



# Teacher's Role: Implementation of Religious Character Education through the Habituation Method in Elementary School

Ailula Mufidatus Solihah<sup>1\*</sup>, Ujang Sugara<sup>2</sup>, Anang Fathoni<sup>3</sup>, Bambang Saptono<sup>4</sup> 

<sup>1,2,4</sup> Primary Education, Universitas Negeri Yogyakarta, Yogyakarta, Indonesia

<sup>3</sup> Primary Education, Universitas Muhammadiyah Purwokerto, Purwokerto, Indonesia

## ARTICLE INFO

### Article history:

Received April 05, 2024

Accepted July 10, 2024

Available online August 25, 2024

### Kata Kunci:

Pendidikan Karakter, Religius, Pembiasaan

### Keywords:

Character Education, Religion, Habituation



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## ABSTRAK

Karakter religius siswa umumnya ditekankan oleh guru PAI, namun dalam hal ini guru kelas memiliki kesadaran lebih tinggi dalam membentuk karakter melalui pembiasaan. Pembiasaan tersebut perlu dikaji supaya dapat menjadi contoh oleh sekolah lain dalam membentuk religiusitas pada siswa secara optimal. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan karakter religius melalui pembiasaan pada siswa kelas IV Sekolah Dasar. Penelitian ini menggunakan pendekatan kualitatif studi kasus dengan subjek guru, siswa, dan wali siswa. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Analisis data yang digunakan adalah model Miles dan Huberman. Hasil penelitian menunjukkan bahwa pembentuk karakter religius siswa adalah adanya aktivitas pembiasaan seperti pengulangan rutin dan pendampingan rutin pada dimensi aqidah, akhlak, dan ibadah. Pengulangan rutin aqidah dilakukan dengan berdoa sebelum dan setelah pembelajaran, kegiatan TPA, implementasi pengulangan rutin ibadah dilakukan dengan kegiatan bersuci dan menunaikan salat sunah dan wajib. Implementasi pengulangan rutin akhlak dilakukan dengan berperilaku dan berbicara sopan setiap saat dan beramal setiap hari Kamis. Implementasi pendampingan aqidah dilakukan dengan pendampingan kultum setiap Kamis pagi dan pendampingan dalam aktivitas mengimani Allah dan Malaikat-Nya. Implementasi pendampingan ibadah dilakukan dengan praktik bersuci dan pendampingan salat berjamaah seperti salat sunah dan wajib serta pendampingan akhlak diantaranya pendampingan dalam membudayakan karakter baik dan pendampingan konseling.

## ABSTRACT

Students' religious character is generally emphasized by PAI teachers, but in this case the class teacher has more awareness in forming character through habituation. This habit needs to be studied so that it can be an example for other schools in optimally forming religiosity. This research aims to analyze the implementation of religious character education through habituation in fourth grade elementary school students. This research uses a qualitative case study approach with the subjects being teachers, students and student guardians. Data collection was carried out through interviews, observation and documentation. The data analysis used is the Miles and Huberman model. The results of the research show that shaping students' religious character is the existence of habituation activities such as routine repetition and assistance in aqidah, morals and worship. Routine repetition of aqidah is carried out by praying before and after learning, and TPA activities. Implementation of routine repetition of worship is carried out by purifying and salat. Implementation of routine repetition of morals is carried out by behaving and speaking politely at all times and doing good deeds every Thursday. Implementation of aqidah assistance is carried out with cult guidance every Thursday morning and assistance in activities of believing in Allah and His Angels. Implementation of worship assistance is carried out with the practice of purification and assistance with congregational prayers such as sunnah and obligatory prayers as well as moral assistance including assistance in cultivating good character and counseling assistance.

