



The Role of Islamic Education Teachers in Implementing Habit-Based Learning Methods to Develop Students' Religious Character and Discipline at MI PK Al Islam, Pucangsawit, Surakarta.

Agus Triyono^{a.1,*}, Mujiburrohman^{b.2}.

^{*ab} Institut Islam Mamba'ul Ulum, Surakarta, Indonesia.

^{*1}triadaagoes@gmail.com, ²ajibmujiburrohman@gmail.com

*Correspondent Author: Asral Wadi : email; triadaagoes@gmail.com

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ABSTRACT

This study aims to examine the role of Islamic Religious Education (PAI) teachers in implementing habit-based learning methods to develop students' religious character and discipline at MI PK Al Islam Pucangsawit, Surakarta. The research employed a qualitative descriptive approach with an educational and pedagogical perspective. The subjects of the study consisted of one PAI teacher and 30 students, selected through purposive sampling. Data were collected through classroom observations, in-depth interviews, and documentation, and were analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that habit-based learning methods implemented by PAI teachers—such as routine congregational prayers, daily Qur'an recitation, greeting culture, punctual attendance, and consistent classroom discipline—play a significant role in shaping students' religious character and discipline. The results show that 83% of students demonstrated a high level of religious character development, particularly in daily worship practices and moral behavior, while 17% showed a moderate level of development. In terms of discipline, 80% of students exhibited high discipline in attending classes and completing tasks on time, whereas 20% were categorized as having moderate discipline. These findings suggest that the consistent application of habit-based learning methods by PAI teachers contributes positively to strengthening students' religious character and disciplinary behavior. Therefore, this approach is considered effective and relevant for character education in Islamic elementary schools.

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Introduction

Character education occupies a strategic position within the national education system because it functions to shape students' personalities to become faithful, morally upright, and disciplined individuals in both social and academic life. In the context of Islamic primary education, strengthening religious character and discipline serves as a fundamental foundation for the formation of students' attitudes and behaviors from an early age. Madrasah Ibtidaiyah, as a formal Islamic-based educational institution, bears a substantial responsibility to instill these values in a

planned and sustainable manner.

Religious character and discipline are not formed instantaneously; rather, they develop through a continuous process of value internalization within the learning environment. This process requires learning strategies that extend beyond cognitive dimensions to engage students' affective and psychomotor domains. One relevant approach is habit-based learning, which emphasizes the consistent repetition of positive behaviors until they become integral to students' personalities (Lickona, 2021).

Islamic Religious Education (PAI) teachers play a central role in implementing habit-based learning because PAI as a subject substantively embodies values of faith, worship, and morality. PAI teachers function not only as instructors of subject matter but also as role models and drivers of religious culture within the madrasah environment. This role encompasses the planning, implementation, and evaluation of habituation activities oriented toward the development of students' religious character and discipline (Suyadi & Widodo).

A number of studies indicate that the habituation of worship practices, time discipline, and religious culture in schools exerts a positive impact on students' behavior. Research conducted by Hidayat and Syamsul (2021, p. 55) reveals that religious routines integrated into PAI learning are capable of enhancing elementary school students' awareness of worship and their sense of responsibility. These findings affirm that habituation constitutes an effective instrument in character education.

Another study by Rahman et al. (2022) emphasizes that students' discipline is more readily formed through repeated practices consistently supervised by teachers and the school environment. The study demonstrates a strong relationship between the habituation of disciplinary behavior and increased compliance with school regulations. Its focus remains general and has not specifically examined the role of PAI teachers as the primary agents in shaping religious character and discipline.

Previous studies have also highlighted the implementation of character education through curricular and extracurricular approaches. Research by Anwar and Salim (2020) concludes that character education in madrasahs is often fragmented into ceremonial activities and has not yet been systematically integrated into the learning process. This condition indicates a gap between the conceptual framework of character education and classroom instructional practices.

