

Spiritual Habituation and Character Development in Elementary Education: A Qualitative Study from Indonesia

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ABSTRACT : The growing concern over moral decline and weakening spiritual values among young learners has highlighted the need for effective approaches to character and spiritual development in schools. Although previous studies have emphasized the importance of character education, limited research has explored how habituation-based spiritual education contributes to students' spiritual character formation in elementary school settings. This study investigates the implementation of spiritual education through habituation practices and examines its impact on students' spiritual attitudes and behaviors at SD Negeri Kecil Banua, Indonesia. A qualitative descriptive design was employed using theological, pedagogical, and psychological perspectives. Data were collected through observations, semi-structured interviews, and documentation involving the principal, Islamic Religious Education teachers, and students. The data were analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion drawing, while trustworthiness was ensured through triangulation techniques. The findings reveal that spiritual education is effectively implemented through structured habituation activities, including daily prayers, congregational Dhuha prayer, Qur'anic recitation, greetings, and the cultivation of honesty, discipline, and respect. These practices have contributed significantly to the development of students' spiritual awareness, worship discipline, moral responsibility, and positive social behavior. The study also identifies teacher role-modeling, supportive school policies, and a conducive religious environment as key supporting factors, whereas limited instructional time and inconsistent reinforcement outside school remain major challenges. The findings suggest that habituation-based spiritual education serves as an effective strategy for strengthening students' spiritual character and fostering holistic development in elementary education. The study contributes to the growing literature on spiritual pedagogy and character education in primary school contexts.

Keywords: Spiritual Education, Habituation Method, Character Development, Spiritual Pedagogy, Elementary Education.

INTRODUCTION

Education is not solely oriented toward academic achievement but also toward the development of students' character and spirituality. In the modern era,

characterized by rapid technological advancement and social change, religious and spiritual values are often marginalized. However, Hidayatullah (2010) argues that strong character education must be rooted in moral and spiritual values to develop individuals with a well-rounded personality. Spiritual education serves as an essential foundation for nurturing ethical, responsible, and self-aware individuals. Without strengthening the spiritual dimension, education risks producing generations who are intellectually capable but morally fragile. Therefore, education should be viewed as a holistic process that develops intellectual, emotional, social, and spiritual dimensions in a balanced manner.

The integration of spiritual values into educational processes is crucial for fostering a character-based school culture. Lickona (2012) emphasizes that effective character education must involve value learning, role modeling, and habituation. Teachers and educational institutions play strategic roles in instilling honesty, empathy, discipline, and responsibility through concrete actions and examples. Education should not merely transmit moral theories but should also provide meaningful experiences that enable students to internalize these values. A religious, reflective, and exemplary school environment helps cultivate positive habits that become deeply embedded in students from an early age.

Spiritual education also helps students discover meaning in life, develop self-awareness, and build harmonious relationships with others and with God. Berger (1967) explains that religious values are formed through socialization processes occurring in social interactions and habitual practices. In the context of elementary education, spiritual values are not merely religious symbols but become an inner strength that shapes children's identities. Education that emphasizes spirituality will produce students who are not only cognitively competent but also possess a clear sense of purpose and a strong moral compass. Thus, spiritual education represents a long-term investment in developing individuals with integrity.

The strengthening of spiritual values can be integrated into all subjects and school activities. Muhaimin (2015) states that religious education should be contextual and closely connected to students' real-life experiences. In science learning, students can reflect on the order and harmony of nature as evidence of God's greatness, while in the arts, values of humanity and moral beauty can be expressed creatively. Extracurricular activities can also serve as opportunities to cultivate cooperation, sincerity, and mutual respect. Through this approach, spiritual values do not stand apart but become integrated into the entire educational process.

Teachers play a crucial role in spiritual education. Through Social Learning Theory, Bandura (1977) explains that children learn through observation and imitation. Teachers are not only instructors but also moral and spiritual role models. Their attitudes, speech, honesty, discipline, and consistency in religious practice provide tangible examples for students. Such role modeling is often more effective than verbal advice alone. Therefore, enhancing teachers' spiritual quality is a fundamental prerequisite for ensuring that the values taught are genuinely reflected in students' daily lives.

