



Islamic Character Formation through School-Based Habituation: The Roles of Islamic Education Teachers and the Family Environment

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Abstract

Islamic character education in Indonesian public senior high schools faces a recurring tension between students' participation in school-organized religious rituals and the consistency with which ethical and religious values are enacted in everyday life. This qualitative case study examines the dynamics of Islamic character habituation at SMA Negeri 1 Galang, Deli Serdang, North Sumatra, by integrating three dimensions that are often analyzed separately: the pedagogical strategies of Islamic Religious Education (IRE) teachers, school discipline and religious-culture policies, and the continuity of reinforcement in the family environment. Data were generated through observation, interviews, and document analysis and were analyzed iteratively through data reduction, display, conclusion drawing, and verification, with source and technique triangulation. The findings identify a central analytic category termed habituation discontinuity, defined as the weakening or interruption of school-cultivated religious routines and ethical expectations when students move into home and peer contexts in which those practices are not consistently reinforced. Within the school, character formation was supported by teacher modeling, recurrent disciplinary and religious practices, the Pencerahan Kalbu reflective forum, the Islamic Spirituality Student Organization (Rohis), and adaptive use of digital media. However, ritual participation functioned primarily as a behavioral indicator and could not, by itself, demonstrate moral internalization. The case also showed tensions in dress ethics and Qur'anic literacy that pointed to uneven internalization of religious values. The study contributes an integrative school-family perspective to research on Islamic character education and suggests that sustainable character formation requires a shift from institutionally controlled compliance toward coordinated pedagogical reinforcement across school, family, and community settings.

Keywords: *Islamic Character Education; Religious Habituation; Islamic Religious Education Teachers.*

Abstrak: Pendidikan karakter Islami di SMA negeri di Indonesia menghadapi ketegangan yang berulang antara partisipasi siswa dalam ritual keagamaan yang diselenggarakan sekolah dan konsistensi penerapan nilai-nilai etika serta agama dalam kehidupan sehari-hari. Studi kasus kualitatif ini mengkaji dinamika pembiasaan karakter Islami di SMA Negeri 1 Galang, Deli Serdang, Sumatera Utara, dengan mengintegrasikan tiga dimensi yang sering dianalisis secara terpisah: strategi pedagogis guru Pendidikan Agama Islam (PAI), kebijakan disiplin dan budaya religius sekolah, serta keberlanjutan penguatan nilai di lingkungan keluarga. Data dikumpulkan melalui observasi, wawancara, dan analisis dokumen, kemudian dianalisis secara iteratif melalui tahapan reduksi data, penyajian data, penarikan

kesimpulan, dan verifikasi, dengan menerapkan triangulasi sumber dan teknik. Temuan penelitian mengidentifikasi kategori analitis utama yang disebut sebagai diskontinuitas pembiasaan, yang didefinisikan sebagai melemahnya atau terputusnya rutinitas keagamaan dan ekspektasi etis yang ditanamkan sekolah ketika siswa beralih ke lingkungan rumah dan pergaulan teman sebaya di mana praktik-praktik tersebut tidak diperkuat secara konsisten. Di lingkungan sekolah, pembentukan karakter didukung oleh keteladanan guru, praktik disiplin dan keagamaan yang rutin, forum reflektif "Pencerahan Kalbu", organisasi siswa Rohis (Rohani Islam), serta pemanfaatan media digital secara adaptif. Namun, partisipasi dalam ritual terutama berfungsi sebagai indikator perilaku dan tidak dapat, dengan sendirinya, menunjukkan internalisasi moral. Kasus ini juga memperlihatkan adanya ketegangan terkait etika berpakaian dan literasi Al-Qur'an yang mengindikasikan ketidakmerataan internalisasi nilai-nilai agama. Studi ini memberikan kontribusi berupa perspektif integratif sekolah-keluarga terhadap penelitian pendidikan karakter Islami dan menyarankan bahwa pembentukan karakter yang berkelanjutan memerlukan pergeseran dari kepatuhan yang dikontrol secara institusional menuju penguatan pedagogis yang terkoordinasi di lingkungan sekolah, keluarga, dan masyarakat.