## 1. INTRODUCTION

Today, the world of education is faced with a variety of increasingly complex moral and spiritual challenges. This challenge requires a serious and in-depth response by education actors. This challenge is

Corresponding author

\*E-mail addresses: [msailula@gmail.com](mailto:msailula@gmail.com) (Ailula Mufidatus Solihah)

evidenced by the emergence of various immoral phenomena that enter the world of education such as violence, drug abuse, intimidation, and indifference to others. The phenomenon is also influenced by rapid social changes that have an impact on the degradation of moral and religious values in society (Eissa & Khalid, 2019; Nasiri, 2020). Moral and religious degradation is influenced by one factor such as the disappearance of habituation in forming morals and religion that is carried out every day. Habituation in children departs from the family environment and parental instructions at home (Cahyani et al., 2020; Putri, 2019). Accustomization is an important educational tool for building good early in life (Inawati, 2017; Manea, 2014). The loss of moral and religious habituation is the cause of moral crisis and moral crisis in children due to lack of habituation of manners such as often saying dirty, talking rudely with older people, not used to using the words sorry, please and thank you when you need help. So in children who are the target of their parents' emotional outbursts, give birth to a generation that lacks ethics, lacks motivation, and gives up easily.

Various immoral cases in Indonesia committed by elementary school students include cases of theft such as theft of customer money at Makassar City by two girls aged 9 and 11 years (Han et al., 2019; Lawal & Ali, 2017). In addition, there are also cases of bullying in schools which reached 40%, 32% of whom experienced physical violence and became the reason for suicide (Carmel & Widom, 2020; Kurniasari et al., 2018). There were also cases of sexual violence and child molestation which reached 419 cases in 2020. There have been several cases of elementary school students recently, indicating that there is still a lot of homework for teachers to carry out their role in the character education of their students. One of them is a religious character whose values underlie the formation of other characteristics. Religious character education is important to pay more attention to. Through the education of strong religious character, students can be prepared to understand religious moral and ethical values that encourage them to abstain from immoral behavior, respect religious boundaries, and maintain their integrity (Bleeker & Van Der Staal, 2017; Gerda, 2023).

One of the character values contained in character education is religious values, religious values underlie the formation of other character values (Rantesalu, 2020; Taufik, 2020). Religious in other words is believing in God, providing positive personality traits such as awareness, friendliness, and openness so that religion is beneficial in creating relaxation such as reducing stress (Hamzah et al., 2020; Purnama et al., 2022). In the world of education, religious character is not enough with religious lessons in the classroom, but needs to be done in addition to religious lessons and in daily activities. This is in accordance with the objectives of SD Negeri Tersidilor, there are (1) instilling faith and piety through the practice of religious teachings. (2) To cultivate students' ethics through habituating positive attitudes and behaviors at school, character education needs to be carried out.

There is a trilogy of the main foundations of Islam that can be used to measure the level of religious character of students, there are worship, *aqidah* and morals (Karakus et al., 2024; Spranger et al., 2022). Worship is divided into two types, namely compulsory worship and Sunah worship. *Aqidah* is an important component of Islam that emphasizes the importance of belief in religious teachings and the oneness of God. *Aqidah* plays a central role in shaping the religious identity of individuals and guiding them in their worship and understanding of religious teachings. Morals are also one of the pillars of Islam. Morals involve good moral and ethical behavior in interactions with fellow human beings. Good moral understanding and practice are at the core of developing an individual's religious character and play an important role in forming harmonious social relationships (Hanafi, 2020; Yanto, 2020). *Aqidah* has sub indicators of faith in Allah SWT, angels, apostles and books. The second indicator is morality that has indicators, namely ikhlas, patience, asking for help only to Allah, having an attitude of gratitude, prejudice, and charity. The third indicator is worship with sub-indicators of performing obligatory prayers, sunnah, in congregation and munfarid then carrying out fasting and obeying Islamic law (Wahyudi, 2019; Yanto, 2020).

