Developing the Religious Character of Primary School Students with Habituation

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Abstract. This study aims to describe the urgency of religious character education in facing the Industrial Revolution 4.0. Because, religion is a very important source of character, even becoming the core of character education. Peseta students who are well religious by themselves have a strong character, so that 17 value criteria from the Ministry of Education and Culture are attached to these students. People who are religious correctly do not contradict Pancasila and the 1945 Constitution, even religion supports the establishment of the constitution and the Unitary State of the Republic of Indonesia. This research uses a qualitative approach with phenomenological methods. The informants were teachers in the former Banyumas Residency, namely from Banyumas Regency, Cilacap Regency, Purbalingga Regency and Banjarnegara Regency. Data were obtained by interviews, observations, and documentation studies. Data validation is done by triangulation, both source triangulation and engineering triangulation. The results showed that conducting religious character education is not enough to be done cognitively, but must be done with an effective approach. Affective education is not effective when done instructionally, but must be done by good example and by habituation. With habituation, students reflexively behave as desired, becoming individuals with character.

Keywords: Character education, religious, habituation

1 Introduction

Modern life allows everyone to achieve goals brilliantly, including achievements that seemed impossible in the past. Especially in the age of the internet of things, all things can be solved with the sophistication of the internet. The question is, is the progress of the modern world capable of placing man on the path of perfect life? Has the modern world succeeded in helping man achieve his true purpose in life? Has the modern world succeeded in bringing the prosperity and happiness that the conscience of mankind has long longed for from century to century? Is the modern world able to elevate man, so that the more secure the needs of his life, the better his condition and the smoother his feelings? Whether the modern world has succeeded in elevating humanity from the valley of animal life.

But, Rabithah Alam Islamy emphasized that world progress will not worry about everything that brings bad consequences. They let all the ads along the way as well as on social media with writing and images low and cheap. The modern world does not care about all the movies that show crazy love games, free relationships between men and women, amusement parks with decorations that fascinate the body with various dance scenes that arouse lust, where female dancers show their naked bodies. All these phenomena only spread the virus of unlimited freedom. In such a situation, how can man think according to God's grace?

Despite being in the midst of such modern life, in reality there are still like-minded people who are free from bad influences suffused with an atmosphere of animal lust. They are still able to use their minds according to the call of conscience given by God. They are able to avoid mental distress, namely by religious means.

Haryanto has conducted a study on the perception of Jakarta people, why they are religious [1]. The results showed that the benefits of religion according to respondents were a directed life (41.85%), tranquility of life (25.32%), increasing belief in religion (15, 67%), avoiding bad behavior (11.16%), and increasing tolerance (0.42%). In addition, in this study there is another category (5.58%) which is a collection of irrelevant answers and empty answers from several respondents.

Related to this religiosity, Habermas's concept (in Gora) about postsecular society actually makes an important contribution to Indonesia [2]. Although until now Indonesia has not been secularized, let alone reached the postsecular stage, the content of the concept is important and relevant to be studied. The reason lies in what Habermas calls the condition of mutual learning among social and religious groups. The attitude of knowing the limits of each religion offered by Habermas is very helpful if the Indonesian state longs for tolerance and prosperity. Every religion needs to foster mutual learning so that primordial tendencies that disbelieve each other can be overcome.

Article 29 of UUD 1945 states, (1) The State is based on the One and Only Godhead; and (2) The State shall guarantee the freedom of every citizen to profess his own religion and to worship according to his religion and belief. Building religious character is very important. Nopriyanti et al. (2020) who conducted research at SD Negeri 001 Pasar Baru Pangean explained that learning religious education is a very important subject, but in general they are not interested in learning it [3].

There are students who are reluctant to memorize the short verse readings suggested by the teacher, even though it is a practice that must be carried out. Islamic Religious Education teachers are less able to contextualize the material presented. While the teaching- learning process becomes passive. When the teacher explains, the students just listen, the teacher asks questions and the students answer and many are silent. The material presented is less meaningful to students, because the material is less interesting and less challenging so that student motivation is low in following learning. When discussions were held, only a few students actively asked and answered questions [3].

