

Habituation of Religious Values as the Key to the Formation of Religious Culture

Nora Karima Saffana

UIN K.H. Abdurrahman Wahid Pekalongan

Email: norakarimasaffana@gmail.com

Abstract

This article focuses on the importance of religious culture and religious values in schools. To instil religious values in the younger generation. In dealing with the current moral crisis, such as promiscuity, violence, crime and drug abuse, religious education also has an important role. Schools have an important role in shaping religious culture and religious education, using habituation methods to instil Islamic values in students. The school also has various religious activities to instil religious values in students. This article uses literature research methods with secondary data collection techniques and critical analysis of relevant library materials such as books and journals. The results of the analysis are presented descriptively to provide an overview of the formation of character education and habituation of religious values in schools.

Keyword: Religious Culture, religious activities, religious values, habituation.

A. Introduction

Religious culture is a religious value that underlies behavior in daily life in the school environment and outside the madrasa, customs or traditions and symbols that exist in daily life and at school. Religious culture is one of the customs that is very influential in a person's character in any case, because basically no country succeeds in achieving development if its morality is not well-behaved. A strong environment, is an environment that has very strong morals and ethics that encourage the spirit of hard work, honesty, independence and responsibility to the family and socially.

According to (Zanki, 2021) Religious culture is habits that have religious values, such as about akhlakul karimah, good habits in daily carried out by all educators, employees, students, and all residents of madrassas Religious culture is applied in schools so that students can form characters that can make student behavior good.

Religious activities in schools are one way to develop education and achieve national education goals. As explained in article 1 of the National Education System Law No. 20 of 2003, education is a conscious and planned effort to realize learning gyms and learning processes so that students actively develop their potential to have religious spiritual strength, self-control, personality, noble moral intelligence and skills needed by themselves, society and the state (National, 2020).

Educational institutions such as schools play an important role in shaping the character of the younger generation. Each school has a different strategy in instilling religious values in students. Schools can start the formation of students' character from things that are fundamental and related to their daily lives. Proper character building is essential to prevent destructive behavior in students (Nuraeni, 2021).

Habituation is important because a person will tend to behave and act according to his habits. (Nurbaiti, 2020) Initially, habituation requires forced action to be performed, but over time, the individual will become accustomed to doing it. After that, if the activity has become a habit, it will become a habit, where the habit will occur automatically and is difficult to change. Eventually, the activity will become a routine activity. (Azizy, 2003)

This activity provides an opportunity for students to get used to developing their religious character. With habituation, it is hoped that students will get used to and make these values as habits that are rooted in their lives and become a moral obligation in realizing them. This is expected to reflect behavior that is always obedient and obedient, has good morals and behavior, has a strong foundation of faith and has a willingness to study religion. In a school environment, habituation is expected to shape the character or character of students through education obtained from the learning environment. Through this habituation activity, students can develop their potential and experience changes in their behavior for the better.

B. Methods

This article is reviewed using library research methods by conducting critical and in-depth analysis of relevant library materials such as books and journals that can be used as references. Literature research according to Miqzaqon T and Purwoko is a study used to collect information and data using various kinds of materials available in the library such as documents, books, magazines, historical stories and so on (Asmendri, 2020).

Sujatmiko states that *literature review* is a form of providing new theories with the support of appropriate data collection techniques (Sujatmiko, 2020). In collecting data for this article, secondary data collection techniques are used by examining related objects. After collecting several journals and books relevant to the topic, material analysis was carried out through a literature study with the results of the analysis presented descriptively.

C. Results and Discussion

Based on the results of a survey of student character from aspects of religion, nationalism, independence, mutual assistance, and integrity conducted by the Religious and Religious Education Center in 2021, observational data shows that

on average the index number decreased compared to last year's index results. In 2021, the character index of secondary education students reached 69.52, which decreased by two points from the indicative figure of the previous year (71.41). (Ihyakulumudin, 2022) It is estimated that the decline in this index figure is due to the impact of the Covid-19 pandemic. Therefore, it is necessary to strengthen character through learning and cultural activities in schools as an alternative to conventional learning that has been carried out so far. This is very important considering that character education is the main and strategic basic capital in building the nation's competitiveness. This study explores the importance of habituation of religious values in the formation of religious culture.

Habituation of Religious Values

E. Mulyasa said that habituation is the process of repeating something deliberately to form a habit (Ansori, 2015). Habituation is an educational process that produces character or behavior through repetitive practice. When a practice has become a habit through habituation, it will become a habit (habit) for those who do it. When it becomes a habit, it will always be a routine activity (Azizy, 2003) Habituation can also form a competency through repeated learning, both together and individually. Character building through habituation can be done on a scheduled or unscheduled basis both in the classroom and outside the classroom.(Kepri, 2022). The purpose of the habituation method according to Amin is to form new attitudes and habits that are more appropriate and positive, in line with contextual needs and norms, moral values that apply, both religious and traditional and cultural.(Ihsani et al., 2018).

So by teaching children to carry out activities to habituate religious values and provide good examples, it will form religious character in children. Through this habituation, it is hoped that children can have a positive attitude, good behavior in social interaction, and avoid bad and bad behavior. By instilling this habituation, it is hoped that it can create students who are noble, civilized and have commendable ethics who will become an important provision in their lives in the family, school and community. In this case, schools need to make serious efforts in improving the quality and quantity of habituation in order to shape student character through the habituation program.