The value of religious character is owned by grade IV students of SD Negeri Tersidilor in the midst of Indonesia's educational situation which has many immoral cases. Based on observations and interviews conducted by researchers regarding the value of religious character possessed by students, the existence of religious value in students is caused by grade IV teachers of SD Negeri Tersidilor who have an emphasis on religious character education. The class teacher has a more dominant emphasis in religious character education than other teachers, even religious teachers who in fact are public elementary school teachers. Grade IV teachers emphasize habituation to several aspects of religious character such as tolerance, honesty, responsibility, and perseverance of worship (Maratussholihah & Wibowo, 2022; Taufik, 2020). Grade IV teachers are still looking for opportunities to continue carrying out the habituation process. There are several visible results of habituating religious character, namely that most of the female students in grade IV wear headscarves. Originally, there was only one female student wearing a headscarf, until now there are two of the eight female students who do not wear a headscarf. Several school programs also show the strengthening of students' religious character education including the duha prayer program, congregational duhur prayer, infaq, cult and TPA / TPQ. Supported by the location of the school adjacent to

several Islamic boarding schools (Anggraheni et al., 2019; Isma et al., 2023). The Islamic boarding school is a place for students of SD Negeri Tersidilor to explore Islamic religious knowledge.

The ideal condition of the environment states that the implementation of religious character education is the duty and attention of religious education teachers or schools that are private foundations. However, facts in the field show that the implementation of students' religious character education through habituation methods has been successfully applied by class teachers. This research is important to be carried out as one of the foundations and examples for teachers to develop character education, especially religious values at the elementary school level. Religious character education is a crucial aspect in shaping student morals from an early age, especially in the increasingly complex and adverse times such as eroding student morality (Maratussholihah & Wibowo, 2022; Taufik, 2020). In addition, the habituation method used will be relevant because it provides a sustainable approach to shaping student character. The habituation method also emphasizes that the character taught is not only knowledge, but is implemented continuously by students.

Thus, the purpose of this study is to analyze the implementation process of religious character education through habituation by grade IV students of SD Negeri Tersidilor. The novelty in this research lies in the approach taken to implement religious character education through the habituation method by the class teacher. In this context, the role of the class teacher becomes the main focus in directing the learning process which not only emphasizes academic aspects, but also the development of religious character. This provides a deeper understanding of the teacher's efforts to shape student character through familiarization and assistance during the learning process in class.

## 2. METHOD

This research uses a qualitative descriptive approach with a case study method. A case study is an in-depth exploration of a system based on extensive data collection (Seixas et al., 2018). In this study, researchers investigate groups or individuals carefully and deeply on a program, event or activity. Cases are limited by time and activity. Researchers collected detailed information with sufficient data collection procedures to describe the data as it is about the practice of implementing religious character education through habituation applied in SD Negeri Tersidilor. In qualitative research, researchers as instruments play a role in examining the condition of natural objects. Data collection techniques include interviews, observations, and documentation. Data analysis is inductive and the results of research emphasize meaning rather than generalizations such as quantitative research.

This research was conducted at SD Negeri Tersidilor Pituruh District, Purworejo Regency, Central Java. The subject of research in this study is determined based on their knowledge and experience regarding the object of research in the form of refraction in shaping the religious character of students so that they can provide the information needed in research. The informants in this study were school principals, class IV teachers, religious teachers, and grade IV students. To search for data, researchers use data search guidelines. There are guidelines used in searching for data in this study can be observed in Table 1.

**Table 1. Instrument Guidelines**

No	Indicator	Sub Indicators
1	<i>Aqidah</i>	Practice of religious activities Extracurricular activities Provides motivation
2	Morals	<i>Ikhlas</i> Patient Asking Allah for help Attitude of shaving Good prejudice Charity
3	Worship	<i>Fardhu shalat, sunnah shalat, congregational shalat, and munfarid shalat</i> Fasting Obey Islamic law

The data collection techniques used in this study used observation, interviews, and documentation. Data collection in qualitative research is carried out under natural conditions using primary data sources. The data analysis used in this study uses the Miles and Huberman model with data analysis stages in the form of data collection, data condensation, data presentation and making conclusions. Researchers use triangulation techniques as a technique in testing the validity of data. The triangulation techniques to be used in this study are source triangulation and triangulation techniques and source triangulation.