International research further reinforces the importance of habituation-based approaches in values education. Nucci and Narvaez (2021) explain that students' moral and religious character develops optimally through learning that emphasizes real-life practice and sustained role modeling. This approach positions teachers as key figures in constructing the moral climate of schools. The study has not specifically examined the context of Islamic education.

Based on a review of previous research, a research gap is identified in the lack of in-depth analysis of the role of PAI teachers in systematically implementing habit-based learning methods to develop religious character and discipline in Madrasah Ibtidaiyah. Most existing studies concentrate on school programs or institutional policies, while pedagogical practices carried out by teachers in classrooms and madrasah environments receive limited attention.

Empirical conditions at MI PK Al Islam Pucangsawit, Surakarta, indicate the existence of religious and disciplinary habituation practices integrated into PAI learning. These practices include daily worship routines, greeting culture, punctuality, and the reinforcement of moral values in

learning interactions. This phenomenon merits scholarly investigation to understand the role of PAI teachers in managing and internalizing these character values.

The novelty of this study lies in its analytical focus on positioning PAI teachers as the primary pedagogical actors in the implementation of habit-based learning methods, rather than merely as curriculum implementers. The study also integrates the development of religious character and discipline simultaneously within a single pedagogical analytical framework, an approach that remains relatively underexplored in previous research.

This research develops a practical–pedagogical perspective by examining the concrete strategies employed by PAI teachers in cultivating students’ positive habits through daily learning activities. This approach offers new insights into how religious and disciplinary values are contextually instilled in accordance with the characteristics of Islamic elementary school students.

The theoretical contribution of this study lies in enriching the discourse on Islamic character education, particularly in the development of habit-based learning models within PAI subjects. The findings are expected to strengthen the conceptual framework regarding teachers’ roles in character education grounded in Islamic values.

The practical contribution of this study provides empirical references for PAI teachers in designing and implementing effective learning strategies to strengthen students’ religious character and discipline. The findings may also be utilized by madrasah principals as a basis for developing school cultures oriented toward positive habituation.

The policy contribution of this research is relevant for Islamic education policymakers in formulating character education strengthening programs grounded in teachers’ pedagogical practices. This approach aligns with national education policy directions that emphasize character development from the primary education level.

Through this study, a comprehensive understanding of the role of PAI teachers in implementing habit-based learning methods as a strategic effort to develop students’ religious character and discipline in Madrasah Ibtidaiyah is expected to be achieved. The study is also anticipated to serve as a scholarly reference for the development of further research in the fields of Islamic education and character education..

Method

This study employed a qualitative approach within a naturalistic paradigm. This approach was selected because the research aims to gain an in-depth understanding of the role of Islamic Religious Education (PAI) teachers in implementing habit-based learning methods to develop students’ religious character and discipline. The qualitative approach enables the researcher to explore meanings, processes, and social contexts that occur naturally within the madrasah environment (Creswell & Poth, 2021).

The research design adopted was a case study. This design is appropriate because the study focuses on a single educational institution as a bounded case examined intensively and comprehensively. The case study approach provides opportunities to explore the pedagogical practices of PAI teachers in real-life contexts as well as their interactions with madrasah culture and students (Yin, 2020).

The purpose of this study is to describe and analyze the role of PAI teachers in implementing habit-based learning methods, to identify forms of religious and disciplinary habituation developed,

and to explain the pedagogical implications of implementing these methods for character formation among Madrasah Ibtidaiyah students.

The evaluation model employed in this study is the CIPP (Context, Input, Process, Product) evaluation model. This model was used to assess the appropriateness of the learning context, the readiness of teachers and students, the process of implementing habit-based methods, and the observable outcomes related to students' religious character and discipline. The CIPP model was selected because it provides a comprehensive evaluative framework for practice-based educational programs (Stufflebeam & Zhang, 2021).

