



DEVELOPMENT OF CHILD'S ISLAMIC RELIGIOUS ASPECTS THROUGH THE METHOD OF TRAINING EDUCATION

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ABSTRACT

This study aims to identify the application of habituation methods at SDIT Umar Bin Khathab Juwana in strengthening student religiosity. The research used a descriptive qualitative approach with data collection methods through interviews, observation, and documentation. Data were analyzed using the Miles & Huberman analysis technique, including data reduction, presentation, and conclusion drawing. The results showed that habituation methods, such as congregational prayer, dhikr, daily prayer, and memorization of the Qur'an, contribute to increasing student religiosity. Implementing this method requires synergy between teachers and parents to create a continuity of learning at school and home and overcome the main obstacle, which is maintaining the consistency of students' focus during habituation activities. In conclusion, the habituation method at SDIT Umar Bin Khathab Juwana supports the thoughts of Abdullah Nashih Ulwan, who emphasizes spiritual value-based education as the basis for moral formation.

Keyword: Habituation Method, Child Religiosity, SDIT Umar Bin Khathab

A. Introduction

Education is one of the important elements in Islam for forming a person's character and personality. According to Abdullah Nashih Ulwan's thinking, education functions as an agent of transfer of value and must also cover all aspects of life (Iqbal, 2020). In his book *Tarbiyatul Aulad Fii Islam*, Ulwan emphasizes that education aims to make children academically competent and to form strong morals and high social awareness (Tafiudin, 2021). This approach emphasizes that intellect, morality, and social responsibility must be balanced as the main goals of education.

Various factors, including the method used, greatly influence the success of the teaching and learning process. The correct method can make the educational process more effective and have a more meaningful impact on students (Iqbal, 2020). Abdullah Nashih Ulwan, a Muslim scholar and thinker, made a significant contribution to the field of education. Ulwan compiled the concept of Islamic education based on the Qur'an and Hadith. In his view, several methods can be used in Islamic education: exemplary, habituation, advice, attention, and punishment. These methods are designed to educate children holistically, covering moral, spiritual, and intellectual aspects (Putri et al., 2020).

One of the interesting methods to examine is the customary education method proposed by Abdullah Nashih Ulwan. In this context, the customary education method becomes one of the most effective approaches to educating students, referring to systematic efforts to instill Islamic values in daily practices. The habitual education method has great potential in shaping students' morals. Previous research shows that the habituation of positive values effectively shapes students' morals (Khoirunnisa, 2017). For example, schools that successfully integrated positive habits such as "gotong royong" and keeping the environment clean reported an increase in a conducive learning atmosphere. However, challenges remain significant when students do not develop similar habits in the family environment. This indicates the importance of synergy between school and family in optimizing the implementation of habit education.

In this challenging modern era, developing students' spiritual and moral aspects is increasingly crucial to pay attention, given the swift flow of globalization, which brings various positive and negative influences. In general, educational institutions are an important part of the education system because they allow the educational process to run consistently and continuously, enabling educational goals to be achieved (Hanafi et al., 2018). Therefore, the role of schools as educational institutions is a great responsibility to instill spiritual values and form noble morals in students.

SDIT Umar Bin Khathab Juwana is a school that carries the concept of integrated Islamic education, which integrates general education with Islamic values. The main objective is to shape students' character to create a generation

that is good in academics and has a personality that aligns with Islamic teachings. This integration approach is applied in various daily activities at school so that Islamic values become an integral part of student's learning experience. For example, we can conduct prayers together before lessons, pray in congregations, and involve students in Islamic-based social activities. In this way, Islamic values are taught theoretically and applied in students' daily lives, creating an environment that supports their overall growth, both in academic and spiritual terms.

However, the main challenge in implementing the habit education method is the influence of a modern culture that goes against traditional values and students' lack of motivation to follow positive habits (Hendri, 2024). This occurs because students do not understand the importance of spiritual habituation and do not have strong internal motivation. In addition, a less supportive family environment is also a factor that exacerbates the application of these values, resulting in a discrepancy between what is expected and what happens. Thus, to overcome this problem, a more strategic approach is needed.

