

Reinforcing school culture based on habituation in improving religious character

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ABSTRACT

This study aims to examine more deeply the existence and procedural stages of religious habituation in strengthening the school culture at SDN 116 Cicaheum, as well as to determine the influence of religious habituation on reinforcing school culture to enhance students' religious character. The background of this research is based on the importance of forming students' religious character through consistent and internalized religious practices within school life. This study employed a mixed-method approach with a sequential exploratory design. Qualitative data were collected through observation and in-depth interviews with classroom teachers, Islamic education teachers, the principal, and students. Meanwhile, quantitative data were obtained by distributing questionnaires to 30 students and analyzed using simple linear regression with the help of SPSS software. The results showed that religious habituation was implemented through various daily and weekly activities, such as communal prayers, recitation of short Qur'anic verses, Dhuha prayer, and religious mini projects also as for the stages of the habituation process, it begins with planning, implementation, reflection, and evaluation carried out by teachers. Quantitative findings revealed that religious habituation significantly influenced the strengthening of religious school culture, with a significance value of less than 0.001 and a regression coefficient of 1.645. In conclusion, religious habituation plays an essential role in shaping a religious school environment and promoting the sustainable and systematic development of students' religious character.

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Introduction

Schools are formal educational institutions that have the main responsibility in developing the potential of students as a whole. This development is not only limited to intellectual aspects, but also includes emotional and spiritual intelligence. As a center for learning and instilling values, schools play an important role in shaping student character. The three aspects of intelligence are not only cultivated through learning activities in the classroom, but also through the implementation of school culture and various programs that are implemented consistently (Prasetyo, 2014).

School culture is a collection of values, traditions, norms, patterns of behavior, attitudes, and beliefs that form the basis of interactions, functions, and habits in the school

environment. According to Fullan and Hargreaves (1991), school culture guides relationships among school members through beliefs and expectations that are reflected in the way the school operates. This includes the symbols, traditions, rituals and language that characterize the school (Fleming & Kleinhenz, 2007).

School culture has a strategic role in supporting the implementation of character education in the formal education environment. Through the culture formed and implemented in schools, a distinctive identity will be created that reflects the values believed and upheld. This is reflected in the behavior of the school community and in various daily activities that reflect these values. Therefore, school culture becomes a crucial component in the success of character building, especially in terms of internalizing religious values (Megawati, 2004). An effectively managed school culture can create a conducive learning environment, support the development of learners' characters, and strengthen relationships between all elements of the school through positive communication (Samani, 2012), because basically schools act as institutions that shape the character and character of students need to present role models who become a reference in the formation of student character (Indah, 2021).

Joint Circular Letter (SEB) Number 1 of 2025 issued by the Minister of Home Affairs, Minister of Religious Affairs, and Minister of Primary and Secondary Education is a national policy aimed at reinforcing the implementation of Character Education in educational institutions. This policy was created in response to various moral and social problems among students, such as increasing violence in schools, low discipline, dependence on gadgets and negative content, and weakening religious values. This SEB emphasizes eight main national character traits, namely: Religious, Moral, Healthy, Intelligent and creative, Hardworking, Disciplined and orderly, Independent, Beneficial to others. (MENTERI PENDIDIKAN DASAR DAN MENENGAH, 2025).

The formation of these character traits is not only done through theoretical learning, but also through conscious, meaningful, and enjoyable habituation in the school environment. To that end, SEB revives the Character Education Strengthening Movement (PPK) through concrete activities called the "Seven Habits of Great Indonesian Children (Gerakan Tujuh Kebiasaan Anak Indonesia Hebat)" namely: 1. Wake up early, 2. Worship, 3. Exercise, 4. Eat healthy and nutritious food, 5. Love to learn, 6. Be sociable, 7. Go to bed early.

SEB serves as the conceptual and legal basis for research on habituation carried out in schools to improve students' religious character.

