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Exemplary Practices and Habituation of Islamic Religious Education Teachers in Developing Religious and Disciplined Character among Third-Grade Students at Madrasah Ibtidaiyah Al-Falah

Keteladanan dan Pembiasaan Guru Pendidikan Agama Islam dalam Membentuk Karakter Religius dan Disiplin Peserta Didik Kelas Tiga di Madrasah Ibtidaiyah Al-Falah

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Abstract

Character issues among elementary school students indicate that religious education should focus not only on transferring knowledge but also on shaping students' daily behavior. This study aims to analyze the role of Islamic Religious Education teachers in developing religious and disciplined character among third-grade students at Madrasah Ibtidaiyah Al-Falah. This study employed a descriptive qualitative approach. Data were collected through observation, semi-structured interviews, and documentation involving five informants selected using purposive sampling, including an Islamic Religious Education teacher, a principal, a third-grade homeroom teacher, and two students. Data were analyzed through data condensation, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings reveal that teachers develop students' religious and disciplined character through consistent exemplary behavior, habituation, guidance, and positive reinforcement integrated into daily learning activities and madrasa culture. The effectiveness of character formation is strengthened by continuous practices, a supportive school environment, and family involvement. This study contributes to strengthening character education practices by emphasizing that students' moral development requires concrete and repeated experiences beyond the mere transmission of religious knowledge.

Keywords: Discipline; Exemplary Behavior; Habituation; Islamic Education; Religious Character

Abstrak

Persoalan karakter pada peserta didik sekolah dasar menunjukkan bahwa pembelajaran agama tidak cukup hanya berorientasi pada penyampaian pengetahuan, tetapi juga perlu membentuk perilaku yang tercermin dalam kehidupan sehari-hari. Penelitian ini bertujuan untuk menganalisis peran guru Pendidikan Agama Islam dalam membentuk karakter religius dan disiplin peserta didik kelas III di Madrasah Ibtidaiyah Al-Falah. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi dengan melibatkan lima informan yang dipilih menggunakan teknik purposive sampling, yaitu guru Pendidikan Agama Islam, kepala madrasah, wali kelas III, serta dua peserta didik. Data dianalisis melalui tahap kondensasi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pembentukan karakter religius dan disiplin dilakukan melalui keteladanan, pembiasaan, pendampingan, serta penguatan yang diterapkan secara konsisten dalam aktivitas pembelajaran dan budaya madrasah. Proses tersebut diperkuat oleh dukungan lingkungan sekolah dan keterlibatan keluarga sehingga nilai agama dan kedisiplinan dapat terinternalisasi dalam perilaku sehari-hari peserta didik. Penelitian ini berkontribusi dalam memperkuat praktik pendidikan karakter dengan menegaskan bahwa pembelajaran Pendidikan Agama Islam perlu menghadirkan pengalaman yang konkret, berulang, dan dekat dengan kehidupan peserta didik, bukan sekadar proses transfer pengetahuan keagamaan.

Kata Kunci: Disiplin; Perilaku Teladan; Pembiasaan; Pendidikan Islam; Karakter Keagamaan



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INTRODUCTION

The decline of students' character remains an important issue in elementary education, especially when schools are not only required to produce students who are academically intelligent but also possess religious, disciplined, polite, and responsible behavior. In Madrasah Ibtidaiyah, this issue has a stronger context because madrasahs carry the mandate of academic education as well as moral development.¹ Third-grade students are in an early age phase where they are easily influenced, easily guided, but still require continuous assistance in building positive habits. In this situation, Islamic Religious Education teachers hold an important position because religious learning is not sufficient to stop at delivering materials but needs to be reflected through real behavior, advice, habituation, and daily supervision.

Several previous studies have shown that character formation in Madrasah Ibtidaiyah is carried out through various teacher strategies. Iqbal and Junaidah found that the improvement of students' Islamic character was conducted through habituation, exemplary behavior, advice, and the provision of rewards.² Yufarika et al. also explained that the formation of religious character in Madrasah Ibtidaiyah can be conducted through habituation, exemplary behavior, reward and punishment, the creation of a comfortable environment, collaboration between madrasahs and parents, as well as the implementation of a character-based curriculum.³ These findings indicate that character formation cannot be separated from teacher strategies, school culture, and the continuity of students' activities within the madrasa environment.

