover, scouting activities instill values of integrity, discipline, and independence, which serve as essential foundations for student's future lives.

Meanwhile, sermon or speech training activities contribute significantly to the enhancement of student's public speaking skills. Through these activities, student are trained to organize ideas systematically, deliver messages confidently, and become accustomed to speaking in front of an audience. These skills are not only beneficial during their time in the pesantren environment but also serve as valuable capital when they interact and play active roles within the wider community

The Formation of Student's Religious Character through Daily Habituation Programs

The formation of student's religious character at MI Pesantren Anak Sholeh Baitul Qur'an Ponorogo is carried out through daily habituation programs that are systematically planned, continuous, and well-directed. This program constitutes an integral part of the pesantren educational tradition, which views habituation as a strategic approach for instilling moral and religious values. Through repeated, consistent, and sustained practices, habituation enables the internalization of specific values or actions, ultimately becoming an inherent part of an individual's character.

According to Aristotle, character and virtue are not formed instantaneously but are developed through continuous habituation. In his work *Nicomachean Ethics*, Aristotle emphasizes that individuals become virtuous not merely by knowing what is good, but by habituating themselves to perform good deeds repeatedly until such actions become an integral part of their being. Moral virtue is formed through practice and real-life experience rather than through theory alone. Therefore, actions that are consistently repeated shape habits, and enduring habits, in turn, form character.

In the educational context, Aristotle's theory of habituation underscores the importance of structured environments and routines in shaping students' behavior and character, including religious character, through the continuous practice of moral and religious values.⁷

⁷ Siniša Opić and Marina Đuranović, "Leisure Time of Young Due to Some Socio-Demographic Characteristics," *Procedia - Social and Behavioral Sciences* 159 (2014): 546–51, <https://doi.org/10.1016/j.sbspro.2014.12.422>.

Character values are understood to be more effectively internalized when they are directly experienced and repeatedly practiced in daily life, rather than being conveyed solely through theoretical instruction.⁸ In its implementation, religious habituation is manifested through various spiritual activities that are integrated into the rhythm of student's daily lives. Student are guided to perform congregational prayers, participate in morning and evening dhikr, review their Qur'anic memorization, and consistently practice Islamic etiquette in all aspects of daily life. These sequences of religious practices are not merely understood as ritual routines, but as means of cultivating spiritual awareness, respectful attitudes, and emotional maturity among student.⁹ This process of religious value internalization is further strengthened by teachers and musyrif who consistently provide exemplary behavior, in line with Bandura's social learning theory¹⁰ which asserts that the formation of individual behavior takes place through observation and role modeling.

Alongside the strengthening of religious aspects, daily habituation programs also function to instill the value of discipline as a foundation of student's character. Discipline is developed through habits such as punctual attendance, a culture of queuing, the execution of cleaning duties, adherence to dress regulations, and compliance with the established pesantren activity schedules. This well-structured pattern of life helps student understand that discipline is not merely related to obedience to rules, but constitutes an integral part of forming strong and responsible character. The boarding-based education system further reinforces this process, as it enables continuous guidance and supervision of student's behavior throughout the day.¹¹

Another aspect developed through daily habituation is independence. In this regard, student are trained to manage their personal needs, ranging from organizing their belongings, managing study and rest schedules, to maintaining personal hygiene and the cleanliness of their living environment. This habituation not only equips student with essential life skills but also fosters self-management abilities and responsible decision-making. From the perspective of holistic education, independence is viewed as a crucial element that enables students to develop comprehensively and to effectively face various life challenge.¹²

The value of responsibility is also instilled through the assignment of tangible responsibilities in student's daily lives. Group tasks, classroom and dormitory duties, as well as the obligation to complete academic assignments on time serve as contextual

⁸ Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

⁹ Aini Nur Aeni, "Pendidikan Karakter Untuk Siswa SD Dalam Perspektif Islam," *Mimbar Sekolah Dasar* 1, no. 1 (2014): 50–58.