At the elementary school level, spiritual education is particularly important because children are in a critical stage of moral and identity development. Kohlberg (1981) argues that children's moral development is influenced by social experiences and value-based guidance. If the spiritual dimension is neglected, students may experience diminished empathy, weakened moral commitment, reduced psychological resilience, and fragile personal identities. Spiritual education helps children develop resilience, intrinsic motivation, and a sense of purpose, enabling them to face challenges positively. Religious values therefore serve as an essential foundation for long-term character development.

The habituation method is considered an effective strategy for instilling spiritual values. Wiyani (2014) notes that young children possess strong memory capacities and are easily shaped through repeated practices. Habits such as collective prayer, greeting others, reciting the Qur'an, honesty, discipline, and helping others ensure that religious values are not only understood but also practiced. This approach aligns with Lickona's (2013) concept of habituation in character education, which emphasizes the importance of repeatedly practicing positive behaviors until they become permanent character traits. Nevertheless, implementing habituation programs remains challenging, particularly in small or remote schools.

Spiritual values are also emphasized in the Qur'an, particularly in Surah Luqman verses 12–19, which highlight moral education, role modeling, and the responsibilities of parents and teachers. These verses demonstrate that character education is a collective process involving families, schools, and communities. Abdullah and Karim (1996) argue that religious education should be transformative and capable of shaping actual behavior. Therefore, spiritual education through habituation methods is essential for developing students' religious character so that they grow into faithful, morally upright individuals who are prepared to face the complexities of the modern world.

METHODS

Research Site and Design

This study was conducted at SD Negeri Kecil Banua, Enrekang Regency, Indonesia. The selection of the research site was based on its relevance to the research focus, school characteristics, and suitability for examining the development of students' religious character. This study employed a qualitative research design with a descriptive approach. Descriptive qualitative research aims to systematically and factually describe the conditions, processes, and meanings of the phenomena under investigation. According to Best, as cited by Sukardi, descriptive research seeks to develop and interpret an object based on its actual condition.

Research Approaches

The study utilized three main approaches: theological-normative, pedagogical, and psychological. The theological-normative approach was applied because the research focused on Islamic Religious Education (PAI), which is grounded in the Qur'an, Hadith, and educational regulations, including Law Number 20 of 2003 concerning the National Education System. The pedagogical approach was used to examine instructional processes and teachers' roles, while the psychological approach was employed to understand students' behavior, attitudes, and development, as well as teachers' activities in fostering religious character.

Data Sources

The study used both primary and secondary data sources. Primary data were obtained directly from informants through interviews with the principal, Islamic Religious Education teachers, and students. Secondary data were collected from school documents, archives, books, scholarly journals, and relevant educational regulations.

Research Instruments

In qualitative research, the researcher serves as the primary instrument. Supporting instruments included interview guides, observation checklists, and documentation sheets to facilitate systematic and in-depth data collection.

Data Collection Techniques

Data were collected through observation, interviews, and documentation. Observation was conducted to directly examine learning activities and religious habituation practices within the school environment. The interviews employed a semi-structured format, allowing flexibility while maintaining a set of guiding questions. Documentation was used to collect written records, photographs, school archives, and other supporting documents relevant to the study.

Data Analysis Techniques

Data were analyzed qualitatively through the following stages:

- a. Data reduction, involving the selection and focusing of relevant information;
- b. Data display, involving the organization of data into narrative form;
- c. Conclusion drawing and verification, involving the interpretation and validation of findings.

This analytical model follows Miles and Huberman's framework, which views data analysis as a continuous process throughout the research.

Trustworthiness of Data

The trustworthiness of the data was established through the criteria of credibility, transferability, dependability, and confirmability. Triangulation of sources, techniques, and time was employed by comparing information obtained from different informants, data collection methods, and periods of data collection to enhance the validity and reliability of the research findings.

RESULT AND DISCUSSION

RESULTS

A. Implementation of Spiritual Education Through the Habituation Method at SD Negeri Kecil Banua

1. Teachers' and Principal's Understanding of Spiritual Education

To understand the foundation of spiritual education implementation at SD Negeri Kecil Banua, the researcher first explored the perceptions of teachers, students, and the principal regarding the meaning and purpose of spiritual education. This understanding is important because it influences how spiritual habituation activities are designed and implemented within the school. Interviews focused on informants' views of spiritual education in relation to the development of students' attitudes, behaviors, and religious habits.