Other studies reinforce that character formation in Madrasah Ibtidaiyah is not only related to religious aspects but also concerns concrete behavior in everyday life. Biantoro and Istiqlal demonstrated that moral education through environmental cleanliness was carried out through habituation, exemplary behavior, and punishment, thereby developing responsibility, discipline, and environmental care.⁴ Hidayah and Fauzi, through a literature study, found that Madrasah Ibtidaiyah teachers act as role models, motivators, and facilitators in developing students' religious character.⁵ Studies emphasized that the development of a character-based education curriculum is an important component in developing students holistically in Madrasah Ibtidaiyah.⁶ Meanwhile, Saiful, Yusliani, and Rosnidarwati explained that character education

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- 1 Maksudah Begum et al., "Exploring the Prevalence of Scabies Infestation among Madrasa Students in a Rural Area of Mymensingh District, Bangladesh," *Community Based Medical Journal* 14, no. 2 (July 28, 2025): 105–8, <https://doi.org/10.3329/cbmj.v14i2.83276>.
 - 2 Muhammad Iqbal and Emy Junaidah, "Strategi Guru Dalam Meningkatkan Karakter Islam Siswa Di Madrasah Ibtidaiyah," *Tarqiyatuna: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah* 1, no. 2 (December 27, 2022): 133–39, <https://doi.org/10.36769/tarqiyatuna.v1i2.286>.
 - 3 SDA Defi Yufarika, Triyo Supriyatno, and Indah Aminatuz Zuhriyah, "Strategi Pembentukan Karakter Religius Di Madrasah Ibtidaiyah," *Al-Madrasah Jurnal Pendidikan Madrasah Ibtidaiyah* 9, no. 2 (April 2, 2025): 552, <https://doi.org/10.35931/am.v9i2.4852>.
 - 4 Oktio Frenki Biantoro and Muhammad Istiqlal, "Strategi Guru Dalam Membiasakan Kebersihan Lingkungan Sebagai Pendidikan Akhlak Di Madrasah Ibtidaiyah," *SITTAH: Journal of Primary Education* 6, no. 1 (April 30, 2025): 15–30, <https://doi.org/10.30762/sittah.v6i1.5277>.
 - 5 Faiqotul Hasanah Nurul Hidayah and Imron Fauzi, "Analisis Studi Literatur Tentang Peran Guru Madrasah Ibtidaiyah Dalam Pembentukan Karakter Religius Siswa: Pendekatan Pendidikan Islam," *Jurnal Humaniora, Ekonomi Syariah Dan Muamalah* 3, no. 4 (December 2, 2025): 121–26, <https://doi.org/10.38035/jhesm.v3i4.488>.
 - 6 M. Imam Thonthowi, "Pengembangan Kurikulum Berbasis Pendidikan Karakter," *Jurnal Pendidikan Indonesia* 5, no. 1 (2024): 18–26, <https://doi.org/10.59141/japendi.v5i1.2653>; Alfa Rohmatin et al., "Pendekatan Religius Dan Psikologis Dalam Mengatasi Dekadensi Moral Peserta Didik Di Sekolah Berbasis Islam," *Jurnal Manajemen Dan Pendidikan Agama Islam* 3, no. 6 (2025): 199–211, <https://doi.org/10.61132/jmpai.v3i6.1585>.

from the perspectives of Al-Ghazali and Thomas Lickona emphasizes the importance of exemplary behavior, training, habituation, moral knowledge, moral feelings, and moral actions.⁷

In the context of Islamic Religious Education, teachers have broader moral responsibilities because they are directly related to strengthening students' faith, morality, and behavior. Judrah et al. emphasized that Islamic Religious Education teachers play a role in developing students' character through exemplary behavior, moral guidance, strengthening religious values, and fostering social awareness.⁸ Nur'asiah et al. found that Islamic Religious Education teachers act as educators, mentors, and parental figures at school through the habituation of greetings, smiles, congregational prayers, reciting short chapters of the Qur'an, praying, discipline, and honesty.⁹ Many studies emphasized that Islamic Religious Education plays an important role in students' character formation because religious and moral values need to be integrated with the social realities of students.¹⁰ Other studies also added that religious and moral education at the elementary school level requires the involvement of teachers as role models and facilitators so that religious values can be understood and applied in children's lives.¹¹

Based on these previous studies, research on the role of Islamic Religious Education teachers and students' character formation has been widely conducted. However, the reviewed studies still tend to discuss character formation in general, broader madrasa strategies, character curriculum, literature studies, or moral education in certain contexts. There are still limited studies that specifically position Islamic Religious Education teachers as the main actors in developing two specific characters, namely religious and disciplined character, through two primary approaches, namely exemplary behavior and habituation, among third-grade students of Madrasah Ibtidaiyah. The focus on third grade is important because students at this level begin to develop learning independence, recognize school social rules, and require consistent behavioral reinforcement from teachers.

