**The Role of Etiquette Teachers in Shaping Students' Religious Behavior**

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**ABSTRACT:** *The purpose of this research is to describe the adab teacher's efforts in the formation of students' religious character at Madrasah Ibtidaiyah 6 Ponorogo through the drill and practice method and explain the factors that support and interfere with the implementation of the drill and practice method. This research method uses a qualitative descriptive method with the research subjects of Adab teachers and students. Data collection methods used observation, interviews, and documentation using interactive analysis through data reduction steps, data presentation, and conclusion drawing. The results of the study state that the role of adab teachers in shaping religious behavior through the drill and practice method applies five dimensions including ideological dimensions, intellectual dimensions, experiential dimensions, ritualistic dimensions, and social dimensions with support from the environment, principal leadership, cooperation between teachers and commitment with school residents. The inhibiting factors in shaping the religious character of students through the drill and practice method are the diverse backgrounds of students, low awareness and the influence of the heterogeneous social environment of students.*

**ABSTRAK**: Tujuan penelitian ini yang akan dicapai ialah mendeskripsikan upaya guru adab pada pembentukan karakter religius siswa di Madrasah Ibtidaiyah 6 Ponorogo melalui metode *drill and practice* dan menjelaskan faktor-faktor yang mendukung dan mengganggu pelaksanaan metode *drill and practice*. Metode penelitian ini menggunakan metode deskriptif kualitatif dengan subjek penelitian guru Adab dan siswa. Metode pengumpulan data menggunakan metode observasi, wawancara, serta dokumentasi menggunakan analisis interaktif melalui langkah reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menyatakan bahwa peran guru adab dalam membentuk perilaku religius melalui metode *drill and practice* menerapkan lima dimensi diantaranya dimensi ideologis, dimensi intelektual, dimensi eksperensial dimensi ritualistik, dan dimensi sosial dengan adanya dukungan dari lingkungan, kepemimpinan kepala sekolah, kerjasama antar guru dan komitmen bersama warga sekolah. Faktor penghambat dalam membentuk karakter religius peserta didik melalui metode *drill and practice* adalah latar belakang peserta didik yang beragam, rendahnya kesadaran dan pengaruh lingkungan sosial yang heterogen peserta didik.

**Keywords:** *Religious behavior Drill and practice method*

1. **INTRODUCTION (Calibri, 12 Bold)**

**The Formation of Children's Religious Attitudes as Influenced by Family, School, and Environment**

The development of children's religious attitudes is influenced by their family, school, and surrounding environment. First, the family plays a crucial role, as children acquire religious knowledge and understanding from their parents. The majority of a child's education takes place within the family environment, which serves as the primary key in fostering an Islamic spirit within the child. Religious education at home becomes the foundational pillar for the development of a child's religious character (Jamaluddin, 2013:37).

Second, the role of the school is equally important. Education should be an integral part of every subject and school activity. Teachers are not merely responsible for imparting knowledge but also for instilling good moral values in students through exemplary behavior and by addressing their needs.

Third, the environment plays a significant role in shaping children's character. The surrounding community can reflect a child's character development. A positive environment encourages students to develop good morals, whereas a negative environment may lead to undesirable behaviors among students (Sani & Kadri, 2016:27).

The Indonesian government initiated religious education programs in schools in 2010 through the Ministry of Education and Culture. These programs aim to instill, shape, and reinforce the nation's humanitarian values. Education seeks to develop individuals with noble character—people who are morally upright both individually and socially, possessing proper ethics, morals, and virtues. Given the crucial role of morality in individuals, education has a significant responsibility to instill these values through learning processes (Zubaedi, 2011:17).

However, current educational practices have yet to fully meet societal expectations. This phenomenon is evident in the deterioration of ethical and moral standards despite technological advancements. Various academic issues continue to emerge, such as students violating school regulations, neglecting assignments, arriving late, cheating, skipping classes, and disobeying teachers. These issues highlight the lack of a non-secular personal foundation among students, which hinders the effectiveness of the educational process. This situation obstructs the realization of educational goals and aspirations. Furthermore, students with underdeveloped religious values tend to experience a decline in positive habits and an increased inclination to commit various violations, both within and outside the school environment (Aunillah, 2011:55).