School is an environment as a very strategic means to carry out character education. Because, most children spend time in school so whatever is obtained in school affects the internalization of their character. The values developed in cultural education and national

character are grouped into five main values, namely: character values in relation to God, self, others, the environment, and nationality. The value of character in relation to God is religious. Character values that relate to oneself are honest, discipline, hard work, creative, independent, curious, fond of reading, and responsibility. Religious values are one of the 18 values that exist in character education [4].

Religious is a value related to God, said Fauziah et al [4]. The implementation of religious character is related to faith and piety to God. Islamic religious teachings consist of three main components that are discussed, namely creed, morals and fiqh. Learning materials in religious subjects given are related to optimism, effort and laughter. Regarding PPKn subjects, the implementation of religious character is adjusted to the intrinsic and extrinsic values listed in the Pancasila item, especially in the first point of Pancasila which reads "The One and Only Godhead". Learning materials related to religious character are how to respect, respect and tolerate religious differences.

Facing the era of the Industrial Revolution 4.0, education through schools must provide learning according to student needs, formative tests, teachers as mentors, students are seen as not the same and become not the same according to their respective potentials or talents. Education Revolution 4.0 is a program to realize smart education through improving and equitable distribution of education quality, expanded access and relevance utilizing technology in realizing world-class education that produces skills, communication, critical and creative thinking. To improve the quality of human resources, the Ministry of Education and Culture implements the "Merdeka Belajar" education program which is used as a direction for future learning [5].

According to Sherly et al., "Merdeka Belajar" consists of four main programs including Comprehensive USBN Assessment, UN replaced with assessment, shortened Learning Implementation Plan (RPP) and New Student Admission Zoning (PPDB) is more flexible [5]. To implement the program, it is necessary to transform the school curriculum and learning; transformation of national education management and transformation of regional education management and school autonomy. Arviansyah & Shagena explained, learning effectiveness is important [6]. The role of teachers as free movers of learning means that a teacher is required to be able to move students to be active and enthusiastic, creative, innovative and skilled in order to become facilitators of driving change in schools.

The phenomenon in the former Banyumas Residency shows that of the 18 good characters, the value of religious character is the value that teachers emphasize most to students. Because religion is the foundation of man to live. If the foundation is strong, the other characters will naturally follow. By cultivating religious values, 17 other character values grow. The most impactful religious value is obedience towards teachers. Obedience is in harmony with religious values. As long as students obey the teacher, then the character values formed through obedience to the teacher can follow afterwards.

Habituation of students in situations of good values is one of the most effective ways in character education, including religious education. Romdhoni et al. posited, Pierre Bourdiou's theory of cultural reproduction was built by several concepts in it, namely Habitus, Capital, Arena and Symbolic Violence [7]. Habitus as a concept of the process of cultural reproduction that makes a person have a habit and tend to act differently. Habitus is also a habit in behaving or acting that is ingrained, in addition to habituation in social skills and abilities. Habitus is

able to give birth to practices that are appropriate to specific and specific situations within each structure.

"Habitus is attached to students because of the existence of life habits that are not used as a concern in doing all different habits in an environmental condition that is no longer the same. So that it will create a self-habituation in students that is realized through nature, behavior and character in their living environment including school," said Romdhoni et al. [7].

2 Research Method

This research uses a qualitative approach with phenomenological methods. Phenomenology according to Hamzah has a broad meaning as the science of symptoms or anything that appears, while in a narrow sense it is the science of symptoms that appear in human consciousness [8]. Creswell explained that phenomenology is a research design derived from philosophy and psychology in which researchers describe human life experiences about a particular phenomenon explained by informants [9].

The research was conducted in the former Banyumas Residency, covering Banyumas Regency, Cilacap Regency, Purbalingga Regency, and Banjarnegara Regency from 2022 to early 2023. The informants consisted of teachers in four districts in the former Banyumas Residency. Data sources, according to Creswell et al. the main sources of qualitative research are words and action, the rest are additional data such as docuents, written data sources, photo, and statistic [10]. This words and actions of the informan were observed or interviewed. The data obtained is in the form of primary data and secondary data.