Proper management of school culture has a significant role in shaping students' religious character. Conversely, if the values developed in the school culture are not in line with the character to be built, it can actually be an obstacle in the process of fostering student character. Therefore, the success of character education is strongly influenced by how the school culture is designed and implemented consistently (Safitri, 2021).

According to Budimansyah in Kurniawaty (2022), it is emphasized that the character building process of students cannot be done instantly, but through sustainable and consistent stages. Referring to the theory developed by Kohlberg and Lockheed, the process of internalizing character values includes four main stages, namely: (Kurniawaty, Purwati, & Faiz, 2022)

1. Habituation serves as a fundamental approach in the development of character.
2. Comprehension of values, attitudes, and behaviors is cultivated through cognitive and reflective processes.
3. The embodiment of values is demonstrated through concrete actions in everyday life.

4. Reflection and assessment function as processes to evaluate the outcomes and influence of exhibited behaviors.

Guided by this conceptual framework, the present study aims to enhance the effectiveness of religious habituation programs as a primary means for reinforcing students' religious character. Through sustained and consistent habituation, it is anticipated that religious behaviors will become ingrained, eventually forming part of a school-wide culture that nurtures comprehensive character development.

In Operant Conditioning theory developed by B.F. Skinner, reinforcement is a key component in the process of learning and behavioral change. Reinforcement is understood as any form of consequence that strengthens the likelihood of a desired behavior reoccurring in the future (Antoni, 2024). This reinforcement is given as a form of positive response to expected behavior, so that individuals tend to repeat that behavior (Nurcahaya & Hadijah, 2020). According to Wasty Soemanto (2006:129), reinforcement is a form of response given by educators to students for good behavior or active participation. This action aims to encourage students to be more motivated to participate in the learning process, while also fostering a tendency to repeat such behavior (Mulyati, 2019).

The habituation process plays a crucial role because individuals tend to act and behave based on habits that have taken root in themselves. According to the Habitus theory developed by Pierre Bourdieu, behavior patterns or habitus are formed and at the same time shape the social environment. Habitus is a structure formed by social conditions. Habitus itself is a mindset that is embedded in individuals and influences their decisions and actions in daily activities (Nasution & Bahari, 2024; Nasution & Bahari, 2024). In other words, Bourdieu emphasizes that habitus is the result of the internalization process of social experience which is then re-expressed through external actions (Ayuningtyas & Pramono, 2023) (Bourdieu, 2013). Habitus theory explains how individuals form their patterns of thinking, attitudes, and behavior through social interaction and the environment.

The word religious comes from the word religion, which means belief or faith in a supernatural power beyond human capabilities (Irodati, 2022). According to Sulaiman, religious values are values related to religious life that are sacred in nature and can be used as guidelines for behavior in the religious sphere for the parties concerned (Sulaiman, 2023). Religious values play an important role in shaping a person's character. These values provide a strong foundation for students in terms of morals and ethics, and guide them to live their lives based on positive principles. Through education in these values, students are taught to respect others, be honest, and strive to do their best in everything. Religious values also help them understand the meaning of life and find a deeper purpose in life, as well as broaden their understanding of life and humanity (Handoko, 2023). According to Mahbubi, religious attitudes are reflected in a person's thoughts, words, and actions, which are always based on divine values (Mahbubi, 2012). Religiosity reflects inner qualities such as awareness, feelings, morals, and noble values that originate from religious teachings (Kurniasih, 2010).

Referring to Bourdieu's habitus theory, religious habituation is not just an outward activity or symbolic routine, but is a mechanism for forming internal dispositions embedded in the bodies and minds of students through religious social experiences at school.

Based on the results of initial observations made at SDN 116 Cicaheum, it has been seen that the school has taken the initiative to strengthen the religious culture through a number of habituation programs. The habituation is part of the culture that develops in schools (Sari & Sadewo, 2024), including daily habituation such as the implementation of the 5S movement ((salam) greetings, (senyum) smiles, (sapa) greetings, (sopan) politeness, and (santun)

courtesy) which is carried out every morning, joint prayers before learning activities and reading short letters of the Qur'an before starting learning activities, as well as organizing routine religious activities every Friday, such as Shalat Dhuha, cultum, and project-based activities that contain religious character values.