### 3. RESULT AND DISCUSSION

#### Result

The results of this study describe several topics that are the focus of this study, including: routine repetition and immersion to realize the refraction of qidah, worship, and morals. The results of the study were then summarized through subthemes of discovery on the themes found in each topic discussed. Furthermore, the subthemes are merged into each other to obtain conclusions on each topic. Each of the topics covered is presented in more detail as follows.

#### Routine Repetition

Routine repetition in grade IV SD Negeri Tersidilor has several implementations, namely routine repetition of *aqidah*, routine repetition of worship, and routine repetition of morals. The implementation of routine repetition carried out can be observed in [Table 2](#).

**Table 2.** Implementation of Routine Repetition

No	Subtheme	Activity	Correlation of activities with subthemes
1	<i>Aqidah</i>	Pray before and after learning Implementation of Alquran Education Park	The implementation of routine repetition of <i>aqidah</i> is carried out inside and outside class hours in the form of habituating students in carrying out <i>aqidah</i>
2	Worship	Purified habituation ( <i>wudhu and tayamum</i> ) Repetition of the routine congregational <i>shalat, sunah shalat (Duha)</i> and <i>fardhu shalat (Dzuhur)</i>	The implementation of routine repetition of worship is carried out inside and outside class hours in the form of habituation of student worship activities or activities
3	Morals	Behave and speak politely at all times Charity every Thursday ( <i>infaq</i> )	The implementation of routine repetition of morals is carried out inside and outside class hours in the form of activities or activities of behaving well, sincere, prejudiced, and helping others.

Based on [Table 2](#), it is known that the implementation of routine repetition carried out at SD Negeri Tersidilor has been carried out on the subthemes of *aqidah*, worship, and morals carried out outside class hours in the form of planting *aqidah* and motivation, implementing worship, and activities in behaving well. The implementation of routine repetition of *aqidah* is carried out by applying prayer activities before and after learning. This activity has become a school routine. The routine repetition of prayer in grade IV SD Negeri Tersidilor is not only limited to prayer starting and ending learning, but there are also other habits such as reading prayers before and after entering the toilet. The process carried out to achieve habituation is to give prayer readings to students to memorize, then check the memorization of the prayer to students who ask permission to go to the toilet.

The second implementation is a seven-minute lecture (*kultum*). There are two *kultum* sessions attended by grade IV students including: (1) the *kultum* which is a school program, (2) the *kultum* initiative of grade IV teachers in implementing the routine repetition of qidah. School cult activities are held every Thursday morning before learning begins. The material presented was the story of the prophet and rosul as an implementation of character cultivation and fiqh learning materials to provide students with an understanding of life in Islamic teachings. The next activity carried out in grade 4 students as an implementation of the indicator of routine repetition of *aqidah* is the Qur'an Education Park program or often called the Qur'an Education Park (TPA / TPQ). There are two TPA/TPQ activity programs attended by grade 4 students, namely programs from inside and outside the school. The activities of the Qur'an Education Park are compulsory school programs followed by all students.

Activities that reflect the repetition of worship routines are ablution activities. Students also perform the congregational ashar prayer which is an advanced stage of routine repetition of ablution. Therefore, grade 4 students get regular repetition of ablution, including through a syllabus arranged in Islamic Religious Education subjects to understand the concept of ablution, carrying out duha and dzuhur prayer programs at school, and through prayer activities at home and local landfills both from material and congregational ashar prayers. The implementation of the next routine repetition of worship that has been carried out by grade 4 students of SD Negeri Tersidilor is a joint duha prayer activity. The goal to be achieved in this activity is the habituation of worship. In addition, this refraction is also an effort to refresh students' minds during lessons. In addition to performing duha prayers, grade 4 students also perform compulsory prayers as an implementation of routine repetition of *aqidah*. The obligatory prayer performed in schools is the Zuhr prayer.