Data collection techniques in qualitative research are in the form of interviews, observations, and documentation studies. The interviews conducted are in-depth (in deep interviews) with the form of unstructured interviews. In this unstructured interview activity, researchers ask main questions that can be developed more broadly or deepened when receiving answers from informants. Interviews were conducted with informants, namely teachers and principals in the former Banyumas Residency. Observation is carried out to obtain a real picture of an even or occurrance to answer research question.

Data analysis techniques are carried out since the process of collecting data systematically to make it easier for researchers to obtain conclusions. Creswell states that data analysis in qualitative research takes place simultaneously with data collection and writing findings [10]. Qualitative data analysis is inductive, based on the data obtained. Data analysis in this study was carried out from before entering the field, during the field, and after completion in the field. Data analysis using the data analysis techniques of the Miles and Huberman Model. Miles and Huberman in Hamzah et al. explain that activities in data analysis must be carried out interactively and take place continuously until the data obtained is saturated [8].

Data reduction is done to avoid data accumulation, namely by summarizing, choosing the main thing, focusing on important things, looking for themes and patterns, removing unnecessary ones to provide a clearer picture and make it easier to collect data next. The presentation of data is used to facilitate organization and organization in relationship patterns. Conclusion drawing or verification is the last stage in data analysis techniques.

The validity test of the data is carried out at the last stage, but it does not mean that researchers do not return to the field. When researchers need new data to substantiate findings, they return to the field to get the necessary data. Data validity tests are carried out to ensure that the results of data analysis and interpretation can be trusted. Checking the validity of data is carried out with four criteria, namely the degree of trust (credibility), transferability, dependability, and certainty. In checking the validity of the data, researchers do it in several ways, namely by means of member checking, transferability, confirmability, triangulation, and external audit. Triangulation in this data credibility test is done by checking data from various sources, various techniques, and various times.

3 Result and Discussion

From the 18 good characters, religious character values are the main choice of educators in the former Banyumas Residency as the most important character. Because, religion is magma and becomes the driving center of other characters. Those who are well religious, naturally live disciplined, honest, care for the environment, tolerant, hardworking, creative, independent, democratic, have curiosity, national spirit, love the country, appreciate achievements, are friendly / communicative, love peace, love to read, care socially, and are responsible.

WDU, a teacher at SD Negeri 1 Cihonje Korwilcamdindik Gumelar, Banyumas Regency explained, when teaching character education, she prioritizes students with religious character. Because religion is the basis or basic foundation of man, if the foundation is strong, then other characters will follow. Technically, he develops character education for students by adapting the Ministry of National Education's Character Education Implementation Guidelines, namely: (1) Socialization to stakeholders (school committees, communities, and other institutions); (2) Development in school activities; (3) Organizing learning activities (integration in subjects); (4). Development of School Culture and Learning Activity Centers through (a) Routine activities, (b) Spontaneous activities, (c) Exemplary, (d) Conditioning; (5) Extra-curricular activities; and (6) Inculcate it through daily activities at home and in the community.

She often finds various problems in conducting character education. Because, each child in the class has a different character with a different background. This is what triggers the personality of learners. The development of technology also more or less affects the moral crisis of students. However, she tries to overcome it by providing motivation, supervision, consultation, and socialization. In conducting character education, of course, it cannot only be done by oneself, all school parties, both teachers and principals and educators, must synergize with each other for the success of character education in schools. School principals can provide input and direction to teachers regarding character education strengthening programs, while teachers can exchange information and correct each other about learning and renewable character education programs.

She is not alone in conducting character education, but rather cooperation with the parents of students. The method that is done includes meeting with parents by giving general explanations, but discussing specific problems with parents of students who have problems. Periodically, teachers conduct home visits. This visit is very important, being a kind of recognition of the child by his teacher. Home visits can increase children's self-confidence. Teacher-parent cooperation is also carried out by communicating through Whatsapp groups.