These programs reflect the school's commitment to building a religious and character learning environment. However, their effectiveness in instilling deep religious values in students is not optimal. The implementation of school culture based on religious habituation faces various challenges, such as the gap between knowledge and practice of students' religious values, the low awareness of students in worship, and behaviors that do not reflect religious values. Other obstacles include the diversity of learners' backgrounds that require an inclusive and adaptive approach, limited supporting facilities, and lack of exemplary behavior from teachers and educators. Information technology and social media can support learning, but also have the potential to become a distraction if not directed wisely, as they can spread values that are contrary to morals and religion. Therefore, an in-depth study is needed to ensure that habituation really shapes students' character internally, not just a formal routine.

This research is important to examine how the school culture at SDN 116 Cicaheum can be systematically strengthened through sustainable religious habituation. As agents of social change, schools play a role in shaping a generation that is not only intelligent, but also moral and spiritual. Therefore, the researcher raised this issue in the title "REINFORCING SCHOOL CULTURE BASED ON HABITUATION IN IMPROVING RELIGIOUS CHARACTER" as a contribution to holistic learner character building.

The urgency of this research increases when looking at various moral problems, such as declining respect for teachers, lack of social responsibility, and increasing deviant behavior among students. All of these are indicators of weak internalization of character values, including religious values that should be the foundation of students' lives. Therefore, it is necessary to strengthen school culture based on religious habituation as a solution to form an educational ecosystem that is not only academically superior, but also morally and spiritually strong. This research is important because it is expected to be able to make theoretical and practical contributions to educational institutions in designing and implementing strategies for strengthening school culture that are relevant to the needs of the times, without setting aside religious values that are the foundation of the life of the nation and state. Therefore, school culture based on religious values plays an important role in shaping the character of students through the process of social interaction, habituation, and collective commitment of all school citizens (Fleming & Kleinhenz, 2007) (Amelia & Ramdhan, 2021)

Although previous studies related to school culture have been widely used as a means to instill character values, while religious habituation emerged as a supporting strategy in the value internalization process. However, studies that specifically integrate religious habituation as the main basis in strengthening school culture are still very limited. This research presents a novelty by formulating the strengthening of school culture based on religious habituation in a structured manner. This approach places the practice of habituation as the main foundation in shaping and strengthening religious values in the school environment. In contrast to previous studies that tend to look at school culture and habituation separately, this research integrates both in one holistic conceptual framework. Accordingly, this study not only makes a theoretical contribution to the development of character education, but also offers practical implications for educational units in forming a school ecosystem based on religious values through a habit-forming approach.

Method

This research uses a mixed method approach, which combines qualitative and quantitative methods to obtain a more complete, rational, and in-depth understanding of strengthening school culture through religious habituation. The research design used is Sequential Exploratory Design, in which the initial stage is the collection and analysis of qualitative data to explore deeply the problem or phenomenon under study. The findings from this stage are then used as the basis for the preparation of instruments and the implementation of quantitative data collection in the next stage (Creswell, 2017).

This research was conducted at SDN 116 Cicaheum which is located in Kiaracondong Sub-district, Bandung City, West Java Province. This public elementary school was chosen because it has implemented various religious habituation activities as part of the strategy to strengthen school culture and student character building. The choice of location was based on the results of preliminary observations, which showed that SDN 116 Cicaheum has a well-internalized religious culture, as seen from the religious activities that are carried out regularly and systematically. Examples include prayer habituation before and after learning activities, the implementation of the 5S movement ((salam) greetings, (senyum) smiles, (sapa) greetings, (sopan) politeness, and (santun) courtesy), as well as worship routines such as dhuha prayers in congregation, cultums, and religious programs held every Friday. These activities show that this school is worthy of being used as a research location regarding religious habituation in order to strengthen school culture.