The implementation of routine moral repetition carried out by grade 4 students of SD Negeri Tersidilor is very diverse, the first is to make a code of conduct and speak politely. Guidelines made based on the consent or agreement of students and teachers of grade 4. The regulation aims to be a routine habituation of morals and regulation in behavior and speech for grade 4 students. The second implementation of routine repetition of morals is to carry out infaq. Students of SD Negeri Tersidilor have carried out routine infaq every week on Thursdays. Infaq is carried out using a charity box in conjunction with the execution of the cult, when the cult takes place. The results of infaq are used as compensation to be given to orphaned students every Ramadan and as compensation for students who experience severe disasters. This implementation aims to form a sincere nature and bring out the humanity of students.

**Routine Mentoring**

Routine mentoring of *aqidah* has several implementations, there are routine mentoring of *aqidah*, routine mentoring of worship, and routine mentoring of morals. The implementation of routine mentoring carried out can be observed in Table 3.

**Table 3. Implementation of *Aqidah* Routine mentoring**

No	Subtheme	Activity	Correlation of activities with subthemes
1	<i>Aqidah</i>	Seven-minute lecture accompaniment ( <i>kultum</i> ) every Thursday morning Mentoring in believing in Allah and His Angels	The implementation of routine <i>aqidah</i> assistance is carried out inside and outside class hours in the form of mentoring students in carrying out <i>aqidah</i>
2	Morals	Mentoring in purified (wudhu and tayamum) Assistance in congregational shalat, sunnah (Duha) and compulsory (Dhuhr)	The implementation of routine moral assistance is carried out in and out of learning hours in cultivating good character and providing counseling to students
3	Worship	Assistance in cultivating good character Counseling assistance	The implementation of routine worship assistance is carried out inside and outside class hours in the form of mentoring activities or student worship activities

Based on Table 3 it is known that the implementation of routine assistance carried out at SD Negeri Tersidilor has been carried out on the subtheme of *aqidah*, worship, and morals carried out outside class hours in the form of assisting students in carrying out routine repetitions on the dimensions of *aqidah*, worship, and morals.

**Discussion**

The concept of character education is very important to be instilled in the elementary school curriculum. Grade IV teachers of SD Negeri Tersidilor are very concerned about character education, especially in terms of teaching religious characters. Fourth grade teachers believe that students' words, behaviors, and actions reflect their character, and religiosity greatly influences this. In addition, religious can be defined as a principle of character in relation to God. The teacher is guided that a person's thoughts, words, and actions are always based on divine values and religious teachings (Anggraini et al., 2020; Birhan et al., 2021). All characters can be formed with good habituation, as well as religiosity. Habituation is important to be implemented gradually and consistent mentoring for the formation of a permanent character. The statement is in accordance with 3 milestones that can refer to habituation, namely 1x30 days, 3x30 days and 10x30 days. First-level milestones make habits appear but are still fragile, easily swayed by their strength to return to old habits. Second-level milestones make new habits stronger, similarly likely to return to new habits, and third-level strengths are solid and close to permanent (Djafri & Badu, 2019; Fatonah, 2019). There are strategies to form habituation, including repetition of activities and regular mentoring. Both have religious character education indicator values (Parwati & Suastra, 2024; Ritonga, 2022).