Therefore, this research is focused on examining how customary or habitual education methods are applied in developing students' spiritual and moral aspects, using the perspective of Abdullah Nashih Ulwan. The hope is to provide new insights and alternative relevant solutions to complement previous studies so that this method can be more optimally applied. The formulation of the problems to be answered in this study includes educational thinking from the perspective of Abdullah Nashih Ulwan, the application of habituation methods at SDIT Umar Bin Khathab Juwana to strengthen student religiosity, and the obstacles faced in the application of habituation methods to strengthen student religiosity.

This study uses a qualitative approach to analyze the application of customary education methods at SDIT Umar Bin Khathab Juwana. The qualitative approach was chosen because the main focus of the research was to gain a deeper understanding of how indigenous education methods can influence the development of students' spiritual and moral aspects. With this approach, the research aims to explore in more detail the process and impact of applying the method in students' daily lives at school and how it contributes to forming their character and moral values.

Data were obtained through in-depth interviews with teachers, direct observation in the classroom, and documentation of school activities related to the habituation of good habits. After the data was collected, the researcher analyzed it based on Miles and Huberman in Sugiyono (Sugiyono, 2013); the first stage carried out is data reduction, which is carried out after research in the field and carried out continuously until the final report is complete to be compiled. After the data reduction process, the next thing to do is to display the data obtained. After reducing and presenting the data, a conclusion needs to be made.

With the approaches and methods described, this research hopes to provide new insights into the application of customary education methods in the context of Islamic education at SDIT Umar Bin Khathab Juwana and its contribution to forming student character based on Islamic values.

B. Abdullah Nashih Ulwan's Thoughts on Islamic Education

Abdullah Nashih Ulwan is a Muslim who spreads his ideas through various written works. He was born in 1928 in Halab, Syria, in the Qadhi Askar area. He grew up in a family that firmly upholds Islamic values. His father, Sheikh Said Ulwan, was a highly respected scholar and physician in the community. He was known for spreading da'wah throughout Halab and as a medical expert who used his concoction of herbs. When treating the sick, he would always recite verses from the Qur'an and remember the name of Allah. It was this religious family environment that had a significant influence on the formation of Ulwan's personality.

By age 15, he had memorized the Qur'an and was fluent in Arabic. He was also considered an intelligent student, so he was often used as a place to ask questions by his schoolmates. Nashih Ulwan argues that the purpose of education should be based on Islamic values.

Abdullah Nashih Ulwan was fond of reading and writing from a young age, leading him to a higher level of education. He read many works of famous scholars such as Dr. Sheikh Mustafa as-Siba'i. He completed his secondary religious education in 1949 and continued his studies at Al-Azhar University, Egypt. He obtained a bachelor's degree from the Faculty of Ushuluddin in 1952 and a master's degree in 1954. He then obtained his doctorate from Al-Sind University in Pakistan in 1982 with a dissertation entitled "*Fiqh Da'wah wa al-Da'iah*."

After returning from Al-Azhar, Abdullah Nashih Ulwan began his da'wah journey by teaching at a school in Halab. There, he is known as a pioneer in introducing Islamic education as a compulsory subject in secondary schools in Syria. Ulwan greatly influenced the region's world of Islamic education. He died on August 29, 1987, at Malik Abdul Aziz University Hospital in Jeddah, Saudi Arabia, at the age of 59. After his body was prayed at Al-Haram Mosque, he was buried in Makkah. The presence of many scholars from around the world in the procession showed great respect for his contributions (Iqbal, 2020).