The population in this study were all students of SDN 116 Cicaheum with a total of 351 students from grades one to six in rombongan A and B. Meanwhile, in determining the sample, researchers used nonprobability or non-random sampling techniques, with purposive sampling methods. This technique is done by deliberately selecting respondents based on certain criteria set by the researcher. The selection is made with the belief that the individual or group has relevant and important information in supporting the achievement of research objectives, especially in the context of strengthening school culture through religious habituation (Darmawan, 2016). Participants in this study were selected purposively (purposive sampling), namely those who were considered most relevant and had direct involvement in the process of religious habituation at school. The research participants include:

1. Students of SDN 116 Cicaheum

Students who became participants mainly came from grade VI. The selection of the upper grade level is based on the consideration that they have participated in religious habituation activities for a long time so that they are expected to better understand and show the impact on their character.

2. Classroom Teachers and Islamic Religious Education Teachers

Teachers play an important role in designing, directing, and supervising the implementation of the religious habituation program at school. They were also used as the main informants in in-depth interviews to explore information about the implementation strategy and stages of religious habituation.

3. Principal

The principal was involved as a participant to provide strategic information about school policies related to the establishment of a religious culture and the integration of religious values in the school management system.

According to Sudjana and Ibrahim (2007), research instruments as tools for collecting data must be carefully designed to be able to record data objectively and in accordance with actual conditions (Sudjana & Ibrahim, 2007). In this research, the instruments used include observation, interviews, and questionnaires, which function to obtain information from various sources thoroughly. The instruments are divided into two types, namely qualitative instruments used to explore data in depth through observations and interviews, and quantitative instruments in the form of questionnaires, according to Nasehudin and Gozali (2012), the main purpose of preparing questionnaires is to obtain data in accordance with the focus and objectives of the study. In addition, the questionnaire is also designed in such a way that the information obtained has a high level of validity and reliability, so that the data collected can be trusted and can be scientifically accounted for (Nasehudin & Gozali, 2012).

Data analysis in qualitative research with the results of interviews used, namely related to the implementation of religious habituation in students and the process of religious habituation stages carried out as a form of strengthening school culture. The analysis was carried out qualitatively using the interactive analysis model of Miles and Huberman, which consists of three main stages: (Miles & Huberman, 2014)

1. Data Reduction: This stage involves the process of filtering, simplifying, and selecting data that is relevant to the research focus, so that insignificant information can be eliminated.
2. Data Presentation: Data that has been selected is organized in the form of descriptive narratives or thematic tables to facilitate understanding and further analysis.
3. Conclusion Drawing and Verification: The last stage is to interpret the patterns that emerge from the data, then verify through triangulation techniques between informants and sources to ensure the validity of the information.

Through these three stages, researchers can obtain a comprehensive picture of the process, the actors involved, and the dynamics of religious habituation in the school environment.

Data analysis in the quantitative approach with a questionnaire used as a data collection instrument in the form of written questions designed to obtain information from respondents regarding their practices, experiences, and perceptions of religious values habituation in the school environment (Arikunto, 2014). At the initial stage, the validity of the questions was tested using the Pearson Product Moment formula, then the reliability test to measure the consistency of the instrument used Alpha Cronbach and Simple Linear Regression Analysis to determine the extent of the influence of religious habituation (independent variable/X) on strengthening religious character (dependent variable/Y).

Result

1. Existence and Implementation of Student Religious Habituation at SDN 116 Cicaheum

Based on the results of initial observations and in-depth interviews with class teachers, PAI teachers, principals, and students, it is known that the implementation of religious habituation at SDN 116 Cicaheum has become an integral part of daily school life. The school has pursued various habituation programs that aim to instill religious values and form students' religious characters consistently. The existence of this program reflects the school's seriousness in realizing a religious culture as a foundation for character building.

1.1 Daily Religious Program: Value Internalization in Routine Activities

Religious habituation is implemented through a number of daily routine activities that are carried out systematically, including through the implementation of the 5S movement (Salam, Senyum, Sapa, Sopan, and Santun), joint prayers before and after learning, and the recitation of short letters from the Qur'an before the lesson begins.