**Repetition of *Aqidah* Routine**

Routine repetition of *aqidah* can be done by imposing *aqidah* habits to children since elementary school age. The strategy of habituating religious character can be done through the habituation of *aqidah*, namely by learning faith in children which is carried out consistently (Jannah, 2020; Rahmansyah et al., 2021). Repetition of a certain behavior repeatedly can form a habit that is fixed and carried out automatically (Dunn & Mulvenon, 2009; Hasanah & Supriansyah, 2022) There are several implementations of routine repetition of *aqidah* applied to grade IV students of SD Negeri Tersidilor. The implementation of routine repetition of *aqidah* by implementing prayer activities before and after learning has become a

school-gutter routine. The teacher's strategy to encourage students to memorize prayers and always apply them to everyday life is to understand that Satan likes something that does not begin with prayer. This understanding is packaged in the form of stories or fairy tales according to students' imagination (Martono, 2019; Mutiara & Yatri, 2022). This strategy opens students' minds to always ask God for protection by praying. At this stage in accordance with the phase of child development at the level of The Realities Stage which explains that elementary school-age children the integrity of their ideas has begun to be reflected. The concept of student religiosity that dominates will emerge from reality, religious institutions, and religious knowledge from other adults. Emotional encouragement also contributes to the development of students' thinking so that they can formally understand the concept of God. Regular repetition by praying can form the emergence of *ikhshan* (that all actions are always monitored, so that obedience is formed as human nature as a servant (Dudek & Heiser, 2017; Maxwell & Riley, 2017). Children born already carry religious nature. The nature develops when the child has reached maturity through the process and guidance, but there are also those who consider that it will develop along with the growth of other psychiatric functions. The next activity carried out in grade IV students as an implementation of the indicator of routine repetition of *aqidah* is the Qur'an Education Park program or often called TPA / TPQ. The program is one of the structured systems to achieve the goals of school religiosity. Schools are formal institutions that have the right to create policies. One of the policies contained in the series of landfill activities is the cult. The material delivered by the teacher in the activity is flexible, can be in the form of advice and motivation related to conditions or events that have just occurred in the classroom. Giving direction to grade IV students to respond to an event by including lessons can bring out religious character. Religious character can be manifested not only in worship activities but also other activities in daily life accompanied by supernatural powers (Arikarani & Amirudin, 2021; Ghazi-Saidi & Ansaldo, 2017). This shows that to realize religious character, students need supernatural education as a provision for students' daily lives inside and outside the classroom.

### ***Repetition of the Worship Routine***

Activities that reflect the repetition of worship routines are ablution activities. Ablution or purification is related to the three stages of character education dimensions such as knowledge, feelings, and actions. There are three stages of character education dimensions that are interrelated, namely: moral knowledge, moral feelings, and moral actions (Harun et al., 2020; Karuniasih, 2022). A person can get used to doing an activity with 3 stages, namely knowing and understanding, being able to feel and be aware of the urgency, so as to have the urge to do the activity automatically and without thinking again. The implementation of the next routine repetition of worship that has been carried out by grade IV students of SD Negeri Tersidilor is congregational prayer activities. This activity is carried out at the time of sunnah prayer (*duha*) and obligatory prayer (*dhuhur*). The goal is to increase self-discipline, build positive habits from an early age, strengthen moral and spiritual values, and provide a place to think and connect with God. The activity also refreshes and gives students brain pauses between class hours. Giving students brain breaks between class hours is crucial improve concentration, reduce mental fatigue, and provide the brain with opportunities to process information (Dubinsky et al., 2019; Z. Sh. Abdunazarova, 2021). So that students are better prepared to understand the next learning material. The next dimension is the external dimension (physical and psychic), the mental dimension, and also the spiritual dimension. One of the virtues of *dhuha* prayer is to meet the needs of the inner and spiritual dimensions of the self.