Table 1. Interview Results on Understanding Spiritual Education

Informant	Main Statement
Teacher	Spiritual education emphasizes the development of religious attitudes, behaviors, and habits rather than merely teaching religious content.
Student	Spiritual education teaches prayer, worship, politeness, and respect for teachers and peers.
Principal	Spiritual education is part of character education aimed at developing honesty, discipline, and responsibility among students.

The interview results revealed a shared understanding among teachers, students, and the principal that spiritual education is a process of developing religious attitudes, behaviors, and habits in daily life. Teachers viewed spiritual education not only as the transmission of religious knowledge but also as an effort to instill faith and moral values through habituation. This perspective is reflected in students' experiences of practicing prayer, worship, and polite behavior at school. It is further reinforced by the principal's view that spiritual education is an integral component of character education.

2. Forms of Spiritual Habituation Activities at School

After identifying a common understanding of spiritual education, the next step was to examine the forms of habituation activities implemented at the school as a means of instilling spiritual values. Information was gathered regarding routine activities conducted by teachers and students to develop religious habits in everyday school life. The interviews focused on the types of activities, their implementation schedules, and the role of school members in supporting these activities.

Table 2. Interview Results on Forms of Habituation Activities

Informant	Activities Implemented
Teacher	Prayers before and after lessons, congregational Dhuha prayer, memorization of short Qur'anic chapters, greetings, honesty, and politeness.
Student	Collective prayer, Dhuha prayer, Qur'an recitation, greetings, and polite behavior.
Principal	Morning prayer, congregational Dhuha prayer, greetings, and other religious activities.

Based on the interview findings, spiritual habituation activities at SD Negeri Kecil Banua are implemented through a variety of structured practices, including collective prayer, congregational Dhuha prayer, Qur'an recitation and memorization, greetings, and the cultivation of honesty, politeness, and mutual respect. Teachers, students, and the principal consistently stated that these activities have become part of the school's daily routine. As a result, spiritual values are not only taught but are also practiced directly in students' everyday lives.

3. Implementation and Consistency of Habituation Activities

To assess the effectiveness of spiritual education through habituation, it is important to examine how consistently these activities are implemented within the school routine. Therefore, information was gathered regarding the regularity of implementation, the role of teachers in providing guidance, and the school's

commitment to sustaining spiritual habituation activities. Interviews focused on how the activities are conducted daily and how teachers and school leaders ensure their continuity.

Table 3. Interview Results on the Implementation of Habituation Activities

Informant	Implementation Description
PAI Teacher	Activities are conducted daily according to schedule, with teachers providing guidance and supervision.
Student	Activities are carried out regularly, and teachers consistently remind and guide students when necessary.
Principal	Spiritual habituation is integrated into school programs and implemented continuously.

The interview results indicate that the implementation of spiritual habituation activities is consistent, structured, and sustainable. Islamic Religious Education teachers accompany students in every activity, from collective prayer to congregational Dhuha prayer, following the established school schedule. Students acknowledged that these activities are conducted daily and have become habitual practices. The principal also confirmed that spiritual habituation has been integrated into the school program and implemented continuously. These findings demonstrate the commitment of the entire school community to systematically instill spiritual values in students.

B. The Impact of the Habituation Method on the Development of Students' Spiritual Attitudes and Behaviors at SD Negeri Kecil Banua

To examine the impact of the habituation method on the development of students' spiritual attitudes and behaviors, data were collected through in-depth interviews with the Islamic Religious Education (PAI) teacher, the principal, and students. The interviews focused on changes in attitudes, worship habits, and social behaviors following the consistent implementation of habituation activities at school. The interview results are presented in Table 4.

Table 4. Interview Results on the Impact of Habituation on Spiritual Attitudes and Behaviors

Informant	Main Statement
PAI Teacher	Students have become more disciplined in worship, accustomed to praying, and more polite and respectful.
Principal	Clear changes are evident; students are more orderly, respectful, and consistently religious.
Student	I have become more accustomed to praying, performing Dhuha prayer, and showing greater respect to teachers and friends.

The interview findings indicate that the habituation method at SD Negeri Kecil Banua has had a significant impact on the development of students' spiritual attitudes and behaviors. The PAI teacher reported improvements in students' worship discipline and politeness in social interactions. This observation was reinforced by the principal, who noted that students' religious behavior has become more consistent in daily life. Students themselves acknowledged internal changes, explaining that praying and behaving politely are no longer performed due to external pressure but have become part of their personal awareness.