¹⁰ Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1986).

¹¹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 2011).

¹² Scott H Forbes, *Holistic Education: An Analysis of Its Ideas and Nature* (Brandon, VT: Foundation for Educational Renewal, 2003).

platforms for character learning. Through these direct experiences, student learn to understand the meaning of trust (*amanah*) and the importance of fulfilling responsibilities with commitment and sincerity. The pesantren environment, which emphasizes togetherness and collective work, further strengthens the development of social responsibility. In addition, social habituation is fostered through student's daily interactions, such as practices of mutual assistance (*ta'awun*), sharing with others, and collectively maintaining environmental cleanliness. These naturally occurring social interactions cultivate empathy, social awareness, and cooperative skills. Within the framework of the hidden curriculum, social experiences beyond formal classroom instruction exert a significant influence on the formation of student's prosocial character.¹³

Overall, the daily habituation programs at MI Pesantren Anak Sholeh Baitul Qur'an demonstrate that the formation of student's religious character takes place through a harmonious integration of religious, disciplinary, independence, responsibility, and social dimensions. This process is implemented consistently, systematically supervised, and grounded in role modeling, thereby reflecting a pesantren-specific model of character education. Through a structured and continuous habituation system, daily activities function not merely as routines, but as the central pillars in shaping the religious character of student at the elementary education level within a pesantren-based context.

The daily habituation programs at MI Pesantren Anak Sholeh Baitul Qur'an not only regulate the rhythm of student's daily lives but also serve as the primary medium for the internalization of religious character values, implemented in a consistent and sustainable manner. Each daily activity is designed to instill faith, obedience in worship, noble character (*akhlaq al-karimah*), and spiritual awareness that are integrally embedded in student's everyday lives.

1. The habituation of waking up early serves as the initial point in the formation of religious character. Morning time is understood as a period filled with blessings; therefore, student are accustomed to beginning their day with spiritual awareness. Activities such as performing *tahajud* prayer, preparing for the fajr prayer, and reciting shalawat before the call to prayer foster characters of *taqarrub ilallah* (closeness to God), discipline in worship, and earnestness in fulfilling religious obligations. The continuous presence and guidance of *ustadz* and *ustadzah* throughout the day further strengthen role modeling and supervision, ensuring that religious values are not only taught but also exemplified in real practice
2. Environmental cleanliness activities reflect the formation of religious character through the values of *thaharah* (purity) and responsibility. The habit of maintaining personal hygiene, caring for personal belongings, dormitories, and the pesantren environment instills the understanding that cleanliness is an integral

¹³ Philip W. Jackson, *Life in Classrooms* (New York: Holt, Rinehart and Winston, 1968).

part of faith. This habituation also fosters attitudes of amanah (trustworthiness), cooperation, and environmental awareness as concrete manifestations of the implementation of Islamic teachings in daily life.