Abdullah Nashih Ulwan is a very productive scholar in writing, especially in da'wah, sharia, and Islamic education. Many of his works have become references for Muslims, especially the younger generation, in understanding the actual teachings of Islam. Most of his writings focus on da'wah and education, providing beneficial guidance to improve the quality of the ummah. Some of the books written by Ulwan include:

1. Works in the field of da'wah and education
 - a. *al-Takaful al-Ijtima'i fi al-Islam*
 - b. *Ta'addu al-Zauza fi al-Islam*
2. Works on Fiqh and Muammemalah
 - a. *Fadhail al-Shiyam wa Ahkamuh*
 - b. *Ahkam Al-Zakat*
3. Works on Aqidah
 - a. *Shubuhah wa Rudud Haula al-Aqidah wa Ashl al-Irtsan*
 - b. *Huriyah al-'Itiqad fi al-Shari'ah*
4. General field works
 - a. *Al-Takaful al-Ijtima'i fi al-Islam*
 - b. *Saladin al-Ayyubi*

Based on the works left behind, Abdullah Nashih Ulwan is an expert in various fields of science. This aligns with his strong educational background (Iqbal, 2020).

Abdullah Nashih Ulwan, an influential Islamic education figure, has made significant contributions in this field. He specifically guides parents on how to educate and guide children effectively. Through his thoughts and works, Ulwan helps parents understand how to educate children in an Islamic way (Qayyimah et al., 2020). According to him, Islamic education is forming individual character and personality. This is done through teaching, guidance, and training based on Islamic teachings. The goal is to form Muslims who want to be responsible and ready to worship Allah SWT (Putri et al., 2020).

Ulwan explains that children's education is not limited to improving intellectual abilities. Education must also include the formation of good character. In addition, education aims to instill high social awareness so that children can understand and appreciate relationships with other people and their role in society (Tafiudin, 2021). Islam has provided the basics in educating and fostering children, which begins even when the child is still in the womb. Suppose children are given education based on Islamic teachings, namely those based on the AlQuran and Hadith, from an early age. In that case, they will gain an understanding of Islam as their religion, an understanding that the Qur'an is a guide to life that must be followed, and an understanding of the Prophet Muhammad as the primary example of living everyday life (Usman, 2018). Therefore, the main goal of children's education is to build character and behavior that reflects Islamic values.

C. Habituation Method in Education in the Perspective of Abdullah Nashih Ulwan

In the view of Islamic law, every child is born in a state of fitrah or pure, that is, pure monotheism, following the right path, and having faith in Allah SWT. Therefore, children need to be guided, familiarized, given examples, and supported with positive behavior from an early age. This aims to strengthen their faith in Allah, form noble character and good morals, and familiarize them with living life by Sharia values (Ulwan, 2020). This thinking aligns with Mahmud Mahdi Al-Istanbuli, who states that childhood is the ideal period for instilling good habits. In this phase, the child's nervous system is still very flexible, impressionable, and more easily directed (Al-Istanbuli, 2017).

According to Nashih Ulwan, discipline and habituation applied from an early age provide more optimal results. This is because forming character and habits in childhood is more straightforward than starting as an adult, where the expected results may not be achieved perfectly (Ulwan, 2020).

Man depends on his habits. If he is accustomed to doing good, he will continue to do good until the end of his life. Conversely, if he is more often prone to it becoming a habit of disobedience or badness, he will also do the same thing in the future (Ulwan, 2009). The essence of habituation or custom is the process of repetition that is done consistently. This repetition will slowly create habits, and the habits formed will play a role in building and shaping the child's personality (Hasan, S., & Alimah, 2023).

Habits are crucial in children's education because they can help build true beliefs, noble character, spiritual depth, and behavior per religious teachings. According to Abdullah Nashih Ulwan, this method requires consistent determination from parents or educators. By continuously applying good habits, children will get used to positive values that will shape their character and personality through religious guidance.

Parents should not ignore the behavior and language that their children observe and imitate. Because humans, including parents, tend to make mistakes and forget things, sometimes even children discover something without their parent's knowledge, so it can become a bad habit. This is a risk that must be faced. However, the Islamic law of habituation aims to instill strong beliefs and morals. Children brought up through this method develop a firm faith and noble morals. The habituation method based on the teachings of the Qur'an and Hadith serves to instill Islamic values in the daily lives of children (Iffah R. Naimah Faqih, 2020). In this way, they learn about Islam from formal literature and how to apply religious teachings daily. This helps them understand and internalize religious teachings more broadly so that Islamic values become part of their character and behavior.