Observation results indicate that most students at Madrasah Ibtidaiyah Muhammadiyah 6 Ponorogo still lack proper knowledge and understanding in learning the Qur'an. Additionally, the lack of family environmental support in fostering the habit of reciting the Qur'an is another factor that needs attention. This is evidenced by interviews with several students who admitted that they do not practice Qur'an recitation at home. Moreover, there is still a low level of awareness and patience in performing the obligatory prayers, as seen during the congregational Zuhr prayer at school, where many students engage in playing and joking instead of focusing on worship. This condition indicates the need for intensive and more structured religious guidance at school to instill spiritual values from an early age.

One of the essential components in fostering religious students is habit formation. The drill and practice method is an effective way to strengthen students' spiritual character, as it trains them to perform religious activities consistently. Behaviors that are practiced daily and repeatedly will become ingrained in students, making them easy to perform without constant reminders.

This habit formation technique encourages and provides students with opportunities to apply theoretical knowledge directly, making complex concepts easier to grasp when practiced frequently (Safri, 2014:140). For instance, involving students in spiritual activities and integrating spiritual values into daily life can significantly impact their character development. Each practice carries extraordinary values that can be realized through habituation.

Religious activities at Madrasah Ibtidaiyah Muhammadiyah 6 Ponorogo are categorized into two main types. The first consists of learning activities, including Tahfidzul Qur'an (Qur'anic memorization) and congregational prayers. The second consists of spiritual practices, such as performing Zuhr prayer in congregation and reciting Asmaul Husna together. These activities are expected to have positive effects on students' intellectual and emotional growth, ultimately shaping their spiritual character.

Based on this background, the researcher is interested in further exploring matters related to individual religiosity and the role of etiquette teachers in shaping students' non-secular behavior through the drill and practice method at Madrasah Ibtidaiyah Muhammadiyah 6 Ponorogo.

Concept of Character and Religious Education

Linguistically, the term "character" is derived from the English word *character*, which means nature, traits, or characteristics (Echols & Shadily, 2015:107). In Indonesian, "character" can be interpreted as the inner nature of humans that influences their way of thinking and acting, also referred to as disposition or morality (Purwadarminta, 2003:1149).

According to Santrock (2009:97), character education is a direct approach to moral education that emphasizes the importance of teaching students fundamental moral values. The goal is to equip students with a clear understanding of right and wrong so they can make wise decisions and avoid behaviors that may be harmful to themselves or others.

Meanwhile, the term "religious" comes from the word *religious*, referring to an individual's inherent religiosity. Religiousness is a crucial aspect of character formation that must be developed in schools (Gunawan, 2014:33).

Religious character education is particularly critical in facing the increasingly complex dynamics of modern times and the alarming decline in moral values. By internalizing strong religious values, students are expected to act in accordance with religious teachings, enabling them to navigate challenges while upholding moral and ethical integrity.

Religion is not a singular entity but a system comprising various aspects. Glock and Stark (as cited in Subandi, 2013:87-89) identify five religious aspects or dimensions. First, Religious Belief (Dimensi Keyakinan) refers to the degree of acceptance of fundamental religious teachings as absolute truths, which in Islam is manifested in the Rukun Iman (Pillars of Faith). Second, Religious Practice (Dimensi Menjalankan Kewajiban) measures the depth of understanding and execution of religious rituals, encompassing both ibadah mahdhoh (purely religious worship) and ibadah ghoiru mahdhoh (social and moral religious duties). Third, Religious Feeling (Dimensi Penghayatan) relates to personal and emotional religious experiences, such as fear of sin, a sense of closeness to God, and other spiritual emotions. Fourth, Religious Knowledge (Dimensi Pengetahuan) refers to a person’s comprehension of religious teachings through scriptures and other sources, including fiqh (Islamic jurisprudence) in Islam. Lastly, Religious Effect (Dimensi Perilaku) evaluates how well an individual implements religious teachings in daily life, such as visiting sick neighbors, helping those in need, and other acts of kindness.

