

HABITUATION OF RELIGIOUS ACTIVITIES TO SHAPE THE RELIGIOUS CHARACTER OF STUDENTS IN MADRASAH IBTIDAIYAH EMPIRICIST PERSPECTIVE

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Abstract

This study aims to describe the habituation of religious activities to shape the religious character of students in ibtidaiyah madrasahs based on the perspective of empiricist philosophy. This research uses a descriptive qualitative approach. Data collection techniques in this study are interviews, observations, and documentation. The data analysis technique in this study uses the miles and huberman model which is divided into three activities in data analysis, namely data reduction, data presentation, and data verification. the philosophy of empiricism states that the environment greatly influences the formation of character and knowledge. The religious activities carried out will be experience and knowledge. Experience or knowledge that is carried out repeatedly will be a habituation that is expected to continue to be applied not only in the secluded but also in the home or community.

Keywords : *Religious habituation, religious character, empiricist perspective.*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan pembiasaan kegiatan keagamaan untuk membentuk karakter religius peserta didik di madrasah ibtidaiyah berdasarkan perspektif filsafat empirisme. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan data pada penelitian ini yaitu wawancara, observasi, dan dokumentasi. Teknik analisis data dalam penelitian ini menggunakan model miles dan huberman yang terbagi menjadi tiga aktivitas dalam analisis data yaitu reduksi data, penyajian data, dan verifikasi data. Filsafat empirisme menyatakan bahwa lingkungan sangat berpengaruh terhadap pembentukan karakter dan pengetahuan. Kegiatan keagamaan yang dilakukan akan menjadi pengalaman dan pengetahuan.

Pengalaman atau pengetahuan yang dilaksanakan secara berulang-ulang akan menjadi pembiasaan yang diharapkan akan terus diterapkan bukan hanya di sekolah tetapi juga di rumah atau masyarakat.

Kata Kunci : Pembiasaan keagamaan, karakter religius, perspektif empirisme

A. INTRODUCTION

The current education system is facing significant challenges. One of the problems currently happening is the decline of religious character values, especially among students. This decline in religious character values is largely caused by the negative impacts of the misuse of technology.¹ Nowadays, many elementary school students have their own smartphones and are unsupervised, which exposes them to negative influences from the internet.² They may emulate these negative influences from games or idols that should not be idolized.

Apart from the negative impact of technological advances, the surrounding environment also has a significant impact on the religious character values of students. A good environment can have a positive influence on the religious character of students, while a bad environment can have a negative influence.³ In the current context, character education is essential in addressing the moral issues in Indonesia.

Character education is a deliberate and planned effort to internalize moral and ethical values, which are then reflected in positive attitudes and behaviors. Religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, patriotism, appreciation of achievement, friendliness/communicativeness, love for peace, love for reading, concern for the environment, social care, and responsibility are among the eighteen (18) values taught in character education.⁴

Character is a quality that can help every student develop into an excellent individual and adapt to technological advancements.⁵ These advancements should be used to assist in the mental guidance of each student. Character capitalization has contributed to preparing a generation of nation characters; they are the desired successors who have the soul of national leaders and cultivate the nation, upholding the noble values of the nation with good morals and ethics, as well as becoming a

¹ Ali Rahman, "Pengaruh Negatif Era Teknologi Informasi Dan Komunikasi Pada Remaja (Perspektif Pendidikan Islam)," *Al-Ishlah: Jurnal Pendidikan Islam* 14, no. 1 (June 1, 2016), <https://doi.org/10.35905/alishlah.v14i1.384>.

² Sigit Dwi Laksana, "Pentingnya Pendidikan Karakter Dalam Menghadapi Teknologi Pendidikan Abad 21," *Jurnal Teknologi Pembelajaran* 1, no. 01 (February 26, 2021): 14–22, <https://doi.org/10.25217/jtep.v1i01.1289>.

³ Cucu Nurzakiah, "Literasi Agama Sebagai Alternatif Pendidikan Moral," *Jurnal Penelitian Agama* 19, no. 2 (October 11, 2018): 20–29, <https://doi.org/10.24090/jpa.v19i2.2018.pp20-29>.

⁴ Taufikurrahman Taufikurrahman, "Pendidikan Karakter Dan Dekadensi Moral Kaum Milenial," *AL -ALLAM* 3, no. 1 (May 11, 2022): 26–33.