Some character development activities, including religious character, to become a school culture in schools include: 5S (Greetings, Smiles, Greetings, Politeness, and Politeness). This activity is carried out every morning where teachers shake hands with students and greet them cordially. The school also implements a Clean Friday culture, where teachers familiarize children with caring about the environment to behave clean and healthy. Actually, this culture is not only carried out on Fridays, but on Fridays, teachers and students focus on cleanliness and discuss it.

SD Negeri 1 Cihonje also implements the Friday Charity program, as an effort to teach children social spirit from an early age. A program that encourages students to infak with the money they have without any limit on the amount specified. The school also organizes the "My Garbage My Responsibility" program. This program is a program to foster an attitude of responsibility towards the environment from an early age to realize Pancasila students who have character values in everyday life.

Every time they start learning and every time they go home, students must read a daily prayer led by the daily class leader. This activity is to cultivate students' religious character. "When I was at school, I became an enviable figure as much as possible, both in attitude and in dress. Because, teachers are substitutes for parents who are at home. The teacher must be imitable.

Meanwhile, SI, a teacher at SD Negeri Ciklapa 01, Kedungreja District, Cilacap Regency, Central Java, said that to develop character education in schools, he made a program developed through SWOT analysis, which is an analytical framework absorbed from internal and external factors. The results of the analysis result in the school program. From the results of SWOT analysis, SDN Ciklapa 01 concluded that the strategy to develop character is with the Mushola Optimization Program as a supporting capacity for religious character building.

It was stated that the Mushola Optimization Program is a supporting capacity for religious character building which is carried out with activities: (a) Breakfast in the form of memorization of Juz 'Amma; (b) Dhuha prayers during recess in school mushalas; (c) and Dhuhur prayers in congregation at school Mushalas. The three programs are carried out consistently to form a religious character. "Students in the morning after praying followed by memorizing the Qur'an Juz 'Amma together. One letter is read five times repeatedly. The activity is carried out continuously and continues every day with the principle of One Day One Letter," said him.

Based the 18 good character values, SD Negeri Ciklapa 01 focuses more on emphasizing religious values. Because, religious values can grow 17 other character values. Religious values have a significant impact on increasing obedience towards teachers. Hence, obedience is in harmony with religious values. As long as students are obedient to the teacher, then character values formed through an attitude of obedience to the teacher can follow afterwards.

SI explained, the technique used in developing student character education is habituation techniques. By applying this habituation technique, students are more emphasized on direct practice, this will provide a memorable experience for students so as to shape student character continuously. "The key word in forming habits is istiqamah. As long as it is carried out consistently and by good example, habituation becomes an effective technique to carry out character education development programs, " said him.

Cooperation between teachers is also very good, so fellow teachers can tell each other how to develop character education and how to find solutions if there is a problem. This gives power to continue to strive to develop character education in the classroom.

Cooperation between teachers and parents is carried out with the principle of openness and coordination directly or indirectly. There is a Whatsapp group that is used to monitor the development of students, both in terms of achievement, lessons and character. It is not uncommon for parents to submit complaints about problems that occur to their children in a personal way. With this, it can be concluded that cooperation between teachers and parents of students is well established.

Meanwhile, SM, a teacher at SDN 1 Muntang, Kemangkon District, Purbalingga Regency, Central Java, revealed that character education in the school where he works is very lacking, especially related to religious education. Because SDN 1 Muntang has an Islamic Education teacher, but the teacher retired and there is no replacement. This makes school residents have to think about how to instill character education, especially in terms of religiosity.

However, the following activities they then carried out to improve the character education of students, especially in terms of religiosity: (a) Congregational Dhuhur Prayer Activities. This activity was carried out in Mushala which is close to SDN 1 Muntang to instill the religious character of students. This activity is to train students to be responsible for maintaining the cleanliness of the prayer room. Students take turns learning to chant the adhan to train their confidence. It turned out to be true, this activity then managed to find students whose voices were good when chanting the adhan. In addition, the benefits of this activity students also learn to be disciplined in carrying out worship.