1. The Impact of the Habituation Method on the Formation of Students' Spiritual Character

To investigate the influence of the habituation method on students' spiritual character formation, the researcher explored informants' perspectives regarding changes in values such as honesty, responsibility, discipline, and awareness of worship. Interviews focused on positive behaviors that emerged as a result of routine spiritual habituation activities. The findings are presented in Table 5.

Table 5. Interview Results on the Impact of Habituation on Spiritual Character Formation

Informant	Main Statement
PAI Teacher	Habits such as praying, performing Dhuha prayer, greeting others, honesty, and responsibility have become more evident.
Principal	Respect, discipline, and honesty have become increasingly prominent among students.
Student	I have become more disciplined, read the Qur'an every day, and always greet others.

Based on the interview results, the habituation method has a strong influence on the development of students' spiritual character. The PAI teacher emphasized the emergence of honest behavior, responsibility, and awareness of worship as outcomes of daily routines. The principal confirmed that these values have become distinguishing characteristics of students' behavior. Students' responses further indicate that habituation activities have fostered self-control and personal awareness in maintaining positive attitudes. Consequently, spiritual character is no longer a formality but has become an integral part of students' personalities.

2. Students' Attitudes and Enthusiasm Toward Spiritual Habituation Activities

To understand students' attitudes toward spiritual habituation activities, data were collected regarding their acceptance, motivation, and enthusiasm in participating

in such activities. The interviews focused on how students perceived these practices and whether they felt compelled or genuinely enjoyed the experience. The findings are presented in Table 6.

Table 6. Interview Results on Students' Attitudes Toward Spiritual Habituation Activities

Informant	Main Statement
PAI Teacher	Students are enthusiastic and motivated to participate in habituation activities.
Principal	Most students consider these activities enjoyable because they are routine and conducted collectively.
Student	I enjoy these activities because they make me feel closer to Allah.

The interview findings reveal that students demonstrate a highly positive attitude toward spiritual habituation activities. Both the PAI teacher and the principal observed that students do not feel burdened by these activities; instead, they actively enjoy participating in them. This view is supported by students' own statements, which reflect a sense of personal spiritual closeness and fulfillment. These findings suggest that the habituation method not only influences cognitive understanding but also successfully develops students' intrinsic motivation and emotional attachment to religious values.

C. Supporting and Inhibiting Factors in the Implementation of Spiritual Education Through the Habituation Method at SD Negeri Kecil Banua

1. Supporting Factors for the Implementation of Spiritual Education

To obtain a comprehensive understanding of the factors supporting the implementation of spiritual education through the habituation method, the researcher collected information from the Islamic Religious Education (PAI) teacher, the principal, and students. The interviews focused on the role of teacher role-modeling, school policies, and the social environment developed within the school. The findings are presented in Table 9.

Table 9. Interview Results on Supporting Factors for the Implementation of Spiritual Habituation

Informant	Main Statement
PAI Teacher	Teacher role-modeling, cooperation among staff members, and routine morning activities support the program.
Principal	School policies require habituation activities and involve all members of the school community.

Student My friends do the same activities, so I do not feel embarrassed or burdened.

The interview findings indicate that the main factors supporting the implementation of spiritual education at SD Negeri Kecil Banua are teacher role-modeling, the cohesiveness of the school community, and consistent school policies. Teachers serve not only as instructors but also as role models in practicing spiritual values in daily life. The principal emphasized that mandatory policies involving all members of the school create a structured and supportive environment. Students also reported feeling comfortable because their peers participate in the same activities, making spiritual habituation a natural part of the school culture rather than an obligation.

2. The Role of the School Environment in Supporting Spiritual Habituation

To examine the role of the school environment in supporting spiritual education, data were collected regarding the religious atmosphere, physical environment, and social interactions within the school. The interviews focused on how the school environment was designed to foster students' spirituality. The findings are presented in Table 10.

Table 10. Interview Results on the Role of the School Environment

Informant	Main Statement
PAI Teacher	The school environment is designed to stimulate spirituality through prayer and dhikr activities.
Principal	Greeting culture and Islamic motivational posters are displayed throughout the school.
Student	The school atmosphere is calm during worship, allowing us to pray and learn more attentively.