⁵ A. Nur Aisyah Rusnali, "Media Sosial Dan Dekadensi Moral Generasi Muda," *Connected: Jurnal Ilmu Komunikasi*, December 14, 2020, 29–37.

generation with high knowledge, as well as faith and piety.⁶ The concept of character education emphasizes individuals who are strong religiously, and the need for management systems becomes critical when seeking excellence.

However, this education concept is not suitable for the phenomenon in the field; education in Indonesia still faces unresolved challenges, especially now that we are competing on a global scale. Compared to several neighboring countries, the quality of Indonesia's education sector is still lower. This statistic is based on the results of the Program for International Student Assessment (PISA) test. The Organization for Economic Cooperation and Development conducts this test to assess the cognitive skills and competencies of students worldwide (OECD). Based on the test results, Indonesia lags far behind Singapore, which ranks first in education, as well as Thailand and Malaysia. The level of cognitive competence in Indonesia lags behind neighboring countries.

On the PISA scale, intellectual skills rank low. Although not identical, affective and psychomotor competencies are essential in managing learning activities in the classroom. To form religious character, the learning environment in schools must be understood and exemplary.⁷ Students often imitate what they frequently see and hear, using foul language and displaying rude behavior. This is in stark contrast to the noble culture that used to be known for its friendly, polite, and courteous manner, as well as its good manners and etiquette, which have faded away.

The influence of education can be seen in the behavior of formal education graduates today, such as corruption, the prevalence of casual sex among teenagers, gang violence, drug abuse, and robbery committed by students. To prevent such undesirable behavior, it is necessary to instill values of discipline that guide students towards a brighter future.

Instilling appropriate discipline in children will result in the formation of good behavior. As a result, children behave according to the values and norms that prevail in their social environment, and their presence is well-received by their community. Such children are happy because they have good adaptation skills. Therefore, discipline is very important for the development of children so that they can live happily and make good social adjustments. To achieve this, discipline must be instilled in children from birth. Efforts to instill the value of discipline in schools include all forms of influence directed at students to help them understand and adapt to the demands of their environment. In addition, discipline is also important as a means of dealing with the demands that students may have on their environment. Discipline is the best way to teach students how to lead a healthy lifestyle that is beneficial to themselves and their environment (Annisa 2019).

Given this situation, the head of Madrasah Khadijah took the initiative to hold religious activities as a foundation for shaping the religious character of students.

⁶ Nurbaiti Marufah, Hayatul Khairul Rahmat, and I. Dewa Ketut Kerta Widana, "Degradasi Moral Sebagai Dampak Kejahatan Siber Pada Generasi Millennial Di Indonesia," *NUSANTARA : Jurnal Ilmu Pengetahuan Sosial* 7, no. 1 (April 15, 2020): 191–201, <https://doi.org/10.31604/jips.v7i1.2020.191-201>.

⁷ Fadillah Annisa, "Penanaman Nilai-Nilai Pendidikan Karakter Disiplin Pada Siswa Sekolah Dasar.," *Perspektif Pendidikan Dan Keguruan* 10, no. 1 (April 30, 2019): 69–74, [https://doi.org/10.25299/perspektif.2019.vol10\(1\).3102](https://doi.org/10.25299/perspektif.2019.vol10(1).3102).

Religious activities are expected to shape the religious character of the nation's future leaders who are polite, courteous, respectful of elders, and loving towards peers and younger people, as well as other values of worship.

Positive activities that are repeatedly carried out will form a habit that is based on experience. This is in line with the philosophy of empiricism, which assumes that knowledge can be acquired through experience.

Many thinkers have tried to examine various effective education systems, such as John Locke, Immanuel Kant, Martin Heidegger, HansGeorg Gadammer, and others. However, it cannot be denied that there are fundamental differences between the Western concept of education and the concept advocated by Islam, especially regarding its philosophical basis. From the perspective of Islamic concepts, education must be in accordance with the teachings of the Quran and Hadith, while in Western concepts, it is oriented towards the use of human senses and reason to acquire knowledge.

From these differences, various philosophical movements have emerged, such as humanism, relativism, atheism, empiricism, capitalism, and others. These movements also have significant contributions in many branches of science, such as science, psychology, economics, politics, and philosophy.