This study aims to describe and analyze the role of Islamic Religious Education teachers in developing religious and disciplined character through exemplary behavior and habituation among third-grade students at Madrasah Ibtidaiyah Al-Falah. This study is based on the assumption that religious and disciplined character is not formed solely through the explanation of Islamic Religious Education materials in the classroom, but through the presence of teachers as role models, mentors, guides, and reinforcers of positive habits in learning activities and students' daily lives within the madrasah. The main argument of this study is that exemplary

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- 7 Saiful Saiful, Hamdi Yusliani, and Rosnidarwati Rosnidarwati, "Implementasi Pendidikan Karakter: Perspektif Al-Ghazali & Thomas Lickona Di Madrasah Ibtidaiyah Terpadu (MIT) Meunara Baro Kabupaten Aceh Besar," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022): 721–40, <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/1900>.
 - 8 Muh. Judrah et al., "Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral," *Journal of Instructional and Development Researches* 4, no. 1 SE-Articles (February 29, 2024): 25–37, <https://doi.org/10.53621/jider.v4i1.282>.
 - 9 Nur'asiah Nur'asiah, Slamet Sholeh, and Mimin Maryati, "Peran Guru PAI Dalam Pembentukan Karakter Siswa," *Jurnal Ilmiah Profesi Pendidikan* 6, no. 2 (July 29, 2021): 212–17, <https://doi.org/10.29303/jipp.v6i2.203>.
 - 10 Mala Komalasari and Abu Bakar Yakubu, "Implementation of Student Character Formation Through Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 25, 2023): 52–64, <https://doi.org/10.59373/attadzkir.v2i1.16>; Mamat Rahmat et al., "Strategi Guru Dalam Menanamkan Nilai Akidah Dan Akhlak Pada Siswa Madrasah Ibtidaiyah: Studi Di MI Ridogalih," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 4 (November 28, 2025): 163–73, <https://doi.org/10.61132/karakter.v2i4.1407>.
 - 11 M R Rodiyah, "The Importance of Islamic Religious Education and Moral Formation," *E-Journal Unaja* 1, no. 1 (2023): 1572–82, <https://ejournal.unuja.ac.id/index.php/icesh/article/viewFile/8099/3230>; Mamat Rahmat et al., "Implementasi Pembelajaran PPKn Dalam Pembentukan Karakter Siswa Di Madrasah Ibtidaiyah Sukamanah Tanggeung Cianjur," *Jurnal Pendidikan Dan Kewarganegaraan Indonesia* 2, no. 4 (2025): 1–10, <https://doi.org/https://doi.org/10.61132/jupenkei.v2i4.767>.

behavior and habituation consistently carried out by Islamic Religious Education teachers can become an important foundation for developing religious and disciplined character among third-grade students.

Method

This study employed a descriptive qualitative approach to explore in depth the role of Islamic Religious Education (PAI) teachers in developing religious and disciplined character among third-grade students at Madrasah Ibtidaiyah Al-Falah.¹² This approach was selected because it enables researchers to understand social phenomena naturally without manipulating the research setting. The research was conducted at Madrasah Ibtidaiyah Al-Falah from February to April 2026. In qualitative research, the researcher acted as the primary instrument responsible for determining the research focus, collecting data, analyzing findings, and interpreting the meaning of the data obtained from the field. The scope of this study was limited to the role of PAI teachers in implementing exemplary behavior and habituation as strategies to develop students' religious and disciplined character.

Primary data were obtained from five informants selected through purposive sampling based on their direct involvement in the process of character formation. The informants consisted of one Islamic Religious Education teacher, one principal, one third-grade classroom teacher, and two third-grade students. Secondary data were obtained from supporting documents, including school profiles, classroom regulations, habituation schedules, PAI learning documents, and other relevant records. Data collection techniques involved observation, semi-structured interviews, and documentation. Observations focused on classroom learning activities and daily habituation practices, while interviews were conducted to obtain information regarding teacher roles, exemplary practices, habituation strategies, and the development of students' religious and disciplinary behavior.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing or verification.¹³ Data condensation was conducted by selecting and simplifying relevant information, while data display aimed to organize findings in a systematic narrative form. The validity of the findings was strengthened through source and technique triangulation by comparing information from different informants and various data collection methods. Prior to data collection, researchers obtained permission from the school and explained the objectives of the study to all participants. All informants participated voluntarily, and their identities were maintained confidentially according to research ethics principles.