D. Concept of Spiritual and Moral Education

Islamic spiritual and moral education is critical because it aims to shape a person's character and morals through religious principles. This education not only emphasizes the development of knowledge but also stresses the importance of building a good personality through noble morals. This concept aims to produce a generation that is not only academically smart but also moral, honest, and able to live together in society. Therefore, Islamic spiritual and moral education provides a solid foundation for children to grow into balanced people, both intellectually and morally.

Spiritual education forms attitudes, mentality, and mind to get closer to Allah SWT. A person's high spiritual intelligence allows them to interpret life more wisely. Spiritual intelligence is more important than intellectual (IQ) and emotional intelligence (EQ). In the Qur'an, spiritual education has been emphasized since the prenatal period, namely after the spirit is blown into the fetus (Sutarna, 2018). This is found in Surah Al-A'raf verse 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غْفِلِينَ.

Meaning:

"(Remember) when your Lord brought forth from the backbone of the children of Adam their offspring and Allah took testimony against themselves (saying), "Am I not your Lord?" They said, "Yes (You are our Lord), we bear witness." (We did this) so that on the Day of Resurrection, you may say, "We were careless about this." (QS. Al-A'raf [7]: 172).

Abdullah Nashih Ulwan states that the primary purpose of education is to instill faith in children. Since childhood, children need to be taught the basics of faith, such as faith in Allah, angels, His books, His messengers, and the last day. Educators play an important role in this process by instilling Islamic values and firm beliefs in children. With proper education, children are expected to grow up with strong beliefs and have correct and solid aqidah as the basis of their lives (Iskandar, 2017). Aqidah focuses on understanding the pillars of faith, which are accepted and believed in the heart as truth. Akhlak starts with recognizing good values, understanding their meaning, feeling them, and applying them in daily life. Teaching Islamic morals and morality should be done gradually, not immediately, in a short period to make it easier to accept and understand. The science of tawhid, which teaches about the oneness of Allah, will guide every human action to be done only because of Allah and for Him so that all deeds become more meaningful (Solihin & Anwar, 2005).

In the Islamic view, education should prioritize the formation of faith, as education that lacks focus on this aspect can result in poor morals. Spiritual education is critical to accompany a person daily as bad morals can hurt social and spiritual relationships. Without a good spiritual education, a person will find it challenging to live a good life because moral values and faith are the main foundation for a meaningful life. Spiritual education that connects individuals with Allah SWT is the basis for developing life values through Islamic teachings (Faozi & Himmawan, 2023).

After children are taught to have true faith, the next step is to shape them into people with noble character. Al-Abrasyi stated that moral education is the core of Islamic education, and the primary purpose of education is to achieve perfect morals (Jamin & Putra, 2022). According to Imam Al-Ghazali, education should provide knowledge and encourage children to build their moral character and learn about social life (Zailani & Pasaribu, 2021).

Meanwhile, Abdullah Nashih Ulwan, in his monumental work "*Tarbiyatul Aulad fil Islam*," has provided comprehensive guidance on child education that covers various important aspects, including spiritual education and character building. He emphasizes that the formation of children's character must begin at an early age and be carried out continuously. If children are guided by religion from a young age, they are more likely to grow up to be noble individuals as adults. Abdullah Nashih Ulwan also emphasized the importance of this by quoting several Hadiths of the Messenger of Allah SAW, including:

ما نحل والد من نحل افضل من ادب حسن (رواه الترمذي)

Meaning:

"There is no greater gift that a father gives to his child than good manners." (HR. Tirmidzi).

اكرموا اولادكم واحسنوا ادبهم (رواه ابن ماجه)

Meaning:

"Honor your children and educate them with good manners." (HR. Ibn Majah).