Kata Kunci: *Pendidikan Karakter Islami; Pembiasaan Religius; Guru Pendidikan Agama Islam.*

INTRODUCTION

Islamic character education in Indonesian public senior high schools is increasingly shaped by the complexity of adolescent culture, rapidly changing social environments, and expanding digital influences. In this setting, Islamic Religious Education (IRE; Pendidikan Agama Islam/PAI) is expected not only to transmit religious knowledge but also to foster dispositions, ethical judgment, and religiously informed conduct. Yet participation in religious routines does not automatically correspond to consistent ethical behavior or adequate religious literacy. Previous scholarship has noted that formal religious observance can coexist with uneven moral internalization, indicating that the educational challenge lies not merely in organizing religious activities but in enabling students to understand, value, and sustain the principles underlying those activities (Nasir & Rijal, 2021).

One explanation for this gap is the dominance of approaches that emphasize visible compliance and institutional supervision. When ritual participation becomes the principal indicator of successful character education, schools may overestimate the extent to which values have been internalized. Habituation that is not accompanied by dialogic psychosocial support, consistent adult modeling, and the strengthening of foundational religious literacy can produce behavior that is highly dependent on external control (Solihah et al., 2024; Wahyuni, 2025). The issue is therefore not whether habituation is educationally useful, but under what conditions repeated practices develop into relatively stable moral orientations rather than remaining formal routines.

The case of SMA Negeri 1 Galang illustrates this tension. The case materials describe regular student participation in congregational Dhuha and Zuhur prayers in the school prayer room, while also documenting concerns related to dress-code modification and declining Qur'anic literacy among some students. These patterns should not be interpreted as evidence that religious habituation is ineffective; rather, they indicate that different dimensions of character may develop unevenly. Ritual participation reflects observable behavior in a structured setting, whereas ethical decision-making and religious literacy require additional forms of cognitive, affective, and social reinforcement. The school's character-education efforts therefore need to be read as a multi-layered process rather than evaluated through a single behavioral indicator.

The IRE teacher's role is particularly important in this process. The case data describe a combination of recurring disciplinary emphases, moral and spiritual guidance, teacher modeling, and adaptive use of digital media to compensate for limited printed religious resources. School-level structures also support these practices through the prayer room, Rohis activities, and a staged disciplinary system. At the same time, teacher and school accounts emphasize that changes observed at school are not always sustained beyond the institutional setting. This tension directs attention to the relationship between school-based habituation and the social environments students re-enter after school.

Prior research has established several components of this problem but has often treated them separately. Studies of religious habituation have shown its potential to strengthen discipline and spiritual awareness within educational institutions (Rahayu & Istanto, 2025; Syaroh & Mizani, 2020), while other work has emphasized teacher modeling and the central role of religious-education teachers in cultivating positive student behavior (Reksamunandar & Hadirman, 2022). Research on family-based character education likewise demonstrates that parents and home practices shape the continuity of moral development (Paul et al., 2022; Ritonga, 2022). What remains less explicit in this body of literature is how school-based habituation, teacher strategies, institutional discipline, and family reinforcement interact within a single public-school case, especially when values cultivated at school encounter a different pattern of reinforcement at home and among peers.

This study addresses that gap by analyzing the school-family interface through the concept of habituation discontinuity. In this article, habituation discontinuity is defined as a weakening or interruption in the reinforcement of religious routines and ethical expectations when students move from the school environment into home or peer settings in which the same practices are not consistently reproduced. The contribution of the study lies in using this category to connect teacher practice, school policy, and family-context challenges within one qualitative analytic framework. Accordingly, the study

asks how Islamic character is manifested among students at SMA Negeri 1 Galang, how IRE teachers and school structures organize character habituation, and how family and peer contexts shape the continuity of that habituation. By doing so, the article reframes the problem from one of teacher effectiveness alone to one of cross-context pedagogical continuity.

METHOD

This study employed a qualitative case-study design at SMA Negeri 1 Galang, Deli Serdang Regency, North Sumatra. The site was selected because it is a public senior high school with diverse student backgrounds and an established set of religious habituation practices that provide a relevant context for examining the relationship between institutional routines and students' everyday conduct. Informants were selected purposively from groups directly involved in or knowledgeable about the character-habitation process, including IRE teacher(s), the principal, vice principal(s), and students participating in school religious activities. The selection logic therefore emphasized direct involvement, institutional knowledge, and experience of the practices under study rather than statistical representation.