Instilling values in individuals is not merely about understanding morality (akhlaq) or moral knowledge; it should also emphasize moral action and ethical behavior, which are the ultimate goals of character development. Therefore, an educational method that effectively internalizes the desired values in students is essential. Drill and Practice is a method that involves intentional repetition of actions to establish habits. The essence of habituation (pembiasaan) lies in the repetition of actions, leading to the internalization of behaviors that eventually become spontaneous habits and can be performed automatically in various situations. Thus, this method is highly effective in shaping an individual’s character and personality, including children (Gunawan, 2014:247).

According to Arief (2012:110), in the context of Islamic education, habituation is an effective pedagogical approach for instilling religious values in students. The process of habituation aims to shape thinking patterns, attitudes, and actions that align with Islamic teachings. To achieve optimal results, certain conditions must be met. First, habituation should begin at an early age before contradicting habits are formed. Second, the process must be continuous and consistent so that it becomes an integral part of an individual's character. Third, educators must enforce rules consistently and provide appropriate consequences for violations. Fourth, mechanical habituation should be accompanied by the internalization of religious values, ensuring that they become part of an individual's conscious self-awareness.

Research on the formation of students' spiritual character can be observed in the study conducted by Rahajeng Asmiyanti Nurul Khotimah (2015), titled "Character Formation of Students Through the Habituation Strategy at TK Islam Al-Azhar 39 Purwokerto." The results indicate that the formation of both male and female students' character through the habituation approach at TK Islam Al-Azhar 39 Purwokerto consists of how character is formed, the values instilled, and the habits developed in male and female students.

Additionally, Tsalis Nurul Azizah (2017), in her study titled "Formation of Non-Secular Character Based on Habituation and Exemplary Models at the Faculty of Qur'anic Technology, Wahid Hasyim University, Yogyakarta," found that through a series of habituation activities and exemplary modeling conducted at the school and dormitory, 14 non-secular character traits were successfully identified as being internalized by students. The implementation of religious character formation among students was entirely based on role models and habituation, effectively shaping students into religious individuals—particularly in aspects such as diligence in reciting the Qur’an, respect for others, fostering a religious mindset within the school environment, and adherence to faculty policies.

The literature review demonstrates that previous studies have made significant contributions to character education development through the habituation method. However, research on religious character formation using the drill and practice method remains relatively limited. Therefore, this study focuses on religious character development using the drill and practice habituation method.

1. **METHOD (Calibri, 12 Bold)**

This study adopts a qualitative approach with a field research design. Data collection is conducted through in-depth interviews, participatory observations, and document analysis. The collected data is then analyzed qualitatively using content analysis techniques. The analytical process aims to identify patterns, themes, and emerging categories within the data. The results of the analysis are then used to construct a conceptual framework and draw conclusions. The validity of the research findings is strengthened through data triangulation and cross-checking of field notes.

1. **RESULT AND DISCUSSION (Calibri, 12 Bold)**

The realization of religious behavior occurs when religious values become an integral part of students' lives, manifesting in faith and piety toward Allah SWT and a harmonious relationship with fellow humans and all of His creations. Thus, the implementation of the drill and practice method, which is routinely carried out at Madrasah Ibtidaiyah Muhammadiyah 6 Ponorogo in both learning activities and extracurricular programs, can be considered effective in shaping students' religious character. The religious character traits instilled through the drill and practice method include:

**1. Tahfidzul Qur’an**

The Tahfidzul Qur’an program is an intensive learning initiative designed to help students memorize the Qur’an in a gradual and continuous manner. This daily tahfidz activity aims to cultivate the habit of reading, memorizing, and understanding the Qur’an from an early age. Through this program, students are expected not only to read the Qur’an fluently and accurately but also to develop strong memorization skills as a foundation for performing their prayers. Furthermore, the tahfidz program is expected to foster students’ religious character, strengthen their faith, and bring them closer to Allah SWT, aligning with both the ideological and ritualistic dimensions of religious practice.

**2. Bina Iman (Faith Development)**

Bina Iman refers to the process of building and strengthening one's faith through various activities that enhance belief and spiritual connection with Allah. The term "bina iman" is often used in religious contexts, particularly in Islam, to describe efforts made by individuals or communities to develop their faith. Teachers of adab (ethics and manners) instill faith in students by narrating stories of the Prophet Muhammad (SAW) and his companions before the start of lessons. Through this bina iman activity, teachers can reinforce students' faith and expand their knowledge of Islamic history and key figures, aligning with both the ideological and intellectual dimensions of religious education.