Morals based on religious values are considered the pinnacle of good morals because they reflect the harmony between moral principles and life guidance taught by religion. Therefore, the main focus in Islamic education is the development of ethics and character-building based on religious values (Johansyah, 2011).

According to Abdullah Nashih Ulwan, parents are responsible for educating their children according to Islamic values. He emphasizes that this responsibility is not only limited to providing them with formal or material education but also involves instilling moral values and virtues from an early age. Parents should set a

good example for their children, ensuring they understand and practice Islamic teachings and noble morals daily. With this method, children will become moral people and adhere to religious principles (Iskandar, 2017).

E. Implementation of the Habituation Method at SDIT Umar Bin Khathab Juwana to Strengthen Student Religiosity

SDIT Umar Bin Khathab Juwana runs various habituation programs to create a generation with exemplary academic achievement and a strong character through Islamic teachings. In their implementation, the various habituation programs offered by this school have a basis that is very much in line with the school's vision and mission, which focuses on achieving a Rabbani generation and grounding Quranic character. All of this is implemented in various activities carried out by students, both in spiritual, social, and physical aspects.

Based on information obtained by the Author through interviews with teachers at SDIT Umar Bin Khathab Juwana, as well as direct observation of the implementation of the program, the following is an explanation of the habituation program implemented to develop students' spiritual and moral aspects, including:

1. Do ablution properly and correctly

The teacher gives this activity direct direction and familiarizes students before worship. In addition to being taught how to perform ablution, students are also taught the manners of praying afterward. This is done so that students can perform ablution by Islamic law and teach the importance of cleanliness. In addition, this activity instills spiritual awareness that ablution is not just about cleaning yourself but a way to prepare yourself to worship Allah with a pure heart and body.

2. Dhuha and Dhuhr Prayers

Dhuha prayers are performed every day before learning begins. Dhuhr prayers are also performed every day except on Saturdays. This prayer activity is carried out regularly with teacher supervision to train students in discipline, togetherness, and responsibility in carrying out religious obligations.

After prayer, students are invited to read dhikr and prayers. This activity helps them to get closer to Allah, practice gratitude, and increase the solemnity of worship. According to Abdullah Nashih Ulwan in his book *Tarbiyatul Aulad Fii Islam*, this activity aligns with the goals of Islamic education, which prioritizes the formation of faith and morals.

3. Muraja'ah, or memorization of the Quran, prayers, and hadiths

In this school, each student is given a memorization target tailored to their grade level. The memorization targets include short letters from the Quran, daily prayers, and selected hadiths. These targets are set gradually so students can

achieve them well and without pressure. This program aims to help students internalize Islamic values daily and train their memory skills. Muraja'ah activities occur after every dhuhur prayer until 07.45 in the morning. In this activity, students repeat their memorization with direct guidance from the teacher. The teacher ensures that each student reads with correct tajweed and understands the meaning of their memorization. Not only does muraja'ah keep the memorization strong, but it also brings students closer to the AlQuran, prayers, and hadith as guidelines in life.

Usually, before learning begins, all activities begin with prayer and end with prayer after learning is complete. After that, students recite Asmaul Husna as a form of dhikr and a reminder of Allah's glorious attributes. This is done to familiarize students with remembering Allah in everything they do so they can feel close to Him throughout their lives.

4. Children's Kultum

Kultum for children is an activity that allows students to deliver short lectures in front of their peers. Kultums are held on Fridays and Saturdays after the Ma'tsurat activity. Providing opportunities for students to regularly get used to speaking in front of an audience will help them increase their confidence and ability to deliver religious messages in a way that is interesting and easily understood by their peers, in addition to deepening their religious knowledge.

5. Eating lunch together with proper manners

Students eat lunch together while practicing eating manners, such as reciting prayers, using their right hands, and not talking while eating. This activity also trains them to be polite and appreciate the sustenance they have been given. In addition, eating together can strengthen relationships between students, foster a sense of community, and teach the importance of sharing and maintaining cleanliness during and after meals.