The interview results demonstrate that the school environment plays an important role in strengthening the internalization of students' spiritual values. Both the PAI teacher and the principal emphasized that a religious atmosphere is intentionally cultivated through prayer, dhikr, greeting practices, and Islamic symbols displayed throughout the school. Students directly experienced the benefits of this environment, reporting that it helps them feel calmer and more focused during worship and learning activities. These findings suggest that a supportive physical and social environment significantly contributes to the success of spiritual habituation programs.

3. Inhibiting Factors in the Implementation of Spiritual Education

To identify obstacles to the implementation of spiritual habituation, the researcher explored issues related to time limitations and the continuity of activities. Interviews focused on challenges encountered in daily practice. The findings are presented in Table 11.

Table 11. Interview Results on Inhibiting Factors in the Implementation of Habituation

Informant	Main Statement
PAI Teacher	Limited instructional time and interruptions during long school holidays hinder continuity.
Principal	It is difficult to monitor whether students continue these habits while at home.
Student	After long holidays, it takes time to readjust to the school routine.

The interview findings reveal that limited instructional time and interruptions during extended school breaks are the primary obstacles to implementing spiritual education. Both the PAI teacher and the principal emphasized that the continuity of habituation activities depends heavily on the daily routines established at school. When these routines are interrupted, students require a period of adjustment before reestablishing the habits. This indicates that the effectiveness of the habituation method largely depends on consistency and sustainability.

4. The Influence of the Out-of-School Environment as an Inhibiting Factor

To understand the influence of the environment outside school, data were collected regarding the roles of family and peer relationships beyond the school setting. The interviews focused on the extent to which external environments support or hinder spiritual habituation. The findings are presented in Table 12.

Table 12. Interview Results on the Influence of the Out-of-School Environment

Informant	Main Statement
PAI Teacher	Peer environments that neglect religious values make spiritual habits difficult to maintain.
Principal	Not all students receive support for religious values at home.
Student	Some friends find it difficult to remain consistent because of their environment outside school.

The interview findings indicate that the out-of-school environment is a significant obstacle to sustaining spiritual habituation. The PAI teacher and the principal emphasized that peer influences and family environments that do not reinforce religious values can weaken the outcomes achieved through school-based habituation programs. This finding is supported by students' observations regarding differences in consistency among their peers. These results highlight the importance

of collaboration among schools, families, and communities in maintaining the continuity and effectiveness of spiritual education.

DISCUSSION

A. Implementation of Spiritual Education Through the Habituation Method

Spiritual education at the elementary school level aims to develop students' religious character not only in cognitive aspects but also in affective and psychomotor domains. Lickona (2018) emphasizes that effective character education requires the habituation of values through repeated direct experiences. At SD Negeri Kecil Banua, spiritual education is implemented through routine activities such as collective prayer, congregational Dhuha prayer, Qur'an recitation, and greeting practices. These activities function not merely as religious rituals but also as media for internalizing values such as discipline, responsibility, and spiritual awareness. This finding is consistent with the study of Suryadi and Hidayat (2022), which found that structured religious habituation contributes significantly to the development of a spiritually oriented school culture.

From a pedagogical perspective, the habituation method enables students to learn through authentic experiences. According to Bandura's (2019) Social Learning Theory, children's behavior is shaped through observation and imitation of significant role models. At SD Negeri Kecil Banua, teachers and the principal serve as primary models in practicing spiritual activities. By consistently leading prayers, participating in worship, and demonstrating respectful behavior, educators encourage students to imitate and internalize these values. Rahman and Yusuf (2021) similarly found that teachers' role modeling in religious activities significantly enhances students' participation in spiritual practices.

Institutionally, the integration of spiritual education into school programs reflects a strong organizational commitment. Deal and Peterson (2020) argue that a strong school culture is built upon values and practices consistently implemented by all members of the school community. At SD Negeri Kecil Banua, spiritual habituation is embedded within daily school routines, reinforcing the school's religious identity and creating a supportive environment for character development. Widodo (2023) demonstrated that schools with well-structured religious cultures exhibit higher levels of students' spiritual consistency than schools emphasizing cognitive learning alone.