The class teacher said that the 5S activity is carried out every morning between 06.30-06.55, guided by the scheduled picket teacher. This activity aims to foster mutual respect, courtesy and positive interactions between school members. However, in practice, there are still obstacles in the form of inconsistency in implementation because some teachers are late arriving, so not all students are actively involved every day.

The PAI teacher added that joint prayer activities are carried out in each class collectively before and after learning activities. The aim is to instill spiritual awareness in starting and ending activities. Although most students are accustomed to participating in this activity, the results of interviews with several teachers and students show that there are still a number of students who have not followed the prayer activities seriously, and even tend to talk to friends during the activity.

The activity of reading short Qur'anic letters has also become a routine in most classes. However, based on the information of several teachers, the implementation has not been uniform in all classes due to differences in the ability of teachers to guide the recitation of the Qur'an and limited learning time. Nevertheless, this activity has generally had a positive influence on students' ability to memorize and read the Qur'an.

1.2 Weekly Routine Activities: Consistency in Strengthening Spirituality

Weekly religious activities are held every Friday and are the responsibility of PAI and Budi Pekerti teachers. The principal said that the activities include the implementation of Shalat Dhuha in congregation, cultum (seven-minute lecture), and mini religious projects.

Shalat Dhuha are held in congregation on the school field and attended by all students from grade 1 to grade 6. The PAI teacher explained that this activity not only aims to familiarize students in worship, but also as a means of building togetherness and collective spirituality. Based on observations and interviews, this activity has taken place quite orderly, although some students in the lower grades are still unable to follow with full awareness and order.

Cultum activities carried out after Shalat Dhuha are delivered by PAI teachers with religious material tailored to the age level of students. This activity serves as a form of direct delivery of moral and religious values. Students stated that they felt they gained insight and motivation from the cultum given, especially when accompanied by inspirational stories from Islamic figures.

After the cultum, students follow a mini religious project activity in the form of a habituation task such as greeting parents every day. The task is collected every first week of the current month in the form of a written report signed by the parents. Based on the PAI teacher's statement, the implementation of this program still faces obstacles such as students' lack of discipline in submitting reports and teachers' limited time in conducting evaluations. However, the teacher admitted that this program is quite effective in forming good habits in the family environment.

1.3 Support and Challenges in Implementing Habituation

The principal emphasized that the success of religious habituation is highly dependent on the participation of all parties, from teachers, students, to parents. The principal stated that efforts to strengthen the religious culture at SDN 116 Cicaheum are part of the school's vision and mission, and are supported by the preparation of an annual work program oriented towards religious values. However, there are a number of challenges still faced in the implementation of this habituation. Some teachers mentioned the diverse backgrounds of the students, as well as the limited supporting facilities such as prayer rooms, prayer equipment and the Qur'an. In addition, technological advances and social media also influence students' attitudes and behavior outside the school environment. Teachers and principals both realize the need for an adaptive and sustainable approach in instilling religious values to students.

1.4 Reflection of Students as the Main Actors

From the results of interviews with students, most stated that they enjoyed participating in religious activities at school. They feel that activities such as praying together, Shalat Dhuha, and reading the Qur'an make them calmer and closer to and understanding religious teachings. However, some students also admitted that sometimes they forget to carry out the religious project tasks, especially when there is no direct supervision from teachers or parents. This shows the importance of consistent mentoring and interesting learning strategies to foster students' awareness and active involvement in religious habituation. Theoretically, the implementation of religious habituation is in line with Pierre Bourdieu's habitus approach, where continuous habituation in the social space (school) will form a persistent tendency of action in individuals (students). Schools as a field or arena for character building need to create dispositions that encourage the internalization of religious values naturally in students' daily behavior (Bourdieu, 2013).