6. Washing your dishes

After eating, students wash their dishes. This simple activity teaches responsibility, hygiene, and independence in everyday life. Students also learn the importance of working together to keep things clean, improving their motor skills.

7. 6-S culture, namely Smile, Greet, Salute, Salim, Polite, and Courteous

This habit is applied in students' daily lives to form a friendly and ethical character. Students are taught to smile as a sign of friendliness, greet others warmly as a form of respect, say greetings as a symbol of peace, and shake hands or salim to teachers and elders. Students are also taught to speak well and politely, such as talking to friends, teachers, or other adults. In this culture, they strive to

create a positive environment, strengthen social relationships, and instill ethical and moral values to carry into the future.

8. Saying kalimah Thayyibah in daily activities

Students are accustomed to saying Islamic phrases during various activities, such as Bismillah before starting something, Alhamdulillah as an expression of gratitude, and Astaghfirullah when they realize a mistake. In addition, they are taught to say Masya Allah and Insya Allah when making promises. The purpose of this habit is to embed Islamic values in their daily lives and instill the importance of remembering Allah in all aspects of life. Hence, students acquire a strong spiritual awareness and integrate kalimah Thayyibah into their Islamic character building.

9. Give alms and save money

Students are taught to give alms to train social awareness and save money to build the habit of managing money wisely since childhood. As revealed by Abdullah Nashih Ulwan, education aims to educate children from an early age to be accustomed to good social behavior and have a sense of concern for others (Ma'arif & Dkk, 2022). Children's education from an early age is critical because, at this time, children are more likely to absorb habits and principles that will shape their character in the future. By providing education that emphasizes positive social behavior, children will grow into people with academic abilities and empathy, concern, and a sense of responsibility for others, which is the basis for a harmonious social life.

10. A healthy and fit lifestyle

Schools teach the importance of maintaining a healthy lifestyle, such as eating nutritiously, keeping clean, and exercising. The aim is to build healthy habits from an early age. To maintain students' physical fitness and provide a fun atmosphere on school weekends, gymnastic activities are held every Saturday.

In Abdullah Nashih Ulwan's perspective, besides moral education, physical education must also be prioritized. Children must be prepared to be fit, healthy, strong, and energetic. This is important because a healthy body is part of the preparation to develop another intellectual and emotional potential (Ulwan, 2004).

11. Flag Ceremony

Routine flag ceremony activities help students become more disciplined by arriving on time, standing neatly in line, and following the procession solemnly. This ceremony also instills national values. The values instilled through the flag ceremony align with the importance of forming the personalities and morals of religious and noble students. As explained by Ihsan and Ahmad Fatah (Ihsan & Fatah, 2021), the Pancasila-based deradicalization model in Islamic boarding

schools can strengthen students' religiosity, especially by integrating the value of tawhid in daily life. By teaching national values and Pancasila, which contain religious dimensions, the flag ceremony also introduces peace and tolerance. It strengthens a national identity that is inclusive and based on spiritual values. Thus, the flag ceremony not only aims to foster a sense of love for the nation but also instills the value of monotheism that can protect students from the influence of radicalization. This education that combines national and religious values creates a balance between strengthening spirituality and nationalism.



Figure 1
Muraja'ah Quran and Hadits



Figure 2
Dhuha Prayer



Figure 3
Gymnastics Together

The habituation activities at SDIT Umar Bin Khathab Juwana are designed to instill Islamic values practically in students' daily lives. In this way, their spiritual and moral character is hoped to be built naturally and sustainably. This habituation activity aligns with Abdullah Nashih Ulwan's thoughts on the method of customs or habits in child education. Ulwan explained that this habit is essential to forming a strong aqidah, noble character, and good spirituality (Ulwan, 2020).