3. Congregational prayer constitutes the core of religious character formation in *student*. The performance of the five daily prayers in congregation, complemented by voluntary prayers such as rawatib, dhuha, and tahajjud, fosters characters of obedience, consistency in worship, and spiritual togetherness. The presence of ustadz serving as prayer leaders provides direct role modeling, while a structured monitoring system trains student to develop worship awareness grounded in sincerity and responsibility rather than mere compulsion
4. The habituation of dhikr, shalawat, and Qur'anic recitation shapes student's religious character within the affective-spiritual dimension. These activities cultivate love for Allah and his messenger, bring inner tranquility, and foster an awareness of consistently remaining within an atmosphere of goodness. The practice of reciting the Qur'an after prayers further strengthens student's relationship with the Holy Qur'an as a guiding source of life, ensuring that religious values remain closely integrated with daily worship practices.
5. Qur'anic memorization and the memorization of Juz Amma play an important role in shaping a knowledge-based religious character. The routine practice of Qur'anic memorization conducted in the morning and evening cultivates religious character grounded in both understanding and the practice of religious knowledge. The repetition of these activities trains student in patience, perseverance, and istiqamah (steadfastness) in the pursuit of knowledge as an integral part of worship.
6. Classroom learning activities reinforce religious character through the integration of general and religious knowledge. The practice of performing dhuhr prayer in congregation during learning intervals, as well as the habituation of communal meals, instills values of togetherness, simplicity, and gratitude. The use of Arabic and English at designated times also fosters an intellectually grounded religious character that is open-minded, communicative, and prepared to face global challenges without abandoning Islamic identity.
7. Scouting activities and public speaking training contribute to the formation of *student's* social-religious character. Through scouting, student are trained in discipline, resilience, and cooperation. Speech and sermon activities cultivate the courage to engage in da'wah, self confidence, and a sense of responsibility in conveying Islamic values to others. The practice of peer tutoring positions student not merely as recipients of values, but also as agents in transmitting religious values to their peers.
8. The habituation of going to bed on time shapes religious character related to self-control. Adhering to predetermined sleeping schedules trains *student* to maintain their health, manage their time effectively, and prepare themselves to face the

following day with its routines and dynamics. The practice of performing night prayers by some student before sleeping reflects the development of personal and reflective worship awareness.

9. Sports activities complement the formation of religious character by fostering awareness of maintaining physical health. Physical exercises conducted in the morning and afternoon or on scheduled occasions instill the understanding that caring for the body is part of the trust (*amanah*) entrusted by Allah. With a healthy body, student are expected to be able to perform religious obligations and participate in pesantren activities optimally.

The research findings indicate that student, particularly at the initial stage of entering pesantren life, undergo an adaptation process that emphasizes independence, initial compulsion, and eventually habituation. From the beginning of their stay in the pesantren, student are accustomed to managing their personal needs independently, such as organizing clothing and worship equipment, arranging personal belongings, and washing eating utensils and clothes without reliance on others. This practice is also reflected in student's ability to independently use and manage distinctive pesantren attributes, which forms part of their adaptation to pesantren culture.

In addition to independence, the value of discipline is concretely developed through student's involvement in daily pesantren activities. A structured activity schedule ensures that student's lives run in an orderly and well-regulated manner. Dense routines, encompassing both classroom learning and dormitory responsibilities, train student to manage their time effectively, comply with regulations, and fulfill responsibilities in accordance with established rules. This process occurs continuously as *student* spend more time living within the pesantren environment.

The formation of environmental awareness is integrated into several daily pesantren activities, which can be observed through environmental cleaning activities known as *Tandzîf al-'Aam*. In this context, student are habituated to maintaining the cleanliness of dormitories and pesantren areas in accordance with the guidance of supervisors. This practice encourages the development of discipline, independence, and social concern, particularly when senior student are involved in mentoring and supervising cleanliness activities. These environmental care values have the potential to be carried beyond the pesantren setting and applied in student's lives outside the pesantren.

As consistent habituation continues, student also demonstrate the development of other character values, such as curiosity and a growing habit of reading. These values emerge as subsequent effects of the sustained cultivation of independence and discipline, indicating that daily habituation functions effectively in fostering noble character and positive personal traits among student.

The research findings indicate that daily habituation practices at MI Pesantren Anak Sholeh Baitul Qur'an primarily contribute to the development of three core character values: religiosity, independence, and discipline.