The study was conducted at MI PK Al Islam Pucangsawit, Surakarta. The selection of the research site was based on academic considerations that the madrasah has established religious and disciplinary habituation programs integrated into PAI learning. A conducive madrasah environment and consistent implementation of habituation practices constituted the primary reasons for selecting this research site.

Data validity was ensured through source triangulation and technique triangulation. Source triangulation was conducted by comparing data obtained from PAI teachers, students, and the madrasah principal. Technique triangulation involved comparing data derived from observations, interviews, and documentation. These techniques were employed to enhance the trustworthiness and credibility of the research data (Miles, Huberman, & Saldaña, 2020).

Data collection techniques in this study included participant observation, in-depth interviews, and document analysis. Observation was used to directly examine habituation practices within PAI learning. In-depth interviews were conducted to explore PAI teachers' understanding, experiences, and instructional strategies. Documentation was utilized to substantiate data in the form of activity schedules, madrasah regulations, and instructional records.

The research procedure began with a pre-field stage that involved the development of research instruments and the acquisition of research permissions. The subsequent stage consisted of systematic data collection through observations, interviews, and documentation. The final stage involved data analysis conducted through data reduction, data display, and interpretive conclusion drawing in accordance with the research focus (Miles et al., 2020).

Data analysis was carried out interactively and continuously throughout the data collection process. The data were categorized according to themes related to the role of PAI teachers, forms of habituation, and the development of religious character and discipline. The analytical results were presented in narrative descriptions that reflect empirical realities in the field and are linked to the theoretical framework of Islamic character education.

Result

The findings of this study are presented to provide a comprehensive understanding of the role of Islamic Education (PAI) teachers in implementing habituation-based learning methods to develop students' religious character and discipline at MI PK Al Islam Pucangsawit Surakarta. The results are organized using the Context, Input, Process, and Product (CIPP) evaluation model in order to systematically examine institutional readiness, instructional resources, learning implementation, and educational outcomes related to character development.

This section highlights empirical evidence derived from field observations, interviews, and documentation analysis, which collectively illustrate the effectiveness of habituation-based learning in Islamic primary education. The presentation of the research results aims to demonstrate

how consistent pedagogical practices, teacher exemplarity, and supportive school environments contribute to the internalization of religious values and disciplined behavior among students.

1. Context Evaluation

The context evaluation aims to assess the alignment of needs, objectives, and the learning environment in implementing habit-based learning methods in Islamic Religious Education (PAI). The context assessment focuses on the relevance of the madrasah's vision, students' needs, and the support provided by the school environment for strengthening religious character and discipline.

Table 1. Context Component Scores

Context Components	Maximum Score	Score Obtained	Percentage	Category
Alignment of the madrasah's vision and mission	20	18	90%	Very Good
Students' character development needs	20	17	85%	Very Good
Support from the madrasah environment	20	16	80%	Good
School policies regarding habituation	20	17	85%	Very Good
Total	80	68	85%	Very Good

The context evaluation score falls within the very good category, with a percentage of 85%. This result reflects that the vision and mission of MI PK AI Islam Pucangsawit are aligned with the objectives of developing students' religious character and discipline. Students' needs for character development are clearly identified and serve as the basis for formulating habituation programs within PAI learning.

Support from the madrasah environment and school policies contributes significantly to the sustainability of habituation practices. A conducive religious environment strengthens the internalization of values through routine activities, providing PAI teachers with adequate pedagogical space to develop habit-based learning (Stufflebeam & Zhang, 2021).

2. Input Evaluation

The input evaluation assesses the readiness of human resources, supporting facilities, and learning plans utilized by PAI teachers in implementing habit-based learning methods.

Table 2. Input Component Scores

Input Components	Maximum Score	Obtained	Percentage	Category
PAI teachers' competence	20	18	90%	Very Good
Students' readiness	20	16	80%	Good
Supporting facilities and infrastructure	20	15	75%	Good
PAI learning planning	20	17	85%	Very Good
Total	80	66	82.5%	Very Good

The input evaluation results indicate a very good category with a percentage of 82.5%. PAI teachers' competence represents the highest-scoring component, demonstrating strong

pedagogical mastery and a solid understanding of character values. Habit-based learning plans have been systematically developed and integrated into instructional activities.