Data collection combined observation, interviews, and document analysis. Observation was used to examine the enactment of religious routines, teacher-student interactions, and school discipline in the institutional setting. Interviews provided participants' accounts of the aims, implementation, perceived effects, and challenges of character habituation. Documentary materials were used to contextualize school programs and disciplinary practices where available. These sources were read in relation to one another so that claims about school routines, student behavior, and institutional procedures were not based on a single mode of evidence.

Data analysis was conducted iteratively from the period of data collection through the development of the final thematic interpretation. The analytic process involved reducing and organizing relevant data, displaying recurring patterns, identifying relationships across sources, and drawing and verifying conclusions. Source triangulation was undertaken by comparing accounts across the different informant groups, while technique triangulation involved comparing interview material with observations and documentary evidence concerning the same phenomenon. Peer discussion was used as a form of interpretive checking: emerging categories and explanations were discussed to test their internal coherence and to consider alternative readings. Through this process, habituation discontinuity emerged as the central analytic category linking the school, family, and peer contexts.

RESULTS AND DISCUSSION

Islamic Character of Students at SMA Negeri 1 Galang

The case findings portray Islamic character among students at SMA Negeri 1 Galang as uneven across behavioral, ethical, and literacy dimensions. School observations and the case records describe regular participation in congregational Dhuha and Zuhur prayers. At the same time, the data report recurring concerns regarding dress-code modification and isolated instances of weak Qur'anic literacy. Taken together, these findings do not support a simple contrast between "religious" and "nonreligious" students. Rather, they show that participation in a structured religious routine, adherence to everyday ethical expectations, and mastery of foundational religious literacy can follow different developmental trajectories.

Regular participation in school-organized worship appears to be supported by a collective institutional culture. The school provides a shared space, recurring schedules, and rules that normalize participation in congregational prayer. In this context, ritual participation is best interpreted as a behavioral indicator: it shows that students can participate in, and respond to, a structured religious practice. It is not, however, sufficient evidence of moral internalization or mature individual piety. Participation may reflect a combination of personal commitment, social conformity, institutional expectation, and the practical effects of a shared routine (Stern & Shillitoe, 2019). This distinction is important because it prevents the analysis from equating visible compliance with the deeper formation of religious identity or moral agency.

A second tension appears in student dress practices. The case materials report that some students modified school uniforms by making them tighter or altering the fit, practices viewed by school personnel as inconsistent with school expectations concerning modesty and neatness. Analytically, this tension can be read as a point where institutional religious norms encounter adolescent identity formation and popular-cultural influences. The finding does not establish a direct causal relationship between fashion preferences and moral character. Instead, it indicates that values promoted through religious routines in one domain of school life are not automatically transferred to personal choices in another domain. This reinforces the need to distinguish rule compliance from the reflective appropriation of values (Shahjahan, 2004).

The case materials also report a decline in Qur'anic literacy among some students, including isolated situations in which students reportedly struggled to recall basic hijaiyah letters or elementary tajwid knowledge. This finding is presented at the level of the case and does not identify individual students. Its importance lies in the contrast between students' participation in collective worship and the uneven maintenance of foundational religious literacy. The pattern suggests that religious literacy requires sustained practice across educational stages; without repeated opportunities to read, review, and receive guidance, previously acquired skills may weaken. In the

present case, the finding therefore functions as evidence that ritual habituation alone cannot substitute for structured literacy development.

Overall, the evidence from this school indicates that character formation should be understood as multidimensional and context dependent. The school has established conditions that support collective worship, but the case also reveals limits in the transfer of institutional routines to autonomous ethical choices and religious-literacy practices. In the context of this study, these patterns indicate a form of partial internalization rather than allowing a broader conclusion about public schools in general. The pedagogical implication is that religious education should connect ritual practice with text-based religious literacy, ethical reasoning, and opportunities for reflective decision-making (Miedema, 2014).

Habituation, Teacher Modeling, and the Role of Islamic Religious Education Teachers

The findings indicate that Islamic character formation at SMA Negeri 1 Galang is not organized as a linear transfer of religious knowledge. Instead, values are repeatedly enacted through routines, interpersonal interactions, discipline, and religious activities. The IRE teacher's strategy can therefore be interpreted as a social-habituation approach in which students encounter similar normative expectations across multiple school situations. This interpretation is consistent with the view that religious ideals in education are formed not only through propositional knowledge but also through participation in practices and relationships that give those ideals social meaning (de Ruyter & Merry, 2009).