1. The value of religious character is internalized through the entire series of pesantren activities that are rich in religious values. This is reflected in the performance of obligatory and voluntary prayers, dhikr, shalawat, the reading and memorization of the Qur'an, the study of classical Islamic texts, and the learning of religious knowledge both inside and outside the classroom. Such habituation practices are effective in shaping noble character, affirming that the habituation method plays a significant role in strengthening religious character.¹⁴
2. The value of independence is cultivated from the moment student first enter the pesantren environment. Student are habituated to carrying out various daily activities independently, from waking up in the morning until rest time. Activities such as cleaning eating utensils, washing clothes, and maintaining environmental cleanliness are performed without reliance on others, thereby fostering self-management skills and personal responsibility.
3. The value of discipline is formed through compliance with the pesantren's schedules and regulations. All student activities are carried out according to predetermined times and are consistently observed on a daily basis. This process trains student to value time, maintain orderliness, and adapt to the prevailing system. Instances of violations or tardiness are treated as learning opportunities, enabling student to improve their time management and enhance discipline in subsequent activities.

Transforming Student's Religious Character through Daily Habituation Practices

The transformation of student's religious character at MI Pesantren Anak Sholeh Baitul Qur'an takes place through daily habituation activities that are systematically designed, continuous, and integrated into all aspects of pesantren life. This habituation does not merely function as a means of regulating student's routines, but serves as a primary pedagogical instrument for the internalization of religious values. Through activities carried out consistently from morning until night, student undergo a gradual character formation process, shifting from externally driven compliance toward internally rooted religious awareness.

Daily habituation activities begin when student wake up early in the morning, which in pesantren tradition is regarded as a time full of blessings. The habit of waking up early, performing night prayers for some student, preparing for the fajr prayer, and waiting for prayer time by reciting shalawat fosters spiritual awareness from the very beginning of the day. These activities not only train time discipline but also instill religious values in the form of earnest efforts to draw closer to Allah. Over time, such

¹⁴ Anri Naldi, Lahmuiddin Lubis, and Nurawati Nurawati, "Reward and Punishment as Learning Motivation at Mts.S Al-Wasliyah Deli Serdang Regency," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 12, no. 2 (2024): 457-82, <https://doi.org/10.21093/sy.v12i2.9916>.

habituation shapes student's life patterns to become more orderly, tranquil, and oriented toward worship..

The habituation of congregational prayer constitutes the core of the transformation of student's religious character. The performance of the five daily prayers in congregation, accompanied by voluntary prayers such as *dhuha*, *rawatib*, and *tahajud*, trains student to develop obedience, consistency, and responsibility toward religious obligations. These activities are carried out repeatedly each day within a communal atmosphere, thereby shaping a form of religiosity that is not individualistic but collective in nature. In the initial stages, some student perform congregational prayers due to rules and supervision. However, through continuous habituation, such obedience gradually develops into a spiritual need that is carried out with awareness and sincerity.

In addition to prayer, the habituation of *dhikr*, *shalawat*, and the reading and memorization of the Qur'an serves as an important means of deepening the transformation of religious character. These activities shape student's affective and spiritual dimensions, such as inner tranquility, love for the Qur'an, and emotional closeness to Islamic values. The practice of reciting the Qur'an after prayers and memorizing it gradually positions the Qur'an not merely as a text to be studied, but as a guide for life that accompanies student's daily activities. Through the repetition of these practices, religious values are internalized in a deep and sustainable manner.

The transformation of religious character is also evident through the learning of foundational Islamic texts delivered through post-prayer study sessions. These activities are conducted routinely, both in the morning and evening, thereby cultivating consistent habits of religious learning. The processes of memorizing and understanding these texts train *santri* in patience, perseverance, and *istiqamah* (steadfastness) in the pursuit of knowledge. In this context, religious character is not understood merely as obedience in ritual worship, but also as earnest commitment to seeking and practicing religious knowledge as an integral part of worship itself. Daily habituation activities at MI Pesantren Anak Sholeh Baitul Qur'an further transform student's religious character in terms of moral conduct and social behavior. Activities such as maintaining environmental cleanliness, performing dormitory duties, and taking responsibility for learning spaces and living areas instill values of *amanah* (trustworthiness) and care. Student are habituated to understand that cleanliness is an integral part of faith and a collective responsibility

Through these activities, student learn that religiosity is reflected not only in ritual worship but also in attitudes toward maintaining the environment and respecting shared spaces. Social interactions within pesantren life further shape student's social religiosity. Habits of mutual assistance, cooperation, and orderly living cultivate empathy and solidarity. Student learn to position themselves as members of a community governed by shared rules and values. In this context, daily habituation

activities function as a hidden curriculum that effectively shapes religious character through authentic social experiences, without the constant need for formal instruction.