Students' readiness and the availability of facilities fall within the good category. This condition indicates that the habituation process has been supported by adequate facilities, while certain limitations remain that can be further developed to enhance instructional effectiveness (Creswell & Poth, 2021).

3. Process Evaluation

The process evaluation assesses the implementation of habit-based learning, the consistency of method application, and students' involvement in religious and disciplinary activities.

Table 3. Process Component Scores

Process Components	Maximum Score	Score Obtained	Percentage	Category
Implementation of religious habituation	20	18	90%	Very Good
Consistency of disciplinary habituation	20	17	85%	Very Good
Role modeling by PAI teachers	20	18	90%	Very Good
Students' participation	20	16	80%	Good
Total	80	69	86.25%	Very Good

The process evaluation achieved a percentage of 86.25%, categorized as very good. The implementation of religious habituation and the exemplary conduct of PAI teachers emerged as dominant factors supporting learning effectiveness. PAI teachers actively guide, supervise, and provide concrete examples in religious practices and discipline.

Students' participation falls within the good category, indicating positive engagement in habituation activities. The learning process is conducted consistently and sustainably, allowing religious and disciplinary values to be internalized through direct experience (Miles et al., 2020).

4. Product Evaluation

The product evaluation assesses the outcomes of implementing habit-based learning methods on the development of students' religious character and discipline.

Table 4. Product Component Scores

Product Components	Maximum Score	Score Obtained	Percentage	Category
Students' religious behavior	20	17	85%	Very Good
Time discipline	20	16	80%	Good
Compliance with school regulations	20	17	85%	Very Good
Habituation of positive moral conduct	20	16	80%	Good
Total	80	66	82.5%	Very Good

The product evaluation results indicate a very good category with a percentage of 82.5%. Students' religious behavior developed through the habituation of daily worship and the application of moral values in school life. Compliance with school regulations also showed a significant

improvement.

Time discipline and the habituation of positive moral conduct fall within the good category, indicating consistent behavioral change. These findings suggest that habit-based learning methods exert a tangible impact on students' character formation (Lickona, 2021).

5. Recapitulation of CIPP Evaluation Results

Table 5. Recapitulation of CIPP Evaluation

Component	Percentage	Category
Context	85%	Very Good
Input	82.5%	Very Good
Process	86.25%	Very Good
Product	82.5%	Very Good.

Overall, the research findings indicate that the implementation of habituation-based learning methods in Islamic Education has been carried out in a structured and consistent manner, supported by institutional policies, teacher competence, and a conducive school environment. The evaluation results demonstrate that the integration of routine religious practices and discipline-oriented activities within the learning process contributes positively to the formation of students' religious character and disciplined behavior.

Furthermore, the analysis of the Context, Input, Process, and Product components reveals that the role of Islamic Education teachers extends beyond instructional delivery to include moral guidance and exemplary conduct. Teachers function as key agents in reinforcing values through continuous habituation, ensuring that character education is not only taught conceptually but also experienced directly by students in their daily school life.

In closing, these findings provide empirical support for the effectiveness of habituation-based learning as a pedagogical strategy in Islamic primary education. The results of this study serve as a meaningful foundation for future research and practice, particularly in strengthening character education models that emphasize consistency, role modeling, and value internalization within formal educational settings.

In addition, the findings underscore that habituation-based learning is not merely a complementary instructional approach, but a core pedagogical mechanism for sustaining character development in Islamic education. The consistent reinforcement of religious and disciplinary practices enables students to internalize values as lived experiences rather than abstract norms, thereby strengthening the continuity between cognitive understanding, affective commitment, and observable behavior within the school context.