For analytic clarity, this article groups the recurring disciplinary emphases described in the field data into five interrelated domains: ethical discipline, worship discipline, courtesy, cleanliness, and learning discipline. These five domains are treated here as a researcher-generated categorization of the recurring practices reported in the case, rather than as an independently verified formal school policy framework. Together, they show that Islamic character is framed as involving both the relationship between human beings and God (*ḥabl min Allāh*) and relationships among people (*ḥabl min al-nās*). The value of this categorization lies in showing that habituation extends beyond ritual observance to everyday conduct and academic responsibility.

Teacher modeling is especially visible in the morning-greeting practice at the school gate. Observation-based descriptions in the case show IRE teachers and other educators welcoming students with greetings, polite address, and interpersonal attention. The significance of this practice is not that a greeting can be assumed to cause a particular psychological outcome, but that teachers enact the courtesy and respect they expect students to display. The school gate thus becomes an educational space in which values are demonstrated through routine interaction rather than communicated only

through verbal instruction. This form of modeling is consistent with research emphasizing the role of teacher example in the internalization of moral conduct (Elis Ayu Islamia et al., 2024; Muaddyl Akhyar et al., 2024).

The case further identifies *Pencerahan Kalbu* (Heart Enlightenment) as a reflective forum used to complement formal classroom instruction. The case data describe the forum as addressing moral awareness, respectful speech, relationships with teachers and parents, *ukhuwah*, and social concern. Its analytic significance lies in the shift from external discipline toward reflection on the meaning of conduct. Rather than treating rules as self-explanatory, the forum provides a space in which moral and spiritual reasons for behavior can be discussed. This supports the argument that sustainable character formation requires affective and reflective engagement in addition to behavioral repetition (Khaidir & Suud, 2020; Tambak et al., 2021).

The IRE teacher also used encouragement, advice, appreciation, and moral reminders to support students' participation in religious and disciplinary practices. These actions are best described as forms of external motivational scaffolding. The data show that teachers intended such support to strengthen commitment, but the study does not provide sufficiently direct evidence to conclude that extrinsic motivation had already developed into stable intrinsic motivation. That transition is therefore treated as a pedagogical aspiration and theoretical possibility rather than as an established empirical outcome. This distinction separates the observed teaching strategy from the stronger psychological claim that would require longitudinal or student-centered motivational evidence.

A further adaptive strategy involved the use of smartphones and online resources to address limitations in the school's printed collection of Qur'anic exegesis, hadith references, and other Islamic literature. Students were directed to use digital devices to locate Qur'anic verses, hadith, accounts of the Prophet's companions, and concise interpretive materials relevant to lessons. The finding illustrates an effort to reposition the smartphone from an entertainment device to a learning resource. However, the available case description does not document a formal protocol for selecting authoritative sources, verifying religious information, or managing misinformation. Consequently, the evidence supports a claim of teacher-guided digital access, but not a stronger claim that the school had already established comprehensive digital religious-information literacy. This limitation is important because the educational value of digital access depends on the quality and verification of the sources used.

Taken together, the teacher-related findings show an integrated repertoire of habituation, modeling, reflection, motivational support, and adaptive media use. These elements should not be understood as independent interventions with separately demonstrated causal effects. Rather, within this qualitative case, they form a school-based ecology through which students

repeatedly encounter religious and ethical expectations. The IRE teacher therefore operates not only as a subject-matter instructor but also as a contributor to school culture, moral guidance, and the coordination of religious practice. The durability of that ecology, however, depends on whether similar values continue to be reinforced beyond school.

School Discipline Policy: Institutional Ecology and Behavioral Regulation

Islamic character formation at SMA Negeri 1 Galang is also supported by institutional structures that extend beyond the IRE classroom. The findings describe a school ecology composed of religious facilities, organized student activities, shared routines, and a staged disciplinary mechanism. This institutional dimension matters because habituation depends on consistency: recurring expectations become more salient when teachers, school procedures, student organizations, and physical spaces communicate compatible norms. Character education in this sense is an institutional responsibility rather than the exclusive task of the IRE teacher.

The school prayer room functions as more than a physical facility. It is described as a space for Dhuha and congregational Zuhur prayers, Islamic study, moral guidance, and other religious activities involving teachers and students. Repeated use of the same space for worship and learning helps create a recognizable religious culture within the school. Nevertheless, as the earlier findings show, access to a religious space and participation in its activities should be understood as enabling conditions for character development, not as direct proof that values have been internalized.