Based on the opinion of Sayyed Naqib al-‘Attas, who explained that the foundation of Western concepts of science originates from secular cultural speculation and philosophical orientation towards humans as rational beings rather than from revelation and religion. The impact of this is a fairly rapid change in human ethical and moral values, which has also given rise to various secular sciences.⁸

Based on the background and studies above, the researcher is interested in further studying the habituation of religious activities to form the religious character of students in Madrasah Ibtidaiyah from the perspective of empiricism. The results of Nur Hidayat's (2016) study entitled "Implementation of Character Education Through Habituation in Pabelan Islamic Boarding School" stated that character education was well-implemented and structured. The similarity of this research is that both studies examine character education through habituation, while the difference is that Nur Hidayat's study focuses on the implementation of character education through habituation in an Islamic boarding school, while this study focuses on the habituation of religious activities in Madrasah Ibtidaiyah to form religious character from the perspective of philosophical empiricism.⁹

The results of Nur Rokhyati's study titled "The Influence of Religious Practice Habituation in the Formation of Student Character at SD Sokowaten Baru Banguntapan Bantul" showed that there is a significant positive influence of religious practice habituation on the formation of student character. The higher the

⁸ Muhammad Kahfi Aradika, Muhammad Nurwahidin, and Sudjarwo Sudjarwo, "Konsep Pendidikan Karakter Anak Dalam Perspektif Filsafat Ilmu," *Journal of Innovation Research and Knowledge* 2, no. 7 (December 20, 2022): 2621–28, <https://doi.org/10.53625/jirk.v2i7.4181>.

⁹ Fitria Hidayat, "Peran Guru Agama Islam Dalam Menanamkan Moderasi Beragama Melalui Program Pembiasaan Di Smpn 1 Parongpong Kabupaten Bandung Barat," *AL-KARIM* 6, no. 1 (2021): 154–73.

habituation of religious practices, the higher the formation of student character.¹⁰ Conversely, if religious practice habituation is low, the formation of student character will also be low. The similarity in this study is that both investigate the habituation of religious practices in the formation of student character, while the difference between Nur Rokhyati's study and this study is that Nur Rokhyati's study quantitatively examines the influence of religious practice habituation, while this study examines the habituation of religious activities in forming religious character in Madrasah Ibtidiyah from an empiricist perspective through qualitative methods. Based on the above explanation, the author is interested in studying the habituation of religious activities in building religious character of students in Madrasah Ibtidiyah from an empiricist perspective.

B. RESEARCH METHOD

This research uses a descriptive qualitative approach and was conducted at MI Khadijah Banjarmasin in October 2022. The main subjects in collecting research data are the head of the madrasah at MI Khadijah and the responsible teacher for religious activities. Based on the philosophy of empiricism, the data sought in this research are related to religious activity habits to build students' religious character in Islamic elementary schools.

The data collection technique used in this research is an unstructured interview or a free interview where the researcher does not use a systematically prepared interview guide. The interview guide only consists of a general outline of questions to be asked. In this research, interviews are used to interview the head of the school and the responsible teacher about the course of religious activity habits to build students' religious character and their knowledge of the philosophy of empiricism. Along with interviews, there are also observation and documentation techniques.

The data analysis technique used in this research is the Miles and Huberman model, which is divided into three data analysis activities: data reduction, data display, and data verification. Data reduction requires summarizing, sorting, selecting, and focusing on what is important. Data display requires presenting information in the form of brief descriptions, charts, or narrative texts. Drawing conclusions from data verification.¹¹

C. DISCUSSION

Character education is one of the platforms for developing more positive student personalities. Character education in schools is a program initiated by the Indonesian government through the Ministry of Education since 2010. This program seeks to instill, shape, and redevelop the values that shape the nation's character. Education not only prepares students to become intelligent and intellectually advanced individuals but also shapes individuals with good moral character. Individuals and groups with good moral character have good moral and

¹⁰ Nur Rokhayati, "Pengaruh Pembiasaan Praktik Keagamaan Dalam Pembentukan Karakter Siswa Di SD Sokowaten Baru Banguntapan Bantul," *Journal of Chemical Information and Modeling* 53, no. 9 (2019): 1689–99.

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2019).

ethical behavior. Given the importance of character in a person, education plays a very important role in instilling it through the learning process.¹²

Thus, religious character is one of the characters that must be developed by students in order to cultivate behavior in accordance with the teachings of Islam based on the Quran and Hadith. Because many students behave in ways that contradict the values of Islam that apply both in schools and in society, religious character must be applied and embodied at MI Khadijah. Habituation is an important factor in developing students' religious character. Because students are trained and accustomed to doing it every day, habituation methods can help them develop their religious character. Habits that are practiced every day and repeated will always be implanted and remembered by students so that they can easily be done without being told.