**3. Bengkel Adab (Ethics Workshop)**

Adab (ethics) education is delivered by adab teachers, who teach behavioral lessons to be applied in daily life. This education is conducted continuously and systematically, ensuring that religious behavior development is consistently monitored by adab teachers in collaboration with Qur’an teachers and other school staff.

The teaching of adab begins from the moment students arrive at school until they leave, seamlessly integrating ethical lessons into their academic learning experiences. Whether consciously or unconsciously, students absorb moral education through their daily interactions and school activities. Additionally, teachers engage with students through counseling services, fostering a more personal and supportive environment.

Through the Bengkel Adab program, students receive guidance from adab teachers on how to integrate ethical principles into their daily lives. This approach aligns with the experiential dimension, where practicing adab provides direct experiences of the benefits of good behavior. These experiences help students develop harmonious social relationships, in accordance with the social dimension of religious education.

**4. Sholat Dhuha and Dhuhr in Congregation**

Sholat Dhuha and Dhuhr in congregation are two Islamic religious practices that contribute to the development of religious behavior in various ways:

1. Spiritual Depth – Sholat Dhuha, performed between sunrise and midday, serves as an opportunity to enhance students' spiritual connection with Allah. Through this prayer, students set aside dedicated time for worship, reflect on Allah’s blessings, and strengthen their spiritual bond. Additionally, Sholat Dhuha provides a moment for seeking guidance and blessings in facing the day ahead.
2. Time Discipline – Congregational Dhuhr prayer helps instill time discipline in students' daily routines. By participating in Sholat Dhuhr in congregation, students prioritize worship over worldly tasks, establish a structured prayer schedule, and learn to organize their daily activities in accordance with religious obligations.
3. Social Awareness and Solidarity – Congregational Dhuhr prayer also fosters social bonds among individuals. Students who regularly engage in Sholat Jamaah (congregational prayer) interact with fellow worshippers, offer support to one another, and develop a sense of belonging to a larger community. This practice nurtures compassion, cooperation, and solidarity among members of the school community.

Overall, through the practice of Sholat Dhuha and Dhuhr in congregation, students cultivate a deeper sense of religiosity, discipline, social connection, and a stronger religious identity. These aspects align with both the ritualistic and experiential dimensions of religious education.

5. Social Service (Bakti Sosial)

Social service refers to voluntary activities carried out by all members of the madrasah to provide assistance or benefits to the community and the surrounding environment. The main goal is to enhance social well-being and help those in need.

Bakti sosial takes various forms, such as distributing food and basic necessities to the local community during HAB Kemenag (the Ministry of Religious Affairs' Anniversary) and the month of Ramadan. Besides offering direct benefits, social service also serves as a means to educate students on the importance of sharing with those in need, aligning with the social dimension of religious education.

**Supporting and Inhibiting Factors in the Formation of Religious Behavior through Drill and Practice**

a. Parental Support

The development of students' religious character is a shared responsibility, extending beyond the school environment and involving active parental participation. The family setting serves as the primary context where children internalize religious values through direct parental guidance.

Several key family factors contribute to shaping religious character, including parents’ deep understanding of their children's psychological needs, such as love, security, self-esteem, freedom of expression, and experiences of success. Besides providing adequate attention, parents also serve as role models for their children. A calm and harmonious family environment plays a significant role in fostering a strong religious character in children.

However, it is important to acknowledge that each child's religious background and level of faith vary, influenced by several factors, including family environment. Since the family is the child's first socializing environment, religious values instilled from an early age lay the foundation for their religious character. A supportive religious environment enriches a child’s religious experiences, while a less supportive environment may hinder the internalization of religious values.

b. Leadership of the Principal  
The instillation of religious behavior through the leadership of the principal is one of the effective strategies in shaping spiritual values and behavior among students. Below are several ways in which the principal can influence the development of religious behavior:

First, setting an example – the principal serves as a role model for students in practicing religious rituals, such as worship, humility, patience, and concern for others.

Second, integrating religious values into the curriculum – in this case, the principal must ensure that religious values are integrated into the school curriculum. This can be done by emphasizing moral and ethical teachings in subjects, discussing religious values in the context of history or literature, and organizing extracurricular activities aimed at developing students' spirituality.