SDN 1 Muntang also organizes Good Morning Activities. This activity is carried out by welcoming students at the gate. This activity familiarizes students with carrying out 3S (Smile, Greetings and Greetings). This activity trains the character of discipline because it trains students to go to school, besides that it also trains the independence of students in preparing textbooks that are brought the next morning. This activity also trains students to appreciate achievements, because in a certain time, students who often leave in the morning are accumulated and then get awards from teachers, both material and immaterial.

The school also organizes Friday Infaq. This Friday Infak collection activity trains the character of students to care for social and environment, as well as responsibility. Because, students calculate the results of the infak themselves and then deposit them to the teacher. In addition, students also learn to communicate well when pulling infak. SDN 1 Muntang also held Friday Saleh activities. This activity is carried out by collaborating between TPQ ustadz around the school to provide taushiah to students. Learners are trained to increase curiosity about religion. "The implementation of the character education improvement program does not always run smoothly, especially since the Covid-19 pandemic, some activities cannot run smoothly. However, there are also many other activities that are then carried out in order to improve the character of SDN 1 Muntang students," said SM.

Through various programs to improve the character of SDN 1 Muntang students, said SM, the character of students is now getting better. This can be seen from the discipline of students who are starting to increase and students rarely arrive late. Students have begun to realize the

importance of religious education. This is evidenced by the large number of students who participate in religious learning activities outside of school such as in TPQ.

The confidence of students also increases when scheduling for the adhan, becoming ceremonial officers and participating in competitions. The tolerance attitude of students is also increasing with the commemoration of religious holidays, this is reflected in the closer students are to each other regardless of religious differences. In addition, student communication has also begun to be good, especially students in Grades 5 and 6. "The closeness between students and teachers can be seen with more intense communication." said him.

SK, a teacher at SD Negeri 1 Sirukun, Kalibening District, Banjarnegara Regency, Central Java, also explained that of the eighteen values in the Ministry of National Education's version of character education, the most emphasized is religious values. For him, religion is an attitude and behavior that is obedient in carrying out the teachings of the religion and beliefs he adheres to, tolerant of the implementation of worship of other religions (beliefs), and living in harmony with followers of other religions (beliefs). In addition to religious, other values emphasized are honesty, tolerance, discipline, independence, and responsibility.

SK explained, to develop character, he was guided by the philosophy of Ki Hadjar Dewantara which mentioned three efforts that educators can take known as "trikon", namely: (1) Continuous, meaning that education carried out must be continuous, carried out continuously, with good planning; (2) Convergent, that is, a development carried out can take from sharing sources from outside, even educational practices from abroad; and (3) Concentric, namely the development of education carried out must remain based on the personality of our own nation. The main purpose of education is to guide the maximum growth and development of children in accordance with their own cultural character.

In addition to the three efforts, she is also guided by the system among Ki Hadjar Dewantara in teaching activities, namely: (1) Tetep, antep, mantep (determination of mind and mind that will determine the quality of a person; (2) Ngandel, kandel, kendel, and wayward i.e. believing in giving an upright stand; (3) Neng, ning, nung, and nang, that is, purity of mind and spirituality is obtained with peace of mind. Integrating cultural values in learning activities is always carried out as an effort to subtle ethics, said Kunarsih. These cultural values are intended to educate feelings, thoughts and ethics.

SK admits that he often finds problems related to the character education of students in the classroom. There are some learners who intentionally or unintentionally violate the agreed class agreement at the beginning of the school year. For example, learners fight with their deskmates. "I gave a moral message to them through an inspiring story about myself who after elementary school went to school. I took them to dive into my situation at that time and they were carried away so that the students in the class cried all and felt that what they did to their friends was wrong," said her.

After the inspiring story is told, the children are told to take lessons from what has been told and finally they take a promise in their hearts and create a class agreement that they will not treat others with things they do not want to get from others. Finally, they apologized to each other and until now the classroom atmosphere is still conducive.

Character education is very important for the generation of the digital era, where character education is a deliberate effort to develop good character based on core values that

are good for individuals and good for society. Character education can be utilized as a solid identity formation strategy in each individual. In the digital era, the positive impact produced by digital does not rule out the possibility of the digital era having a negative impact on the formation of children's character. For this reason, the role of parents and teachers as educators is needed to guide and monitor what is used by children. In the digital era, the role of parents, teachers, and surrounding community is very necessary to improve the character of adolescents as candidates for the nation's successor who are honest, responsible, caring and have a high sense of nationalism [11][12].