B. The Impact of the Habituation Method on Students' Spiritual Attitudes and Behaviors

The habituation method has a tangible impact on students' spiritual attitudes and behaviors. Aristotle's concept of habituation suggests that virtues are developed

through repeated actions. This perspective is supported by Nurhadi and Anwar (2022), who found that students regularly engaged in daily religious activities demonstrate higher levels of worship awareness and social ethics. At SD Negeri Kecil Banua, students became more disciplined in performing prayers, developed regular prayer habits, and demonstrated respectful behavior toward teachers and peers. These changes indicate that spiritual values are no longer external requirements but have become internalized within students' personal identities.

From a psychological perspective, habituation facilitates the transition from external motivation to internal motivation. Deci and Ryan (2020) explain that behaviors practiced consistently within a supportive environment gradually become self-determined behaviors. In this school, students no longer participate in spiritual activities merely to avoid punishment but because of personal awareness and conviction. Putri and Sulaiman (2021) found that religious habituation enhances self-control, empathy, and social responsibility among students. This phenomenon is evident at SD Negeri Kecil Banua, where students remind one another to pray and behave appropriately without direct teacher supervision.

Another important impact is the formation of a collective religious culture. Deal and Peterson (2020) argue that school culture develops through shared practices that are continuously maintained. At SD Negeri Kecil Banua, students participate in spiritual activities with genuine awareness, even in the absence of teacher monitoring. Fauzi and Karim (2023) demonstrated that a strong religious culture contributes to improved social relationships and student discipline. Therefore, the habituation method not only influences individual behavior but also fosters a school climate that supports spiritual growth and character development.

C. Supporting and Inhibiting Factors in the Implementation of Spiritual Education

The success of spiritual education through habituation is strongly influenced by internal supporting factors within the school. One of the most important factors is teacher role modeling. Bandura (2019) emphasizes that model behavior significantly shapes students' attitudes and actions. At SD Negeri Kecil Banua, teachers and the principal consistently participate in spiritual activities, providing students with authentic examples to emulate. Hasanah and Maulana (2022) found that schools with religiously committed and consistent teachers achieve higher levels of success in character education than schools lacking strong role models.

In addition to role modeling, school policy serves as a crucial supporting factor. Mulyasa (2021) argues that policies integrated into school programs strengthen the implementation of value-based education. At SD Negeri Kecil Banua, spiritual

habituation activities are incorporated into the official school schedule, ensuring participation from all members of the school community. Sari and Nugroho (2023) reported that school policies regulating religious routines significantly increase student and teacher participation. Furthermore, a positive social environment reinforces value internalization, as students encourage one another to engage in spiritual activities.

Despite these strengths, several inhibiting factors remain. One major challenge is inconsistency caused by extended school holidays and the influence of external environments. Santrock (2020) explains that children's moral development is strongly influenced by social contexts beyond the school setting. Halim and Rasyid (2022) found that students from less religious family environments require more intensive guidance at school. These findings suggest that effective and sustainable spiritual habituation requires strong collaboration among schools, families, and communities to ensure the continuity of spiritual values beyond the classroom.

CONCLUSION

Based on the findings and discussion presented in the previous sections, it can be concluded that the implementation of spiritual education through the habituation method at SD Negeri Kecil Banua has been effective, systematic, and sustainable. Spiritual habituation is carried out through routine activities such as prayers before and after lessons, congregational Dhuha prayer, recitation and memorization of short Qur'anic chapters, greeting practices, and the cultivation of politeness, honesty, and mutual respect in daily life. These activities are not merely ceremonial practices but have become an integral part of the school culture, fostering students' spiritual awareness and development.

The habituation method has proven to have a significant impact on the development of students' spiritual attitudes and behaviors. The consistent implementation of religious activities contributes to the internalization of values that shape students' religious character. As a result, students become more disciplined in worship, more respectful in social interactions, and demonstrate stronger moral awareness within the school environment. These findings indicate a positive relationship between the intensity of habituation practices, the internalization of values, and the formation of students' spiritual character.

The main supporting factors contributing to the success of spiritual education at SD Negeri Kecil Banua include teacher role modeling, supportive school policies, and a conducive social environment. Together, these factors create a strong religious

school culture that reinforces spiritual development. However, several challenges remain, including limited implementation time and the influence of external environments that may not support spiritual values. Therefore, strong collaboration among schools, families, and communities is essential to ensure the sustainability and long-term effectiveness of spiritual education through the habituation method.

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