The customary education methods applied at SDIT Umar Bin Khathab Juwana show a serious effort to form students who are not only academically intelligent but also have strong Islamic characters. The habituation programs show the school's focus on forming morals, faith, and independence. This approach aligns with the views of Abdullah Nashih Ulwan, who emphasizes the importance of faith, morals, and physical education as the basis for forming children's character. With consistency in its implementation, this school has tried to produce an outstanding generation that can be a good example in society.

Previous research conducted by M. Ilham (Ilham, 2023) emphasized that the aqidah akhlak teacher's strategy in shaping students' spiritual intelligence is carried out through habituation of reasonable and proper behavior, strengthening religious education, and adding religious material content at each grade level. This finding aligns with the focus of this research, which emphasizes the importance of habituating activities as an effective method of developing students' spiritual aspects. Thus, M. Ilham's research strengthens the argument that sustainable habituation of Islamic values is key in shaping students' spiritual character and good morals.

In addition, previous research by Subri Hasan and Nur Alimah (Hasan, S., & Alimah, 2023) confirms that the educational methods proposed by Abdullah Nashih Ulwan are effective in answering the challenges of early childhood

education by providing a solid value foundation in scientific, spiritual, and behavioral aspects. Although the study focuses on applying influential educational methods in general for early childhood, this study narrows the focus on the development of spiritual aspects as the foundation for forming student morals at SDIT Umar Bin Khathab Juwana.

In addition, research from Vishalache Balakrishnan (Balakrishnan, 2017) discusses how moral education taught in Malaysia greatly influences the cultivation of religious values, especially Islam. This research shows the importance of developing students' religiosity, primarily through habituation in Islamic education. In Indonesia, moral education also teaches religious values, which is an important part of school education. Thus, instilling religious values through habituation effectively shapes students' Islamic character. This approach aligns with the SDIT Umar Bin Khathab Juwana method, which integrates positive habits in daily life to support the formation of children's strong spiritual character.

F. Obstacles in Implementing the Habituation Method to Strengthen Student Religiosity at SDIT Umar Bin Khathab Juwana

Although there are many benefits gained from this habit, its implementation certainly has challenges. One of the challenges faced is the students' solemnity, especially during congregational prayer. The teacher revealed that lower-grade students are often not focused during prayer. They are seen moving around, talking, or arranging the prayer mat during the prayer. This condition shows that children are still in the stage of learning to familiarize themselves with solemn worship. Ulwan explained that children tend to make mistakes, which is part of the educational process that requires patience and a consistent approach.

For upper-grade students, the obstacles faced are more technical, such as rushed or incomplete prayer recitations. This can be caused by a lack of understanding or habits that have not been deeply embedded. In Ulwan's view, it is important for teachers to continue to provide supervision and guidance so that children can understand the importance of performing worship correctly. It is important to apply a gradual approach and set a good example to help children understand the meaning of their acts of worship. As teachers, they should actively help children develop positive attitudes and character. Getting them used to good behavior will help them develop a love for these values. Thus, children will be encouraged to internalize and apply these values in their daily lives so that their behavior reflects the teachings they have instilled (Quthb, 1883).

The approach taken by teachers at SDIT Umar Bin Khathab, such as memorization relay or muroja'ah together, is one of the solutions to create a more conducive atmosphere. By actively involving students, this habit becomes more effective. According to Abdullah Nashih Ulwan, things like this are natural in education, especially for children. Ulwan reminds us that children are strongly influenced by their environment, and sometimes they can imitate bad habits

without good supervision (Ulwan, 2020). Therefore, teachers and parents must set a good example and maintain consistency in habituation. At SDIT Umar Bin Khathab, teachers try to create a conducive atmosphere, but sometimes, they must adjust their teaching methods to fit the students' conditions.

Another challenge often encountered is parents filling in the rutabaga book without directly checking whether their children are doing the recorded activities. Some parents may feel burdened by this obligation and only fill it in to fulfill school assignments. The success of this habituation is highly dependent on the supervision and reinforcement carried out by parents at home. Good habits taught at school will not be maximally applied in children's daily lives without actual involvement. Therefore, schools must keep reminding parents of their important role in their children's daily lives.