RESULTS AND DISCUSSION

The Role of Islamic Religious Education Teachers as Role Models in Developing Students' Religious and Disciplined Character

The development of religious and disciplined character among students often faces challenges when Islamic Religious Education is merely understood as a process of transferring religious knowledge.¹⁴ Students may be able to memorize concepts related to morality, discipline, and religious values, yet they may not necessarily be able to apply them in their daily behavior. This

12 J Moleong Lexy, *Metode Penelitian Kualitatif*, Bandung: Rosda Karya, 2002.

13 Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2019).

14 Muhammad Zakki et al., "Leadership Models in Islamic Boarding Schools to Improve Literacy Supervision," *Pancasila International Journal of Applied Social Science* 3, no. 03 (September 29, 2025): 463–74, <https://doi.org/10.59653/pancasila.v3i03.1952>.

condition indicates that the success of character education does not solely depend on the materials delivered by teachers, but also on the extent to which these values are embodied through real examples in the school environment. In this context, teachers' exemplary behavior becomes an essential aspect because elementary school students tend to learn through observing and imitating the actions of people around them.

Based on the findings of this study, Islamic Religious Education teachers in the third grade at Madrasah Ibtidaiyah Al-Falah demonstrated their role as role models through various simple practices during the learning process. Observations revealed that the teacher entered the classroom before the lesson began, started activities with greetings and prayers, used polite language, and showed patience when dealing with students who were not yet orderly. Fauzi, the Islamic Religious Education teacher, explained that character development is more effectively achieved through examples that students can directly observe rather than merely through verbal advice. This finding reinforces previous studies emphasizing that teachers' exemplary behavior is an effective strategy for developing students' character, as moral values are more easily understood through real experiences rather than through conceptual explanations alone.¹⁵

The exemplary role of Islamic Religious Education teachers was also evident in developing students' religious character through simple habits consistently practiced in daily activities. The teacher guided students to recite prayers before and after learning activities, exchange greetings, maintain proper manners in speaking, and show respect toward teachers and peers. Rizky and Nabila, as third-grade students, explained that these habits were routinely practiced and had become part of their daily activities within the madrasa environment. These findings indicate that religious character develops through a process of internalizing values that occurs repeatedly through interactions between teachers and students. This result aligns with previous studies highlighting that religious values are more effectively embedded when they are integrated into real-life experiences and the broader school culture.¹⁶

In addition to developing religious character, teachers' exemplary behavior also contributed to the development of students' discipline. The observations showed that the teacher consistently demonstrated orderliness in managing the learning process, including preparing learning materials, managing time, and implementing classroom regulations. Aisyah, the third-grade homeroom teacher, stated that students had shown behavioral improvements, such as better learning readiness, greater obedience to classroom rules, and increased responsibility in completing assignments. These findings confirm previous research suggesting that students' discipline develops more effectively when teachers not only establish rules but also consistently demonstrate adherence to those rules.¹⁷

Exemplary behavior in character development is not solely the responsibility of Islamic Religious Education teachers as individuals but requires support from the broader madrasa culture. Dedi, the principal, explained that all educators strive to maintain consistency between the values taught and the behaviors demonstrated to students. This suggests that the success of character education depends on the consistency of the educational environment in presenting the same values to students. This perspective is supported by previous studies on character

15 Yana Mulyana et al., "Exemplary Teacher in Habituation of a Good Character," in *Proceedings of the 3rd Asian Education Symposium (AES 2018)* (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/aes-18.2019.13>.

16 Christos Papakostas, "Faith in Frames: Constructing a Digital Game-Based Learning Framework for Religious Education," *Teaching Theology & Religion* 27, no. 4 (December 2024): 137–54, <https://doi.org/10.1111/teth.12685>.

17 Muhamad Ali Anwar, "Revitalizing the Method of Repetition in the Recitation of the Qur'an," *Istawa: Jurnal Pendidikan Islam* 4, no. 2 (November 11, 2019): 156, <https://doi.org/10.24269/ijpi.v4i2.1995>.

education emphasizing the importance of collaboration among teachers, school culture, and the educational environment in shaping positive habits among students.¹⁸

From the perspective of Islamic education, these exemplary practices reflect the concept of *uswah hasanah*, as explained in Surah Al-Ahzab verse 21 regarding the importance of taking the Prophet Muhammad as the best example in life. Therefore, teachers' exemplary behavior functions not only as a teaching method but also as a process of internalizing values that connects religious understanding with daily practices. Based on the overall findings, this study demonstrates that the successful development of religious and disciplined character is more strongly influenced by teachers' consistency in embodying these values in real life than merely by the intensity of delivering religious materials.