### ***Repetition of Moral Routine***

A person's morals are very influential on actions and decision making. Moral formation can be influenced by many factors, one of which is religiosity. Religious is defined as the value of character in relation to God. A person's thoughts, words, and actions pursued are always based on divine values and religious teachings (Imam et al., 2018; Nashihin, 2018). It is important for schools as educational institutions to prioritize student character education, especially for the purpose of religiosity. The implementation of routine repetition of morals carried out by grade IV students of SD Negeri Tersidilor is very diverse, the first is to make a code of conduct and speak politely. The guidelines made are the approval or agreement of the students and teachers of grade IV. One of the religious indicators that can be applied in everyday life is being responsible for his words and deeds, completing obligations by accepting the consequences. If there are students who violate the agreement, they will get punishment. The punishment given is an educative punishment and is not cornering (Ariinalhaq & Eliza, 2022; Sufriani et al., 2021).

Honesty and ethics of courtesy are the main things for PAI subject teachers in educating their students. Religiosity is positively related to ethics such as honesty, compassion, and is more likely to have a positive attitude towards people of different religions (Lu & Wu, 2020; Yanto, 2020). Honesty is implemented on the originality of students in doing assignments at home. Students are asked to rework if it is known that the assignment collected is not from their own work. In addition to shock, manners are also reflected in someone who is religious so that teachers of PAI subjects give emphasis in educating their

students (Hamzah et al., 2020; Purnama et al., 2022). The second implementation of routine moral repetition at SD Negeri Tersidilor is through infaq activities which are held every week on Thursdays. This practice illustrates the unity between social values and religious value learning. The acquisition of infaq is used as compensation for orphan students / piyatu given during Ramadan, as well as providing support for students who experience severe disasters. The purpose of this implementation is to train sincerity and awaken humanity among students (Nahdiyatul Husna & Herwati, 2022; Susilowati et al., 2023). Thus, infaq activities are not only a form of worship, but also a tangible manifestation of the practice of moral values in students' daily lives.

### **Aqidah mentoring**

After the routine repetition of aqedah, mentoring is needed to provide monitoring and inspection of activities carried out repeatedly. Mentoring is important so that the habituation formed can be achieved properly. Apart from being a monitor of students' routine activities, *aqidah* mentoring also functions as *aqidah* coaching owned by students (Abosalem, 2015; Imam et al., 2018; Özreçberoglu & Çağanağa, 2018). The first implementation implemented was a seven-minute lecture every Thursday morning (cult). The material used is the story of the prophet and rosul and his companions, interspersed with fiqh material. Cult is also the right method in developing religious character and practicing Islamic teachings properly and correctly (Afandi et al., 2019; Asiah, 2018). This activity is also a means to examine issues that arise in the class and community environment. So that students get more updated and directed information intake in responding to it. It does not abandon the Shari'ah and includes views in terms of religion. Cultum mentoring can also shape the character of students by gaining more meaningful experiences (Astuti & Mufrihah, 2019; Sitorus et al., 2019). *Aqidah* mentoring in the implementation of religious education for grade IV students includes belief in Allah and his Angels. Class teachers use examples of stories and causal cases to strengthen students' understanding of good behavior and the effects of sin. Faith materials integrated into the curriculum allow students to discuss God's creation and the role of angels (Chandra et al., 2020; Hibana et al., 2015). By including everyday stories and problems, students can actively ask questions and discuss to deepen their understanding of factual knowledge through observation and questioning about themselves, God's creatures, daily activities, and their surroundings. This approach helps students develop a deeper understanding of *aqidah* in a practical manner and related to everyday life.