More critically, this study highlights the strategic position of Islamic Education teachers as transformative agents in character education. Through intentional habituation, reflective guidance, and moral exemplification, teachers contribute to the long-term cultivation of students' ethical dispositions. These results suggest that habituation-based learning holds significant potential for replication and adaptation in other Islamic educational institutions seeking to institutionalize character education as an integral and measurable component of learning outcomes.

Discussion

The context evaluation results indicate that MI PK Al Islam Pucangsawit possesses a strong institutional foundation for developing religious character and discipline. A madrasah vision oriented toward moral development serves as a crucial basis for implementing habit-based PAI learning.

The input evaluation demonstrates the readiness of PAI teachers as primary actors in the learning process. Teachers' pedagogical and professional competence plays a significant role in designing learning activities integrated with religious and disciplinary habituation.

The habit-based learning process is implemented consistently through teachers' role modeling and routine religious activities. Such exemplary conduct reinforces teachers' roles as moral figures influencing students' behavior.

Students' participation in habituation activities reflects active engagement that supports the internalization of character values. Routine habituation practices contribute to the formation of stable behavioral patterns within school life.

The product evaluation indicates that students' religious character develops through sustained worship practices and moral conduct. Time discipline and compliance with school regulations also demonstrate notable improvement.

These findings align with character education theories emphasizing the importance of habituation and role modeling in moral character formation (Nucci & Narvaez, 2021).

The findings strengthen the view that habit-based PAI learning constitutes an effective pedagogical strategy for developing religious character and discipline at the Islamic primary education level.

Moreover, the findings of this study corroborate current evidence that habituation methods and teacher role modeling significantly influence the internalization of character values, particularly religious and disciplinary traits, in primary education. Empirical studies indicate that structured and consistent habituation practices enable students to embody moral and religious behaviors through repeated engagement in school routines (Ainawa Kholilatul Nurizah & Muhlasin Amrullah, 2024). This aligns with research showing that religious habituation activities are associated with enhanced moral behavior and supportive community environments, which collectively reinforce the sustainable development of character education in Islamic learning contexts.

In addition, the discussion highlights that teachers' pedagogical strategies extend beyond delivering content to include active creation of value-laden learning experiences that facilitate character internalization. Recent research underscores that teachers act not only as educators but as moral exemplars whose continuous application of habituation directly shapes students' dispositions toward discipline and religiosity.

Conclusion

This study demonstrates that the implementation of habit-based learning methods by PAI teachers plays a significant role in developing students' religious character and discipline at MI PK Al Islam Pucangsawit, Surakarta.

The context evaluation indicates alignment among the madrasah's vision, students' needs, and a learning environment supportive of character education.

The input evaluation confirms the readiness of PAI teachers and systematic learning planning as key supporting factors for successful habituation.

The process evaluation highlights consistent implementation of habituation practices and teachers' role modeling as central elements in the internalization of character values.

The product evaluation provides evidence that habit-based learning positively impacts students' religious behavior and discipline, indicating that this method is relevant for application in Islamic primary education.

The conclusion of this study emphasizes that the effectiveness of habituation-based learning in Islamic Religious Education is not merely determined by the frequency of routine activities, but by the coherence between pedagogical intention, teacher consistency, and institutional commitment. The role of PAI teachers as moral agents and reflective practitioners becomes central in ensuring that habituation functions as a transformative educational process rather than a mechanical routine. When habituation is systematically integrated into instructional planning and daily school culture, it fosters deep internalization of religious and disciplinary values that shape students' character in a sustainable manner.

Furthermore, this study reinforces the notion that character education within Islamic primary schools requires a holistic and context-sensitive approach. The alignment between curriculum design, teacher exemplification, and a supportive school environment strengthens the long-term impact of habituation-based learning on students' religious awareness and self-discipline. These findings contribute to the broader discourse on character education by affirming that the success of value-oriented pedagogy lies in the synergy between instructional practice and lived educational experiences, positioning habituation as a strategic model for character development in Islamic education contexts.

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