This habituation method encourages and enables students to practice theories that require direct application, so that heavy theories can become light for students if practiced frequently.¹³ For example, habituating students to actively participate in religious activities and practice religious values in daily life. Because every process produces positive values that are embodied in the form of habituation. Religious activities at MI Khadijah are divided into two categories. The first is learning, such as Quran Literacy. The second is activities, such as morning advice, Dhuha prayer, and congregational Dzuhur prayer. Various religious activities carried out at MI Khadijah are expected to provide benefits for intellectual and emotional development, thus shaping students' religious character.

When religious values are instilled in students, they have faith and devotion to Allah SWT, as well as a good personality towards fellow humans and other creatures created by Allah SWT. Based on these criteria, the application of the religious habituation method at MI Khadijah can be said to be effective because the religious habituation program is carried out routinely every day during learning and extracurricular activities.

Religious activities are practiced daily at MI Khadijah so that they can be applied in life both at home and in society. As a result, a religious culture will emerge at school and in everyday life, with which character can change towards good for oneself and achievement at school. The following is an example of a religious attitude that is instilled in students through the habituation method in religious activities that is integrated with religious character values:

Habituation of Smiles, Greetings, Salim, Polite and Polite (5S)



Figure 1. Implementation of 5S during the morning advice

¹² Zubaidi, *Desain Pendidikan Karakter* (Jakarta: Kencana Prenada Media Group, 2012).

¹³ Ulil Amri Syafri, *Pendidikan Karakter Berbasis Al-Qur'an*. (Jakarta: Rabbani Press, 2014).

The researcher observed that there was a habit of smiling, greeting, greeting, being polite, and polite, especially among morning students. After listening to the morning advice, they were directed to line up in a row to take turns shaking hands with all the teachers who were also lined up. Students greet and shake hands with teachers not only when they arrive at school and enter the room, but they also greet and shake hands with teachers when they come home from school, especially when they finish praying in congregation. The purpose of having a 5S culture (smile, greet, greet, greet, courtesy, and courtesy) is so that madrasa residents can take care of each other, establish communication with each other, and not behave badly in the madrasa environment.¹⁴

Clean and healthy living habits



Figure 2. Activities to brush teeth together properly

The habit of living clean and healthy at MI Khadijah is carried out by all school members. Morning advice in the school yard plays a big role for this. Students often listen to advice about cleanliness and are also checked for cleanliness of clothes and the completeness of school clothes at that time. Examples of habits applied by school residents, for example, picking up scattered trash and putting it in its place. Trash cans are located in front of every classroom in the school.

The attitude of caring for the environment and environmental culture is the responsibility of humans to protect the environment and carry out good social interactions with nature. The habit of caring for the environment will shape their character, and humans will develop the habit of caring for and protecting the environment. Schools are expected to provide awareness and character that can protect the school environment properly and correctly based on this understanding, awareness to protect the school environment and preserve the environment.

Schools must also be able to develop students with a strong concern for the school environment, which will have a positive impact on students' comfort while studying as well as their achievements and creativity. Because school is a place where character education is carried out. Character education will involve all parties involved in education, both from the family, school, school environment, and the wider community.¹⁵

¹⁴ Muhamad Ali Anwar, "Revitalizing the Method of Repetition in the Recitation of the Qur'an," *Istawa: Jurnal Pendidikan Islam* 4, no. 2 (November 11, 2019): 156–67, <https://doi.org/10.24269/ijpi.v4i2.1995>.

¹⁵ Juni Siskayanti and Ika Chastanti, "Analisis Karakter Peduli Lingkungan Pada Siswa

The habit of reading Sholawat Syifa and daily prayers



Figure 3. Reading sholawat syifa and daily prayers

Praying is a practice that helps students develop their religious character while studying in class. After finishing the morning advice, the students read the prayer together, accompanied by all the teachers who also read the prayer in the field. Prayer is also offered at the end of the lesson; by reading prayers every day, children will get used to reading before or after doing work. Efforts to read prayers before and after learning are repeated efforts, because repetition leaves an impression on every student who can form a religious character.

The habit of being disciplined, honest and responsible



Figure 4. Morning advice activities and discipline, honesty and responsibility towards assignments

The habit of being disciplined, honest and responsible is often reminded in morning advice and in practice in daily activities. For example, the madrasah fence will be closed at 07.20, those who arrive late after the hour when the fence is closed will be outside until the morning counseling activities finish around 08.00, a disciplinary attitude will be formed in students who don't want to be late. They must arrive before 7:20 a.m. (Result of the interview with the Principal of the Madrasah).