Teachers at school are responsible for theoretically teaching values such as creed and morals, but their application in daily life more often occurs at home. Therefore, cooperation with parents is essential. Parents play a role in providing concrete examples and ensuring that the values taught at school are consistently applied. Without parental involvement, children may face a gap between what they are taught at school and what they experience at home. This collaboration creates a holistic educational environment where children acquire theoretical knowledge and apply these principles in everyday life (Muzakki & Nurdin, 2022).

Although effective, Customary methods applied at school will face significant challenges if not supported by the active role of parents at home. This underscores how important it is for schools and parents to collaborate to create consistent habituation. SDIT Umar Bin Khathab highly values parents' participation as they are crucial to ensuring that the values taught at school are also applied at home. To support this, the school offers a rutabaga book program, which monitors students' activities at home, such as praying and reading the Qur'an and other good habits that help their spiritual and moral growth. The book is an effective communication between teachers and parents and an evaluation tool that allows both to see and ensure that the good habits taught at school are continued at home. With this system, the child's education process is expected to be more holistic and sustainable as learning at school and home will be aligned.

Based on research by Erihadiana (Erihadiana, 2018), the embedding of Islamic characters must be done consistently. However, challenges in implementing character education based on local Islamic content reveal the inconsistency of attitudes from school residents and the gap between the expected program and its implementation in the field. This is an obstacle to creating a learning atmosphere that reflects the desired character values. At SDIT Umar Bin Khathab Juwana, similar challenges arise in implementing the student religiosity habituation method, particularly in maintaining consistency between the values taught at school and their implementation at home, which relies heavily on the active support of parents.

According to Ulwan, parents are the first role models for their children. Parents' good and bad behavior will be observed and imitated by children. Therefore, consistency between the values taught at school and those applied at home is critical. When parents take an active role, such as guiding children when praying at home or accompanying them to memorize the Quran, these good habits will be more easily embedded. As Imam Al-Ghazali said in a saying:

"Children are a trust given by their parents, and their pure hearts are very expensive gems. Therefore, if they are familiarized with kindness and taught good values, they will grow in that kindness and will be happy in this world and the hereafter" (Setiawati & Jamal, 2018).

This statement emphasizes that parents play an important role in shaping children's character, especially early on. At this time, children are very impressionable and directed to a good path, which in turn will shape their happier future. Abdullah Nashih Ulwan emphasized that cooperation between parents and teachers is essential for effective and thorough education. With this collaboration, children will grow up with a strong understanding that Islamic values are taught at school and applied in daily life at home. This will ensure that children gain knowledge, develop good morals, and practice Islamic teachings (Hamid, 2012).

G. Conclusion

This study shows that the habituation method applied at SDIT Umar Bin Khathab Juwana is based on the thoughts of Abdullah Nashih Ulwan, who teaches that education is not only about science but also about shaping character and morals. Ulwan believes that good education should be able to develop students' spiritual and moral sides in a balanced manner. At SDIT Umar Bin Khathab Juwana, this method is applied through routine activities such as congregational prayer, dhikr, prayer, and memorization of the Quran, which aim to strengthen students' religiosity. However, its implementation has some challenges, such as students' difficulties in maintaining solemnity during prayer and imperfect worship. The theoretical implications of the findings of this study indicate that the habituation method that focuses on spiritual and moral aspects effectively strengthens student religiosity by the principles of Abdullah Nashih Ulwan. For a more optimal implementation, it is recommended that schools continue to work closely with parents to ensure the continuity and sustainability of good home habituation. Obstacles, such as maintaining solemnity during worship, should be a significant concern so that student discipline and religiosity continue to grow. This study has limitations, such as not examining other external factors that can affect the success of the habituation method. In addition, because this study is limited to SDIT Umar Bin Khathab Juwana, the results may not be entirely relevant to other schools with different backgrounds and cultures. Therefore, further research in various schools with different characteristics may enrich the understanding of the effectiveness of this method.

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