In the implementation of character educatio in the former Banyumas Residency, perhaps also throughout Indonesia, religiusity educatio is most important value education. Educators judge, a pious person or religious person of character. Educators judge, a pious person or a religious person is a person of character. That is why, if students perform well, they automatically carry out the other 17 values. Religious people even show people who have Pancasila.

As stated by Fathani & Qodir, the relationship between religion and state always presents a state management order based on the One and Only God [13]. Religion and Pancasila are not hostile, in fact both are united on the awareness that causes benefits, religion needs the state as a form of realization of life in state management that is just, wise and can prosper society and provide flexibility for individuals to realize their spirituality to God Almighty.

"The state needs religion and constitutionally takes care of religion and beliefs so that pluralism and tolerance emerge in carrying out state life. The state must actively protect every individual so as to create religious harmony and in accordance with Bineka Tunggal Ika. "Religion is not the enemy of Pancasila, and Pancasila is not the enemy of religion, there are often frictions and misunderstandings and pitting religion and state into problems for the Indonesian nation," said Fathani & Qodir [13].

Establishing religiosity is even a mandate of Pancasila. According to Nurgiansah, changing times are eroding students' behavior to become arrogant, immoral, and intolerant [14]. Their behavior is increasingly moving away from religious values. Many factors are responsible, such as environmental influences and the use of technology. The results of his research showed that Pancasila education succeeded in shaping the religious character of students. Pancasila education has an important role in solving all problems, especially in character education.

However, conducting religious character education is not enough just to do cognitive education, but it needs affective education. The results of research conducted by Hadi show that in the sound of Core Competencies and Basic Competencies in the 2013 Curriculum there are aspects of affective form with various levels [14][15]. From the most basic to the highest level such as receive, respond, valuing, organization, and characterization. It is said that the 2013 curriculum focuses on developing aspects of students' attitudes (affective). To prove the truth, accuracy and validity of the emphasis point, an analysis was carried out with affective theory in education developed by Krathwohl.

Refraction and example are the most effective ways of character education. That is why, Rahmawati & Muhroji suggest that character education starts from an early age so that in the future strong resources with character can be created [16]. Some of the recommended ways are,

teachers in cultivating character, namely by habituation, example, canteen and honesty cooperatives. Indeed, a number of obstacles can be found in this character education, including factors from the environment around students and families.

"However, teachers must overcome the obstacles of character building by providing advice and home visits. Character cultivation has a positive impact on teaching and learning activities, students become more obedient to rules, disciplined in going to school, and creative in learning," said Rahmawati & Muhroji [16].

Habituation is also an effective way to develop the character of learners. As conducted by Faizin, the implementation of habituation carried out at the Hamalatul Qur'an Islamic Boarding School is in the form of habituating students to interact with the Qur'an, both by reading, listening, depositing readings bin-nadhar (by seeing) bil- ghaib (by rote memorization / without seeing the mushaf), or in other activities [16]. This habituation is in line with behavioristic learning theory, in which behavior changes as a result of experience. In behaviorism the simplest element is reflex. Reflexes are involuntary movements or reactions caused by external stimulators. Reflexes in memorizing the Quran are very necessary to save energy and brain performance. If a person memorizes the Qur'an with a large number of readings and a long duration, then brain performance will be drained a lot when it is not supported by oral skills and reflexes.

4 Conclusion

Religion is a very important source of character, even being the core of character education. Students who are well religious by themselves have a strong character, so that 17 value criteria from the Ministry of Education and Culture are attached to these students. People who are religious correctly do not contradict Pancasila and the 1945 Constitution, even religion supports the establishment of the constitution and the Unitary State of Republic of Indonesia. Conducting religious character education is not enough to be done cognitively, but must be done with an affective approach. Affective education is not effective when done instructionally, but must be done by good example and by habituation. With habituation, learners reflexively behave as desired.

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