An honest attitude can also be seen when money often falls in the field but students give it to the teacher or office they don't take it for their own consumption (Results of interviews with the teacher in charge). This proves that honesty is deeply ingrained in students.

The attitude of responsibility is also seen in several activities. For example, during the flag ceremony on Monday, the students who were on duty at that time were responsible for carrying out their duties as ceremonial officers and did not

Sekolah Dasar.," *Jurnal Basicedu* 6, no. 2 (2022): 1508–16.

leave their responsibilities as well as the muezzin officers during congregational prayers (Results of interviews with the teacher in charge).

Habit of Worship Dhuha and Zuhur Prayers in congregation



Figure 5. Zuhur prayer activities in congregation

The practice of Dhuha prayers and Dzuhur prayers in congregation for school members is carried out in congregation at MI Khadijah to foster the religious character of students. The midday prayers in congregation are held Monday through Thursday, with the midday prayer time at 09.30 before the break and the noon time when entering the midday prayer in congregation around 12.30. Some teachers are in charge of supervising (for female teachers who are unable to pray) and some become prayer priests and attend congregational prayers. As a result, there is a schedule for the muezzin to become the imam during the prayers. The practice of midday prayers in congregation is carried out at MI Khadijah with the hope that children will become accustomed to midday and midday prayers through the midday and midday prayer policies at school. Students are taught to be orderly in worship through this congregational prayer activity, starting from preparation to implementation to closing.¹⁶

The habit of Tadarus al-Qur'an



Figure 6. Al-Qur'an Tadarus activities

Tadarus Al-Qur'an is a program carried out by teachers in their respective classes prior to the start of learning aimed at all students through reading and listening. It is hoped that students will be more fluent in reading the Qur'an, because they are accustomed to reading the Qur'an in accordance with their recitation and can practice it even if only one or two verses when they read the Qur'an, because reading and practicing it is a practice of worship. The habit of reading the Qur'an is expected to be able to make children read fluently and have memorized short surahs that they will read during prayers. Religious character will be formed in students

¹⁶ Annisa, "Penanaman Nilai-Nilai Pendidikan Karakter Disiplin Pada Siswa Sekolah Dasar."

through the practice of Al-Qur'an literacy (Results of interviews with the teacher in charge).

The habituation of religious activities to foster religious character carried out at MI Khadijah has gone well and fostered the religious character of students as seen from the results of interviews and observations conducted by researchers. Habituation is repeated every day so that students get used to it. Students who previously did not memorize the reading of the Syifa sholawat but because they read it every day have memorized it. Likewise, the procedure for praying dhuha and others. This proves that this habituation method is very successful in making students skilled even though it takes time and requires a long process. This is in accordance with the definition of habituation according to the expert, namely: Habituation is the intentional repetition of something so that you get used to it. Something you get used to is something you always practice, so this method is based on experience. Repetition is the essence of habit. Habituation elevates man to a special status, which saves strength by being an innate and spontaneous habit, enabling this activity to be carried out in any occupation. As a result, this method is very effective in shaping the character and personality of children. Parents instill in their children the importance of getting up early. Getting out of bed in the morning will then become a habit.¹⁷

Another theory emphasizes that habituation is something that is done repeatedly, gradually over time according to religious standards and practices, something that is desired to become a habit and embedded in emotional and behavioral core (Engel 2014).

According to Tafsir, repetition is the essence of habituation. If the teacher enters the classroom to greet students, it can be interpreted as an attempt to get used to it. If students enter class without greeting, the teacher reminds them to do so; this is one way to get used to it. There is some criticism of habituation education for not educating students to be aware of the analysis of what they are doing. His behavior is automatic, and he doesn't know good and bad. Even so, the habituation method is still very useful because what is habituated is usually right; we must not accustom our children to doing or behaving badly. This must be realized by the teacher because the teacher's behavior which is repeated, even if it is done jokingly, will affect students to become accustomed to this behavior.¹⁸

The habituation method refers to the process of developing new habits or improving existing habits. In addition to commands, role models, and specific experiences, punishments and rewards are used in habituation. The goal is for students to develop new attitudes and habits that are more appropriate and positive in the sense that they are aligned with the limitations of space and time (contextual). Furthermore, the correct and positive meaning is in accordance with the dominant moral norms and values, both religion, tradition, and culture.¹⁹

¹⁷ Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi* (Bandung: Alfabeta, 2014).

¹⁸ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2014).