Rohis, the school's Islamic Spirituality Student Organization, provides an additional peer-based context. The case describes activities such as Islamic study, leadership development, worship guidance, and social-religious programs. Through Rohis, character formation is not limited to vertical teacher-student interaction; it also operates horizontally among peers. This is analytically important because adolescent behavior is strongly shaped by peer norms. A student organization can therefore serve as a supportive micro-community in which religious practices and expectations are reinforced through proximity, shared participation, and peer reminders. The finding does not imply that Rohis reaches all students equally, but it shows how peer structures can complement formal teacher guidance.

Alongside persuasive and participatory strategies, the school uses a structured discipline system described in the case as a reward-and-sanction mechanism based on accumulated violation points. The educational logic of the mechanism is staged rather than immediately punitive: minor violations receive direct correction and educational consequences, repeated problems lead to stronger interventions, and family involvement is introduced when school-based guidance is insufficient. The reported evidence does not identify the formal school regulation or standard operating procedure that authorizes

the point system. For that reason, the present analysis is limited to the mechanism as reported in the case data and does not make a legal claim about its formal status.

For minor violations, such as lateness or administrative breaches of school rules, the case describes direct warnings accompanied by educational tasks such as helping clean the school environment. Such practices can be educational only when they are proportionate, nonhumiliating, and linked to a comprehensible learning purpose. The relevance to character education lies in connecting consequences with responsibility rather than treating punishment as an end in itself. From a student-protection perspective, this also means that disciplinary actions should avoid physical harm, degrading treatment, or public shaming and should remain consistent with the school's educational mandate.

When violations recur, school-side accounts describe escalation through communication with parents. The case specifically reports that repeated unexcused absence can trigger a parental summons, positioning the family as a partner in addressing the behavior. The mechanism illustrates an important principle: school discipline is more likely to support character development when correction is accompanied by communication across the settings in which the student lives. At the same time, the effectiveness of parental involvement depends on whether communication occurs only after a problem has intensified or becomes part of a broader preventive partnership.

The case further reports a maximum accumulation threshold of 100 violation points, after which a student who has not changed despite prior guidance may be returned to parental responsibility within the school's disciplinary procedure. This statement should be understood as a description of the reported school process, not as a termination of the student's legal right to education. The distinction is essential. The educational analysis concerns the sequence, proportionality, and procedural logic of the school's response; any legal characterization of the action would require the governing school document and applicable regulation. Within the case, the point threshold is therefore treated as an institutional escalation marker whose documentary basis requires verification against the relevant school regulation or source record.

Overall, the disciplinary system shows a tension between external control and educational formation. Rules and points can create predictable boundaries, but they do not by themselves produce internal moral commitment. Their contribution depends on whether they are transparent, proportionate, educative, and integrated with dialogue, modeling, and opportunities for behavioral repair. This reinforces the study's broader argument: institutional discipline may organize behavior at school, but sustainable character formation requires continuity across contexts.

Family Environment and the Problem of Habituation Discontinuity

The most consequential cross-context finding concerns what this study terms habituation discontinuity. Teacher, administrator, and student accounts indicate that religious routines and behavioral expectations established at school are not always reinforced with the same consistency after students return home. Habituation discontinuity does not mean that families are inherently deficient or that school practices are automatically superior. It refers specifically to a mismatch or interruption in the repetition, supervision, modeling, and social reinforcement of practices across settings. When the same value is repeatedly enacted at school but receives weak, inconsistent, or competing reinforcement elsewhere, students experience discontinuous normative environments.

The data describe variation in home religious practices rather than a simple division between “religious” and “nonreligious” families. Indicators mentioned in the case include the regularity of worship routines, opportunities to read the Qur’an, parental monitoring of peer relationships, and the presence or absence of everyday adult modeling. Some students were described as living in homes where these practices were reinforced consistently, whereas others experienced less regular reinforcement. Framed in this way, the finding concerns variation in educational practice and social support, not a normative judgment about parents’ religious identity. It also helps explain why students may respond differently to the same school-based habituation program (Paul et al., 2022).