2. Process Stages of Students' Religious Habituation at SDN 116 Cicaheum

The implementation of religious habituation at SDN 116 Cicaheum is not only realized through various routine activities, but also carried out through a gradual and systematic process. Based on the results of initial observations and interviews with class teachers, PAI teachers, principals, and students, it is known that the stages of religious habituation in this school include three main stages, namely the planning stage, the implementation stage, and the evaluation stage. Each of these stages is carried out with a collaborative approach between school components to create a religious environment that supports student character building.

2.1 Planning Stage: Formulation of Habituation Program and Strategy

The initial stage of the religious habituation process begins with program planning that is collectively arranged by the principal and the teachers, especially the PAI teachers. Based on an interview with the principal, this planning is contained in the school's annual program document which includes strengthening religious character as one of the main priorities. In the teachers' deliberation forum, various activities were designed in accordance with the age level and needs of the students, such as the 5S program, joint prayer, recitation of short letters, Shalat Dhuha, cultum, and religious mini projects.

The PAI teacher explained that in this stage, a schedule of activities, division of responsibilities, and identification of supporting resources, such as cultum materials, teaching aids, and mini-project evaluation forms were determined. This approach aims to ensure that the program designed is not only symbolic, but also functional in shaping students' religious behavior gradually.

2.2 Implementation Stage: Structured and Consistent Habituation

The second stage is the process of implementing habituation which is carried out through the habituation of religious activities in daily and weekly routines. The class teacher explained that every morning students are directed to follow the 5S movement at the school gate, as an effort to build positive interactions based on the value of courtesy and respect. Although some picket teachers have not consistently arrived on time, the majority of students understand the importance of this practice.

Furthermore, collective prayers and recitation of short letters from the Qur'an are part of the in-class activities carried out before learning begins. Based on observations from class teachers and information from students, this activity provides a calming spiritual atmosphere and prepares students mentally for learning. However, challenges arise from some students who are not yet focused or fully involved in the activity, as well as some teachers who do not feel confident in guiding the recitation of the surah.

The PAI teacher is the central figure in weekly religious activities, especially on Fridays. On that day, students attend Dhuha prayer in congregation in the field, which is followed by a cultum and mini religious project activities. The PAI teacher explained that this activity is designed to shape students' spiritual awareness through direct experience of collective worship. In its implementation, students' enthusiasm was seen, although some lower grade students were still unable to follow the activities in an orderly and attentive manner.

Religious mini-projects are an important part of the implementation stage that links religious activities at school with students' lives at home. Through this activity, students are given simple tasks such as greeting parents and reporting the results of their implementation in writing. Although many students participated well, there were obstacles from some students who lacked discipline in submitting reports, as well as limited teacher time to provide intensive assistance.

2.3 Evaluation Stage: Reflection, Monitoring, and Continuous Improvement

The evaluation stage is the final part of the religious habituation process that is carried out periodically to assess the effectiveness of the program that has been implemented. Based on the principal's statement, the evaluation is conducted through monthly evaluation meetings involving class teachers and PAI teachers to review the implementation of activities and design improvements. PAI teachers stated that the evaluation was conducted through direct observation of students' behavior both in class during teaching hours and outside the classroom, as well as through students' reflections on the mini-projects they carried out.

In addition, the principal also encourages teachers to provide notes or reports on the development of students' religious character as part of the learning outcomes report, although it has not been formally included in the curriculum assessment. The mini-project evaluation, in particular, involves the role of parents who provide written reports related to students' religious practices at home. The teacher then checks the report and reflects on it with the students in PAI lessons as an initiative to strengthen value internalization.

The results of interviews with students show that most of them feel happy to participate in religious activities at school because they feel closer to religious teachings and have the opportunity to demonstrate good behavior at school and at home. However, some students also said that sometimes they forgot to carry out project tasks because they were not directly supervised by teachers or parents. This shows that the success of the evaluation stage is highly dependent on the involvement of all parties, including family support.

The process of religious habituation stages that take place at SDN 116 Cicaheum reflects a character building strategy that is not instantaneous, but is built continuously and gradually. The stages of careful planning, consistent implementation, and reflective evaluation are indicators of the success of this program in creating an environment conducive to the growth of religious values.