¹⁹ Muhibbin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2010).

The habituation method can be used to instill in children the importance of thinking, agreeing and acting according to Islamic teachings. This method is very effective in fostering and developing the character of early childhood by increasing habits in carrying out school activities. The nature of habituation is actually based on experience. Because habituation is something that is practiced, the description of habituation becomes a series of the need to develop habits that are carried out every day. Repetition is the essence of habituation. The habituation method is very effective in developing attitudes because it instills good habits in children from an early age. Habituation is the ability to do and say things in a way that children like. Habituation is a profound implication of how to instill ways of doing and saying things.²⁰

From this explanation, it can be concluded that the essence of habituation is based on experience. Because habituation is something that is practiced, the description of habituation becomes a series of the need to develop habits that are carried out every day. The purpose of applying the habituation method in schools is to consistently and continuously train and familiarize students with goals based on religious principles, so that they become truly ingrained in students and ultimately become a habit that is difficult to get rid of.

Habituation of religious activities according to the perspective of empiricism philosophy

Empiricism is a school of thought that emphasizes experience as knowledge. The word empirical comes from the Greek word *emperia*, which means sensory experience.²¹ Essay Concerning Human Understanding 1689 by John Locke was written on the premise that all knowledge comes from experience. This means that nothing can be turned into an idea or concept of what happened, and no idea can be passed down.²²

So, empiricism is a philosophical school that argues that all knowledge comes from human experience. Empiricism rejects the idea that humans inherit the trait of knowledge at birth. Empirical Studies and Methodology One of the fundamental concepts in science and the scientific method is that all evidence must be empirical, or based on empirical evidence that can be seen by the senses. Without experience, reason lacks the ability to paint a certain picture; even if depicted in this way, it is just a fantasy.

This flow in the field of education raises an optimistic view of education as a business capable of shaping one's personality. Locke argues that primary and secondary qualities are different. Primary quality is a difference that can be measured, broad, heavy and is a physical one, while secondary quality is the color, smell, taste of the object. Many educators use a theory known as *Tebula Rasa*, which states that children are like blank white paper that can be filled in according to their environment and the person who educates them. So, if educators teach what

²⁰ Muhammad Fadillah and Kholida lilif Mualifatu., *Pendidikan Karakter Anak Usia Dini Konsep Dan Aplikasinya Dalam PAUD* (Jogjakarta: Ar-Ruzz Media, 2014).

²¹ Susanto, *Filsafat Ilmu (Suatu Kajian Dalam Dimensi Ontologis, Epistemologis, Dan Aksiologis)* (Jakarta: Bumi Aksara, 2012).

²² Ahmad Tafsir, *Filsafat Ilmu* (Bandung: Remaja Rosdakarya, 2013).

is wrong and not good, then children will follow educators, and vice versa, if educators teach correctly and use the right methods, students will benefit.

In Islamic education, empiricism holds that human nature is not enough to cover only passive basic skills, namely aspects of intelligence related to the advancement of knowledge, but also character or character and tendencies to refer to external environmental influences, even if they are not active.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4)

Meaning: "Read, and your Lord is the Most Gracious, Who teaches (humans) by means of the word" (Q.S Al-Aaq 3-4)

The verse implies that if humans want to know how to live life properly and correctly, then they must learn it. The existence of a learning and teaching process will make human science develop as a result. According to the Hadith of the Prophet Muhammad SAW which means: "No child is born on the basis of fitrah, then his parents educate him to become a Jew or Christian" (H.R. Abu Hurairah). Based on the Hadith above, nature as an innate factor in humans can be influenced by the environment outside of themselves, and will not be able to develop at all if there is no environmental influence. As a result, environmental influences become necessary for the development of abilities/potentials.

This is consistent with the philosophy of empiricism, that the environment is very influential on the formation of character and knowledge. Religious activities carried out will be experience and knowledge. Experience or knowledge that is carried out repeatedly will become habituation which is expected to continue to be applied not only at school but also at home or in society.

D. CONCLUSION

The habituation of religious activities carried out at MI Khadijah provides experience and knowledge to students for their future. The philosophy of empiricism states that the environment greatly influences the formation of character and knowledge. Religious activities carried out will be experience and knowledge. Experience or knowledge that is carried out repeatedly will become habituation which is expected to continue to be applied at school, at home and in society.

The difference between this research and previous research lies in the perspective of empiricism philosophy. So, this study describes the view of empiricism philosophy about the habituation of religious activities to shape the religious character of primary school students.

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