According to IRE teacher accounts, the continuity problem is also related to supervision and modeling outside school. Teachers reported that some students received limited accompaniment in worship, Qur’anic reading, or peer-related conduct once they were at home. These statements represent the perceptions of school-side informants and should not be generalized to all parents. Nevertheless, they are analytically relevant because they reveal how educators understand the limits of school influence. Character formation is sustained through repeated social experiences; when a practice is not reproduced across settings, its stability may weaken even if it is well organized within school hours.

Peer relationships add another layer to this discontinuity. Adolescence is a developmental period in which peer approval, identity exploration, and belonging can strongly influence choices. The case materials indicate that some students interact outside school with peer environments that do not necessarily reinforce the religious and ethical expectations emphasized by teachers. The point is not that peers are uniformly negative influences. Rather, the finding demonstrates that students negotiate multiple normative communities, each of which may reward different forms of behavior. Where family monitoring is limited, peer norms may become especially influential in shaping how school-taught values are interpreted and enacted.

School informants also perceived that some parents tended to place primary responsibility for religious and character education on the school or the IRE teacher. Because parents were not among the informant groups listed in the study design, this finding must be interpreted as a school-side perception rather than a direct account of parental beliefs. This methodological boundary is important. It prevents the study from speaking for parents who were not interviewed while still allowing the finding to illuminate a perceived partnership problem within the school's educational practice.

The case indicates that school–family communication is most visible when disciplinary problems occur, for example when repeated absence or other violations trigger parental contact. Such problem-driven communication may be necessary, but it is not equivalent to a systematic partnership for character development. Habituation discontinuity is more likely to be reduced when schools and families communicate proactively about routines, expectations, student progress, and feasible forms of reinforcement at home. In this respect, the study's central contribution is to shift the analytic focus from isolated programs toward continuity across educational environments. Character formation is not produced by the school, family, or peer group independently; it emerges through the degree of alignment, negotiation, and reinforcement among them (Ritonga, 2022).

The concept of habituation discontinuity also helps reinterpret the earlier findings. The gap between ritual participation and everyday ethical consistency should not be explained solely as a failure of student commitment or teacher instruction. It may also reflect the fact that behavior is supported by different levels of structure across contexts. At school, prayer schedules, teacher presence, peer participation, and disciplinary rules create a dense network of cues and expectations. Outside school, those cues may change substantially. The resulting discontinuity helps explain why institutionally supported behavior can be strong in one setting but less stable when students must regulate themselves in another.

CONCLUSIONS

This case study shows that Islamic character formation through school-based habituation at SMA Negeri 1 Galang is multidimensional and uneven. Students' participation in congregational worship demonstrates the effectiveness of the school in organizing recurring religious behavior, but ritual participation is a behavioral indicator rather than conclusive evidence of moral internalization. Tensions in dress ethics and Qur'anic literacy further show that religious routines, everyday ethical choices, and foundational literacy do not automatically develop at the same pace. IRE teachers respond through an integrated repertoire of habituation, modeling, reflective guidance, motivational support, and adaptive digital learning, while school structures reinforce these efforts through the prayer room, Rohis, and a staged disciplinary system.

The principal analytic contribution is the concept of habituation

discontinuity: the weakening or interruption of school-cultivated religious and ethical practices when students move into home or peer contexts in which the same practices are not consistently reinforced. This concept connects teacher practice, institutional policy, family variation, and peer influence within one explanatory frame. It suggests that sustainable character education depends less on increasing the number of religious activities than on strengthening the continuity of meaning, practice, and support across the settings in which students live.

The study has important limitations. It concerns a single public senior high school and therefore does not warrant broad generalization to other schools. In addition, parents were not among the informant groups identified in the study design; consequently, findings concerning the family environment reflect student and school-side accounts rather than direct parental perspectives. The evidence base also does not permit an independent assessment of the formal documentary basis of selected disciplinary procedures. Future research should include parents as direct participants, use longitudinal observation to examine whether school-based practices persist across contexts, and investigate how schools can support verified digital religious literacy alongside character education.

For practice, the findings support a shift from predominantly institution-centered control toward coordinated pedagogical partnership. Schools can strengthen this approach by linking ritual habituation with Qur'anic literacy and ethical reflection, establishing proactive school-family communication rather than relying primarily on problem-triggered contact, and ensuring that disciplinary procedures remain transparent, proportionate, educational, and protective of students. In this way, habituation can function not merely as repeated compliance but as part of a broader process through which students progressively learn to understand, enact, and sustain religious and ethical values across contexts.

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