Habituation as a Strategy for Developing Religious and Disciplined Character

The development of religious and disciplined character cannot be achieved solely through the delivery of rules or verbal advice but requires a continuous habituation process integrated into students' daily lives. At the elementary school level, students tend to understand values through concrete activities repeatedly practiced, allowing positive behaviors to gradually become part of their personal habits. Based on the findings of this study, Islamic Religious Education teachers in the third grade at Madrasah Ibtidaiyah Al-Falah implemented habituation through various simple activities, such as exchanging greetings, reciting prayers before and after learning activities, maintaining neatness, and following classroom rules in an orderly manner.

The implementation of religious habituation was carried out by integrating Islamic values into classroom routines and the broader madrasa culture. Based on observations, Fauzi, the Islamic Religious Education teacher, consistently guided students to recite prayers before and after lessons, exchange greetings, maintain proper manners in communication, and show respect toward teachers and peers. Rizky and Nabila, as third-grade students, explained that these activities had become routine practices and an inseparable part of their daily life at the madrasa. These findings demonstrate that religious character develops through a process of value internalization occurring repeatedly through interactions between teachers and students. This result corresponds with previous studies highlighting that religious values are more effectively embedded when they are integrated into real-life experiences and a consistent school culture.¹⁹

In addition to religious habituation, Islamic Religious Education teachers also developed students' disciplined character through activities that encouraged learning order and responsibility. Observations revealed that students were accustomed to preparing learning materials before lessons began, sitting properly, paying attention to the teacher's explanations, and completing assignments according to the designated time. Aisyah, the third-grade homeroom teacher, stated that students demonstrated behavioral improvements reflected in their greater learning readiness and better compliance with classroom regulations. These findings confirm previous research suggesting that the development of student discipline becomes more effective when established rules are accompanied by continuous behavioral practice within the learning process.²⁰

18 Kelum A. A. Gamage, D. M. S. C. P. K. Dehideniya, and Sakunthala Y. Ekanayake, "The Role of Personal Values in Learning Approaches and Student Achievements," *Behavioral Sciences* 11, no. 7 (July 16, 2021): 102, <https://doi.org/10.3390/bs11070102>.

19 Wahyuddin Hamid, St Haniah, and Nursalam Nursalam, "Relevance of Education To Boarding Schools and Public Schools In The 4.0 Era," *Journal Research of Social Science, Economics, and Management* 2, no. 9 (April 18, 2023), <https://doi.org/10.59141/jrssem.v2i09.439>.

20 Agus Kholidin, Zuhairi, and Buyung Syukron, "Implementing Character Education in Secondary Schools: A Case Study of Muhammadiyah 4 Metro Utara, Indonesia," *Journal of Literacy Education* 1, no. 3 (September 26, 2025): 140–50, <https://doi.org/10.64780/jole.v1i3.95>.

Although habituation contributed positively to character development, its implementation did not occur without challenges. According to Fauzi, differences in students' backgrounds and previous habits caused some students to require more intensive guidance to adapt to the rules applied in the madrasa. Some students had already developed religious and disciplined behaviors within their families, while others still required repeated reminders and guidance. These findings illustrate that character development is a gradual process that must adapt to each student's developmental condition. This perspective aligns with previous studies emphasizing that the success of character education is influenced by individual characteristics and the social experiences students gain from their surrounding environment.²¹

In responding to differences in students' character development, Islamic Religious Education teachers did not merely provide instructions but also offered guidance through advice, educational corrections, and positive reinforcement toward desirable behaviors. Observations showed that teachers provided simple appreciation when students demonstrated discipline and religious attitudes, such as completing assignments on time and maintaining politeness during lessons. This approach indicates that habituation should not be understood as coercion but as a process that helps students understand the values behind each expected behavior.

Character habituation also cannot be separated from the support of the broader madrasa culture. Dedi, the principal, explained that character development is not solely the responsibility of Islamic Religious Education teachers but requires the involvement of all educators through the consistent implementation of shared values in school activities. Therefore, practices such as maintaining politeness, following school regulations, and participating in religious activities should be reinforced by all members of the madrasa community so that students receive consistent character experiences.