Based on the perspective of Pierre Bourdieu's habitus theory, this stage can be understood as the process of internalizing values through social structures (schools) which then shape students' mindsets and actions repeatedly and persistently. The school as an arena for habitus formation plays a key role in ensuring that religious values are not merely taught, but familiarized through structured concrete actions. This stage also shows the importance of collective involvement of all school components in forming a shared value system that can strengthen religious character as a whole.

3. The Effect of Religious Habituation on Reinforcing School Culture in Improving Students' Religious Character at SDN 116 Cicaheum

This study aims to determine the extent to which religious habituation implemented at SDN 116 Cicaheum has an influence on strengthening school culture oriented towards improving students' religious character. To answer the formulation of this problem, researchers distributed questionnaires to 30 students as the main respondents. The data obtained was then analyzed using a simple linear regression test with the help of SPSS software.

The independent variable (X) in this study is Religious Habituation, which is measured through indicators of daily habituation activities (5S, prayer together, reading Surah Al-Quran), weekly religious activities (Shalat Dhuha, cultum, and religious mini projects), and student involvement in school religious activities.

The dependent variable (Y) is Religious Character, which is measured through indicators of internalization of religious values in students' attitudes and behaviors, regularity of religious activities, and students' perceptions of the school environment as an environment that supports the formation of religious characters.

Based on the results of simple linear regression analysis conducted using SPSS software, the Coefficients table output shows a constant value of -51.107 and a regression coefficient of religious habituation variable of 1.645 with a significance value of <0.001.

The constant value ($B = -51.107$) means that if there is no implementation of religious habituation at all, then the predicted value of religious school culture is -51.107. Although mathematically this number is obtained from the regression model, practically this negative number is not directly meaningful because school culture is unlikely to have a negative value. Nevertheless, the number remains part of the mathematical construction in the linear prediction model.

The regression coefficient on the religious habituation variable of 1.645 indicates that each one-unit increase in students' religious habituation score will contribute to an increase of 1.645 points in the school religious culture score. Accordingly, it can be concluded that religious habituation has a positive and significant effect on religious school culture.

This is also reinforced by the calculated t value of 23.308 and the significance value (Sig) of <0.001, which means it is smaller than the significance level of 0.05. This means that the effect of religious habituation on school culture is highly statistically significant, and does

not occur by chance. These results support the research hypothesis which states that there is a real influence between students' religious habituation on strengthening religious school culture at SDN 116 Cicaheum.

By looking at these results, it can be said that the higher the level of implementation of students' religious habituation (including the habit of prayer, recitation of the Qur'an, Dhuha prayer, and other religious programs), the higher the level of strengthening of school culture with religious nuances. This culture then plays a major role in building students' religious character as a whole and on an ongoing basis.

Discussion

1. Existence and Implementation of Religious Habituation at SDN 116 Cicaheum

The findings indicate that religious habituation programs at SDN 116 Cicaheum have become an integral part of school life. Programs such as the 5S movement (Salam, Senyum, Sapa, Sopan, Santun – Greeting, Smiling, Greeting Back, Politeness, and Courtesy), collective prayers, Qur'anic recitation, congregational Dhuha prayers, short sermons, and mini religious projects are not merely routines but are instruments for the internalization of religious values in students' daily lives. This supports Lickona's (2013) argument that character education should not only be taught but must be habituated through repetitive activities that involve the entire school community.

Nevertheless, several challenges were found, including teachers' lateness in guiding activities, varied ability of teachers to assist Qur'anic recitation, and some students' lack of seriousness in participating in collective prayers. This situation aligns with Bourdieu's (2013) concept of habitus, where the development of religious dispositions requires consistent social structures provided by the school. When such structures (rules, culture, role models) are not implemented consistently, the internalization of values will not be maximized.

2. Stages of the Religious Habituation Process

The study shows that the religious habituation process in this school is implemented in gradual and systematic stages, including planning, implementation, and evaluation. Planning is integrated into the school's annual program with religious character building as a top priority. This finding supports Muslich's (2011) view that school culture-based character formation must begin with structured planning, ensuring that values can be practiced meaningfully.