Third, the principal can organize religious activities at school, such as communal worship, religious studies, or seminars on morality and religious ethics. Therefore, the successful implementation of these religious activities requires full support from the principal and the commitment of the school community.

The development of a school culture based on religious values can promote values such as respect, cooperation, and tolerance. This can be achieved through the formulation of a school code of ethics based on religious teachings, the enforcement of fair discipline rooted in moral values, and providing rewards to students who demonstrate behavior that reflects religious values.

Through strong leadership and consistent commitment, the principal can become an effective agent of change in promoting religious behavior among students and building a school environment that supports their spiritual development.

c. Participation and Cooperation Between Teachers and the Community Environment  
The formation of religious behavior through cooperation between teachers is a strong collaborative approach in shaping character and spiritual values among students. Teachers can work together to integrate religious values into the curriculum and their teaching activities. This can be done by incorporating spiritual elements into lessons, providing time for reflection or prayer, or highlighting moral values in stories, poems, or literary works, which are then implemented in religious activities together, such as worship or religious studies. This not only provides opportunities for students to practice their beliefs but also strengthens the bond between students and teachers within the school community.

In addition, teachers should support each other in providing spiritual guidance to students. They can exchange experiences and strategies in helping students overcome moral challenges or conflicts, offer advice on how to apply religious teachings in daily life, or provide emotional support for students going through spiritual crises by using case studies or religious stories to discuss moral values and religious ethics. By exploring stories of religious figures or significant events in their religious traditions, students can understand the moral principles behind their religious teachings and integrate them into their daily lives. Through collaboration between teachers, the school can support the formation of religious behavior among students and strengthen the role of the school as an institution that promotes spiritual and moral development.

The surrounding environment also influences the success of forming religious behavior in students. Both the school environment and the social environment play a crucial role in shaping students' religious behavior. A positive environment can facilitate the development of religious behavior, while a negative environment can hinder it. Peer relationships and the social norms prevalent in the surrounding environment are significant factors in the process of forming students' religious behavior. A social environment that upholds religious values tends to produce religious individuals, while an environment tolerant of deviant behavior can hinder students' religious development. A lack of supervision from the school over students' activities outside of school hours can also strengthen the influence of the social environment on the formation of students' religious behavior.

d. Lack of Wisdom in Utilizing Places of Worship  
The lack of utilization of places of worship in shaping religious behavior can be caused by several factors. First, the lack of awareness about the importance of places of worship as centers of religious activity. People may not see the value of actively participating in places of worship to develop and maintain their relationship with their faith and spirituality. Second, the factors of modern busy and fast-paced life can make people tend to neglect visiting places of worship. Work pressure, family matters, and a busy lifestyle make time for worship seem increasingly limited. In addition, there is also a shift in social and cultural values in society that can affect the underuse of places of worship. The growing individualism and decreasing attachment to traditional institutions such as churches, mosques, or temples can lead people to prefer practicing their religion privately, without the need to go to places of worship. The underutilization of places of worship can have an impact on the lack of a solid religious community. The lack of social interaction and support from fellow worshippers can also affect the depth of a person's religious experience.

Therefore, to promote more active and engaged religious behavior, it is important for religious communities to create a welcoming and inclusive environment in places of worship, as well as to continuously educate and inspire the congregation about the important values of active participation in religious activities at places of worship.

1. **CONCLUSION (Calibri, 12 Bold)**

The data analysis obtained through observation, interviews, and documentation in the field shows that the implementation of the drill and practice method in religious education at Madrasah Ibtidaiyah Muhammadiyah 6 Ponorogo has successfully shaped the religious behavior of students in a comprehensive manner. Students' religious behavior has significantly improved in the ideological, intellectual, experiential, ritualistic, and social dimensions. This success is attributed to the strong support from various parties, such as the supportive school environment, the inspirational leadership of the school principal, close collaboration among teachers, and the commitment of the entire school community to realize quality religious education. However, this study also identifies several challenges that need to be addressed, such as the diversity of student backgrounds, the lack of student awareness regarding the importance of religious education, and the influence of an unfavorable social environment.

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