The success of habituation is also influenced by family involvement in maintaining the continuity of values implemented in the madrasa. Aisyah, as the homeroom teacher, explained that students who receive similar habituation at home tend to adapt more easily to religious and disciplinary activities at school. Conversely, students who receive less guidance from their families require a longer adaptation process. This indicates that character development is a collaborative process between schools and families, ensuring that the values taught are not limited to the madrasa environment alone. This finding is consistent with previous studies demonstrating that parental involvement plays an essential role in strengthening the sustainability of children's character education.²²

Table 1. Forms of Islamic Religious Education Teachers' Habituation in Developing Religious and Disciplined Character

Focus of Habituation	Forms of Teacher Roles	Character Developed	Practices in the Madrasa Environment
Religious habituation	Guiding routine religious activities	Religious character	Greetings, prayers before and after learning, maintaining manners, respecting teachers and peers
Disciplinary habituation	Training students to develop learning order and responsibility	Disciplined character	Preparing learning materials, following classroom rules, and completing assignments on time

21 Agnieszka Bates, "Character Education and the 'Priority of Recognition,'" *Cambridge Journal of Education* 49, no. 6 (November 2, 2019): 695–710, <https://doi.org/10.1080/0305764X.2019.1590529>.

22 Samsu Alam and Rahma Ashari Hamzah, "The Role of Parental Involvement in Promoting Education for Sustainability in Primary Schools," *Asian Education and Development Studies* 14, no. 3 (May 29, 2025): 563–78, <https://doi.org/10.1108/AEDS-07-2024-0151>.

Guidance	Providing direction and educational correction	Religious and disciplined character	Reminding students who have not been orderly and explaining the importance of rules
Reinforcement	Providing appreciation for positive behavior	Religious and disciplined character	Verbal praise, motivation, and acknowledgment of students' positive attitudes
Environmental collaboration	Maintaining consistency of values between school and family	Religious and disciplined character	Collaboration among teachers, the principal, and parents in supporting character habituation

Source: Processed from observation, interview, and documentation data.

Based on the overall findings, habituation does not merely function as the repetition of religious and disciplinary activities but serves as a process of value internalization involving continuous practice, teacher guidance, madrasa culture, and family support. Third-grade students require concrete and consistent experiences so that religious values and discipline can gradually develop into habits embedded in their daily lives. Therefore, the effectiveness of habituation is not determined by the number of rules imposed on students but by the continuity of practices and the involvement of the entire educational environment in embodying these values. This perspective is in accordance with previous studies that position habituation as a social process requiring consistency, exemplary behavior, and environmental support to develop students' character sustainably.²³

CONCLUSION

This study demonstrates that the role of Islamic Religious Education teachers in developing religious and disciplined character among third-grade students at Madrasah Ibtidaiyah Al-Falah is realized through the consistent integration of exemplary behavior and habituation within daily educational practices. The findings indicate that character formation does not occur merely through the transfer of religious knowledge, but through students' direct experiences in observing, practicing, and repeating positive behaviors in the madrasa environment. Teachers play a significant role not only as providers of religious instruction but also as role models, guides, and facilitators who create meaningful experiences through greetings, prayers, respectful communication, classroom discipline, educational guidance, and positive reinforcement. The effectiveness of this process is further strengthened by the consistency of the school culture and support from the family environment.

The main contribution of this study lies in emphasizing that character development among elementary-level students requires concrete, contextual, and continuous educational experiences that align with their developmental stage. Exemplary behavior provides students with visible moral references, while habituation transforms religious and disciplinary values into sustainable daily practices. However, the implementation of character education is influenced by differences in students' backgrounds and the continuity of support from the surrounding environment. This study is limited to one madrasa and focuses only on religious and disciplined character among third-grade students. Therefore, future studies are recommended to involve wider educational contexts, compare different grade levels, and examine other dimensions of character development, such as responsibility, honesty, independence, and social awareness, to provide a more comprehensive understanding of the role of Islamic Religious Education teachers in character education.

23 Sri Wahyuni Tanszil, "Habituation Model of Discipline Value in Salafi Pesantren's Student as Efforts to Strengthen the Character of the Nation in the Global Era (A Study on Citizenship Education Development)," in *Proceedings of the Annual Civic Education Conference (ACEC 2018)* (Paris, France: Atlantis Press, 2018), <https://doi.org/10.2991/acec-18.2018.55>.

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