During the implementation stage, daily and weekly activities are carried out consistently, though challenges remain, such as some students not being fully engaged and teachers facing time constraints for mentoring. Evaluation is conducted through regular meetings, direct observation, and project reports involving parents. These findings resonate with Ningsih's (2020) research, which emphasized that family involvement is a crucial factor in the success of internalizing religious values at school.

In Bourdieu's perspective, these stages represent the school as a social arena in which religious habitus is formed. Through repeated interactions, students gradually develop religious patterns of thought and behavior that become embedded and long-lasting.

3. The Effect of Habituation on Strengthening Religious Character

Quantitative analysis demonstrates that religious habituation has a positive and significant effect on strengthening religious character. The regression coefficient of 1.645 with a significance value of <0.001 confirms that the higher the implementation of religious habituation, the stronger the religiously-oriented school culture becomes. This finding is in line with Suprayogo (2013), who argued that religious school culture reinforces students' moral identity and builds order within the educational environment.

Furthermore, these results support the notion of school culture as a hidden curriculum (Deal & Peterson, 2009), in which values are not only delivered through formal curriculum but also through social practices and traditions. The religious culture at SDN 116 Cicaheum has

created a conducive learning atmosphere, strengthened collective spirit, and enhanced students' religious identity.

4. Research Implications

The findings highlight that religious habituation is not only a spiritual learning instrument but also an effective strategy for strengthening school culture. The religious culture fostered through habituation:

1. Shapes students' religious character comprehensively.
2. Encourages collaboration among teachers, students, and parents in creating a value-based educational environment.
3. Provides a model of habituation-based character education for primary schools.

However, challenges such as limited facilities, students' diverse backgrounds, and the influence of modern technology suggest the need for adaptive and innovative strategies. Teachers are encouraged to integrate habituation with creative approaches, such as digital-based religious learning, so that students remain engaged while being protected from negative external influences.

Conclusion

Based on the results of research that has been conducted on "Strengthening School Culture based on Religious Habituation", the following conclusions can be drawn:

1. Existence of Religious Habituation Implementation at SDN 116 Cicaheum

Religious habituation at SDN 116 Cicaheum has been implemented through various daily and weekly routine activities such as the 5S movement, prayers together, recitation of short Qur'anic letters, Dhuha prayers in congregation, cultum, and mini religious projects. This implementation shows that the school is committed to building a religious environment. However, in practice there are still a number of obstacles such as teacher inconsistency in mentoring, lack of discipline of some students, and limited learning time. Even though, these activities remain a strategic tool in the formation of students' religious character.

2. Process Stages of Religious Habituation at SDN 116 Cicaheum

Religious habituation is implemented through three main stages, namely planning, implementation, and evaluation. The planning stage involves collaborative program development between the principal, PAI teacher, and class teacher. The implementation stage is carried out systematically through habituation activities that actively involve students, both in the classroom and in school collective activities. Evaluation is carried out periodically through teacher forums and student reporting, including the involvement of parents in the assessment of religious mini-projects. These three stages show that religious habituation is not just a routine, but a systematic and sustainable character building process.

3. The Effect of Religious Habituation on Reinforcing School Culture in Improving Students' Religious Character at SDN 116 Cicaheum

The results of simple linear regression analysis show that religious habituation has a positive and significant influence on strengthening religious school culture. With a regression coefficient of 1.645 and a significance value of <0.001 , it can be concluded that the higher the implementation of students' religious habituation, the stronger the religious culture formed at school. This culture becomes the foundation in shaping students' religious character, which is reflected in polite, honest, responsible, and noble attitudes.

From the three findings above, it can be concluded that religious habituation has a strategic role in forming a school culture that supports the strengthening of students' religious character. Although there are some challenges in its implementation, habituation programs that are implemented consistently and systematically are able to encourage the creation of an educational environment that not only emphasizes academic aspects, but also strengthens the spiritual and moral values of students.

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