The transformation of student's religious character is further reinforced by the comprehensive nature of the pesantren education system. The pesantren environment enables the educational process to take place continuously for 24 hours, ensuring that religious values are not confined to classrooms or formal learning sessions. Boarding life immerses student in an educational atmosphere rich in religious values. Under these conditions, habituation becomes a highly effective method, as student directly experience and practice the values being taught in every aspect of their daily lives.

The role of educators and pesantren caregivers as role models constitutes a crucial factor in the process of transforming student's religious character. *Ustadz* and *ustadzah* function not only as transmitters of knowledge but also as exemplary figures who demonstrate religious practices in real life. Their role modeling in worship, discipline, and noble conduct provides concrete examples that are easily emulated by student. Through processes of observation and imitation, student naturally and continuously internalize religious values.

Daily habituation activities also contribute to the development of student's independence and discipline as integral components of religious character. Student are trained to manage their personal needs, organize study and rest schedules, and complete daily tasks without reliance on others. This independence indicates that student's religiosity has developed into an internal awareness that drives responsible behavior. Discipline formed through adherence to pesantren schedules and regulations further strengthens the consistency of religious behavior in everyday life.

The transformation of religious character that occurs through daily habituation activities is gradual and sustainable. In the initial phase, student tend to adjust to existing rules and routines. Over time, however, such habituation shapes relatively stable patterns of thinking, attitudes, and behavior. Religious values are no longer perceived as burdensome obligations, but rather as necessities and integral components of *student's* personal identity. This process demonstrates that habituation functions as a bridge between normative religious values and real life practices.

Overall, daily habituation activities at MI Pesantren Anak Sholeh Baitul Qur'an have been shown to make a significant contribution to the comprehensive transformation of student's religious character. This transformation encompasses dimensions of ritual worship, social morality, independence, discipline, and spiritual awareness. The habituation process, implemented consistently and systematically and supported by role modeling and a conducive pesantren environment, enables religious values to be internalized in a deep and sustainable manner. Thus, daily habituation activities do not merely function as administrative routines, but serve as an effective character education strategy in shaping student who are religious, independent, and possess noble character at the elementary education level within a pesantren based educational context

CONCLUSION

Daily habituation programs constitute an effective pedagogical strategy for systematically and sustainably shaping and transforming student's religious character. These programs operate through the integration of worship activities, religious learning, moral habituation, and the strengthening of discipline and independence within the daily life of the pesantren. Religious values are not merely taught in a normative manner but are internalized through repeated direct experiences, thereby fostering obedience in worship, noble moral conduct, and personal as well as social responsibility. These findings affirm that structured habituation is capable of bridging the cognitive, affective, and behavioral dimensions of religious character education

The transformation of student's religious character occurs gradually, moving from externally driven compliance toward internally grounded awareness based on sincerity and personal commitment. This process is supported by a holistic pesantren environment that operates continuously for 24 hours and is further reinforced by the role modeling of *ustadz* and *ustadzah* as exemplars of religious behavior. Through consistent habituation, *student* not only demonstrate improvements in ritual religiosity but also develop independence, discipline, and social responsibility as manifestations of holistic religiosity. Accordingly, the daily habituation programs at MI Pesantren Anak Sholeh Baitul Qur'an can be positioned as a model of religious character education that is relevant for pesantren based elementary institutions as well as Islamic boarding schools. The findings of this study contribute theoretically to strengthening the concept of habituation as an effective approach in religious character education, while also offering practical implications for the development of integrative and sustainable character development designs within the context of Islamic education.

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