### **Worship Mentoring**

Worship is one aspect of shaping one's religious character. As a *Muslim/Muslimah*, worship is something that is often done repeatedly. The first implementation of worship mentoring is to perform ablution or purification as a civilization in worship. In addition to ablution, grade IV students of SD Negeri Tersidilor implement worship mentoring through tayamum. The implementation of tayamum is important for students as a provision if at any time they encounter difficult conditions to find holy water. The implementation stage of *tayamum* is taught through the sirah of the Prophet in times of war and times of drought there is no water (Hakiman et al., 2021; Yanto, 2020). The existence of *tayamum* mentoring by teachers is an effort to minimize the application of *tayamum* that is wrong by students. This knowledge is a basic science for a Muslim, so to shape the religious character students need to understand it (Mok & Staub, 2021; Ramdhany et al., 2021). Another immersion carried out by grade IV teachers of SD Negeri Tersidilor is accompanying the *Sunnah* congregational prayer (*Duha* prayer) and compulsory prayer (*Dzuhur* prayer). The mentoring of prayers carried out by grade IV teachers of SD Negeri Tersidilor is an effort to habituate students to carry out prayers, both compulsory prayers and Sunah prayers. After students realize that prayer is an obligation that must be done by Muslims, students can automatically pray without needing to be accompanied again. Mentoring in *Sunnah* and compulsory prayers is also an effort by teachers in familiarizing their students to pray in congregation. It can be said that teacher mentoring is one of the important factors in teaching and educating (Mok & Staub, 2021; Sulistyowati et al., 2018) not just with words. Teachers should also be good role models and disciplined so that students also do the same with teachers. When accompanying the *Duha* and *Dzuhur* prayers, teachers are obliged to pay attention by being an example, not just saying which ones are allowed, which ones are not allowed so that norms are formed to regulate all forms of behavior.

### **Moral Mentoring**

Morals are closely related to one's religious soul. Morals are one of the factors to determine a person's religious character. To achieve religious character, one needs to be given treatment to achieve good morals. The first implementation carried out by grade IV students of SD Negeri Tersidilor from moral mentoring is cultivating good character. Class IV teachers implement good character through spontaneous treatment to give good and correct examples to students, provide new knowledge and knowledge when meeting certain moments, such as reminding students to always say greetings when entering the classroom or home, entering the prayer room by putting the right foot first and leaving using the left foot, starting

something good with the right body, Likewise in and out of the bathroom, eating using the right hand while sitting and not talking, and reading basmalah (Annisa et al., 2020; Sahruli et al., 2017). Giving good character advice spontaneously can greatly affect students because it is accompanied by actions that students happen to be doing. Therefore, advice is also included in strategies or methods to achieve a habit. As determined by a teacher, the habituation strategies used include examples, advice, habituation, and stories or examples. Giving advice is an effort to shape the character of karimah in students (Eissa & Khalid, 2019; Inawati, 2017). The second implementation of moral mentoring that has been carried out is counseling. Grade IV teachers provide counseling to students who have special notes. Counseling is carried out in a conducive, quiet place, not disturbed by other students. Indirectly, counseling services must pay attention to the psychological and environmental conditions of students. This is important because the provision of counseling is related to the psychological condition of students in their adjustment to the environment (Hanum & Annas, 2019; Mohd Rosmadi & Mohamed Isa, 2019). Especially students who have an active character so that differences are needed in responding to the child because of the habituation that has been embedded in him. Then it is necessary for teachers to pay more attention to these students and give understanding to their friends to remain conducive and more patient and give tolerance to students who have special notes. Based on these cases, counseling can be done to certain students as well as a process of maturing attitudes by their friends.

#### 4. CONCLUSION

Based on the results of the research and discussion above, the conclusion of this study is that the religious character of students is caused by the role of the class teacher in shaping the religious character of students. The role of teachers in shaping the religious character of students is by habituating students such as routine repetition and routine assistance in the fields of creed, morals, and worship. What grade IV teachers do at SD Negeri Tersidilor should be the domain of religious teachers in shaping students' religious character. The role and emphasis of religious teachers by doing routine habituation and routine repetition make students have a religious character because the activities carried out by students have become student culture. Based on the presentation of the conclusions and by paying attention to the correctness of this study, the suggestion for the next researcher is to be able to use other indicators to analyze habituation in shaping the religious character of students. The suggestion for class teachers is to be able to apply this research as an effort to build students' religious character in collaboration with programs that have been prepared by religious education teachers in their respective schools.

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