Habituation of religious values is a process that aims to instill religious values in individuals by repeating behaviors and activities related to the religion, so that these values can become habits or attitudes inherent in individuals and applied in everyday life. With the habituation of religious values, it is hoped that individuals can understand and practice their religious teachings better, so as to be able to form a religious character and benefit themselves and society.

Dimensions of Habituation of Religious Values

Instilling religious values in schools is a very important need. This is done so that all school residents have the opportunity to understand and apply religious values in all aspects of their religion including beliefs (faith), religious practices, experiences, religious knowledge, and dimensions of religious practice. One way

to achieve this goal is to carry out religious habituation through various activities, aimed at creating and developing a religious culture in schools (Nuraeni, 2021)

A good Muslim can demonstrate his religious values through individual and social actions through harmony between the dimensions of creed, worship, and morals. The balance between these three dimensions will bring psychological maturity, so that will have a good and consistent attitude in his moral actions and social life (Rahmawati, 2021).

Based on these three dimensions, it can be described as follows: (Yunani, 2016)

1. Habituation of aqidah values, with indicators of reading bismillah and alhamdulillah, confidence, tolerance, hard work, creative, independence, curiosity, enthusiasm, love to read, responsibility and gratitude.
2. Habituation of moral values, with indicators of greetings, shaking hands, polite in doing, polite in speaking, honest, disciplined, courageous, compassionate, patient, respectful, friendly, communicative, peace-loving, caring for the environment, caring for social, and self-preservation
 - a. Habituation of the values of religious jurisprudence, with indicators: a) Routine habituation: praying before and after studying, reading verses of the Qur'an (Juz 'Amma), reading surah yaa-siin together is done at 0 o'clock habituation (before the implementation of the learning process), performing dhuha prayers; b) Social nuanced aspect, namely infaq sodakoh, c) Religious activities: commemorating and celebrating Muslim holidays such as Ramadan Islamic Boarding School, Islamic New Year 1 Muharram commemoration, Mawlid Nabi commemoration, Isra 'Mi'raj so that students are able to live and take ibrah from the history of Islamic civilization.

Formation of Religious Culture

Education of religious values is the beginning of the formation of religious culture. Without religious value education, religious culture in educational institutions will not be realized. Education of religious values has an important position in efforts to realize religious culture. Because only with religious value education, students will realize the importance of religious values in life. However, there are various obstacles in religious value education (Suyitno, 2018). Religious culture is a set of religious values that underlie behavior, traditions, daily habits, and symbols practiced by principals, teachers, administrative officers, students, and the school community. Cultural manifestation does not just appear out of thin air, but through the process of civilization (Sahlan, 2010).

Based on the above understanding, it can be concluded that what is meant by religious culture in this study is a set of religious values or religious values (religiousness) which are the basis for behavior and have become daily habits. This religious culture is carried out by all school residents, ranging from principals, teachers, administrative officers, students, security officers, and janitors.

School religious culture is the dominant Islamic values supported by the school or philosophy that guides school policy after all elements and components of the school including education stakeholders. School culture refers to a system of values, beliefs, and norms that are mutually acceptable.

How to cultivate religious values can be done through school leadership policies, the implementation of teaching and learning activities in class, extracurricular activities outside the classroom and traditions and behaviors of school residents continuously and consistently, so as to create a religious culture in the school environment. Religious aspects need to be instilled optimally, the cultivation of religious values is the responsibility of parents and schools. According to Islamic teachings, since the child has not been born must be instilled religious values so that the child will become a religious human being. In its later development, when the child has been born, the cultivation of religious values must also be more intensive (Naim, 2012).

From some of the explanations above, the author concludes that religious culture is religious values that manifest from the totality of human life patterns that become their daily habits.

Strategies for the Formation of Religious Culture

Muhaimin stated that the strategy to cultivate religious values in madrassas can be done through:

1. *Power strategy*, namely the strategy of cultivating religion in madrassas by using power or through *people's power*, in this case the role of the head of the madrasah with all his powers is very dominant in making changes.
2. *Persuasive strategy*, which is carried out through the formation of opinions and views of the madrasah community.
3. *Normative re-educative*, meaning that the norms that apply in society are socialized through education, and replace the old madrasah thinking paradigm with a new one.

The first strategy is developed through the approach of orders and prohibitions or rewards and punishments. While the second and third strategies are developed through habituation, example, and persuasive approaches or inviting their citizens in a subtle way, by providing good reasons and prospects that can convince them (Siswanto, 2019).

Thus, it can be concluded that the function of religious culture in schools is as a guide that directs and fosters students' attitude of faith and piety to God which is manifested in various religious activities in order to be able to control themselves and eliminate negative qualities inherent in themselves so as not to dominate in their lives, and carry out positive qualities that are reflected in their daily personality.

D. Conclusion

Habituation that is done repeatedly is an action in forming behavior and habits in a person. The habituation of religious values aims to instill religious values and can form a religious culture that is beneficial to oneself and society. The habituation of religious values can be reflected in individual and social actions that are in line with the dimensions of creed, worship, and morals. Character includes the inherent values and customs of a person, including religious culture which includes diligent attitudes and behaviors in worship, tolerance, and living in harmony with other religions. The scale of religious character is related to an individual's faith in religious teachings, perseverance in the implementation of worship, and the appreciation of one's religion, and can be developed through dimensions of belief, religious practice, passion, and consequences and experiences. Strong religious character education can strengthen the basis of one's behavior and help overcome moral decline in the era of globalization.

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