



DOI: <https://doi.org/10.38035/dijemss.v7i3>
<https://creativecommons.org/licenses/by/4.0/>

The Implementation of the PLITA Habituation Program in Shaping the Religious Character of Students at SDN 2 Giriwangi

Via Nurafiat Astuti¹, Dasim Budimansyah², Asep Dahliyana³, Kama Abdul Hakam⁴,
Imas Kurniawaty⁵, Abih Gumelar⁶

¹Universitas Pendidikan Indonesia, Bandung, Indonesia, vianurafiatiaastuti@upi.edu

²Universitas Pendidikan Indonesia, Bandung, Indonesia, budimansyah@upi.edu

³Universitas Pendidikan Indonesia, Bandung, Indonesia, asep_dahly@upi.edu

⁴Universitas Pendidikan Indonesia, Bandung, Indonesia, kama.ahakam@upi.edu

⁶Universitas Pendidikan Indonesia, Bandung, Indonesia, abihgumelar@upi.edu

Corresponding Author: vianurafiatiaastuti@upi.edu¹

Abstract: The decline in students' moral and spiritual values highlights the urgency of developing character education based on religious habituation. This study was motivated by the need to instill Islamic character values in elementary school students through meaningful and consistent routines. The purpose of this research is to describe the implementation and effectiveness of the Program Literasi Agama Islam (PLITA) or Islamic Religious Literacy Program at SDN 2 Giriwangi in shaping the religious character of fifth- and sixth-grade students. The PLITA program is conducted every Thursday through a series of activities, including the recitation of Asmaul Husna, reading short Qur'anic surahs, chanting Sholawat Nabi, short religious lectures, interactive discussions, and structured reflective assignments. This study employed a qualitative descriptive approach with a case study design. Data were collected through classroom observations, interviews with teachers and students, and documentation of PLITA activities. The data were analyzed using the Miles and Huberman interactive model data reduction, presentation, and conclusion drawing—with triangulation for validation. The results show that PLITA significantly contributes to improving students' religious attitudes, discipline, responsibility, and spiritual awareness. Students became more engaged, polite, and active in religious practices, while teachers played a crucial role as role models and value reinforcers. The findings align with the theories of Habituation (Skinner), Social Learning (Bandura), and Character Education (Lickona), emphasising repetition, modelling, and internalisation of values. In conclusion, PLITA is an effective and innovative religious education model based on habituation and reflective literacy, fostering religious character and discipline among elementary students.

Keywords: Religious Habituation, Islamic Literacy, Religious Character, Character Education.

INTRODUCTION

The decline in moral values, ethics, and religiosity among students has become one of the central issues in Indonesian education. The phenomena of low discipline, diminishing

respect for teachers, and weakened spiritual awareness indicate that religious character education in elementary schools has not been fully effective. According to a report by the Center for Assessment and Learning of the Ministry of Education, Culture, Research, and Technology (2023), only around 58% of elementary school students consistently demonstrate religious behaviors such as praying before learning and maintaining proper ethics in their interactions with teachers. This condition highlights the urgency for more contextual, applicable, and sustainable strategies for character education in students' daily lives.

One approach proven to be effective in shaping character is habituation. According to Skinner's Behaviorism theory, positive behavior can be formed through repetition and reinforcement. Meanwhile, Lickona (1991) asserts that character education will only be effective when it involves three key dimensions: moral knowing, moral feeling, and moral action. From the perspective of Islamic education, habituation (habituation) is part of the *tarbiyah* process that aims to cultivate noble character through repeated and consistent religious practices integrated into daily life.

Several previous studies have emphasized the importance of habituation in shaping students' character. Maknun and Annisa (2024) found that religious habituation in elementary schools positively influences students' discipline and moral conduct. Damayanti et al. (2025) also showed that activities such as reading the Qur'an and performing *Dhuha* prayer before learning effectively foster students' religious character. Zakiyah and Pratikno (2024) further noted that *Dhuha* prayer habituation helps develop students' discipline and responsibility. However, most of these studies focus solely on ritual worship activities without integrating elements of reflective literacy, value-based discussions, and meaningful assignments that strengthen students' moral understanding and awareness.

To address this gap, SDN 2 Giritwangi developed the Islamic Religious Literacy Program (*Program Literasi Agama Islam / PLITA*) as an innovative character education model rooted in habituation and value literacy. This program is implemented every Thursday for fifth- and sixth-grade students through activities such as the recitation of *Asmaul Husna*, reading short Qur'anic chapters, reciting *shalawat* upon the Prophet, religious lectures, reflective discussions, and structured assignments.

The novelty of this study lies in the integration of religious habituation and reflective literacy as a holistic approach to developing students' religious character in elementary schools. PLITA not only instills spiritual habits through routine activities but also fosters conceptual understanding and moral awareness through reflection and discussion. Thus, this study not only extends previous research that emphasises worship habituation but also offers a more comprehensive, practical, and value-internalising model of character education rooted in Islamic teachings and applicable to students' real-life contexts.

METHOD

This study employed a qualitative approach with a cross-sectional case study design, as data were collected within a specific time frame to describe the implementation of the Islamic Religious Literacy Program (PLITA) during the research period. This design was chosen to obtain an in-depth understanding of the PLITA implementation process as a form of religious habituation in shaping elementary students' character in a natural and contextual manner.

A qualitative case study approach was used because it focuses on exploring specific phenomena within a particular setting (Creswell, 2018), which in this case refers to the PLITA activities at SDN 2 Giritwangi, Cipongkor District, Bandung Barat Regency, West Java. The school was selected due to its consistent implementation of structured religious activities every Thursday for fifth- and sixth-grade students, making it a representative site for examining the effectiveness of literacy-based religious habituation. The research subjects consisted of the principal, Islamic Religious Education (PAI) teacher, and fifth- and sixth-grade students. A total of 12 students were selected using purposive sampling based on their

active participation in PLITA activities and their varied levels of religious understanding.

The research instruments included three guidelines: (1) Observation guideline, used to record student activities, teacher modelling, and the learning atmosphere during PLITA;

(2) Semi-structured interview guideline, used to explore teachers', the principal's, and students' perceptions regarding program implementation; (3) Documentation, including activity photos, student worksheets, schedules, and PLITA implementation records.

The research procedure involved three main stages: (1) field preparation (coordination, obtaining permission, and developing instruments), (2) research implementation (observing PLITA activities over four sessions and conducting in-depth interviews), and (3) data analysis and validation (triangulation and confirming findings with informants). Data were analyzed using the interactive analysis model by Miles & Huberman, which includes data reduction, data display, and conclusion drawing. To ensure data validity, the researcher employed source triangulation (teachers, students, principal) and methodological triangulation (observation, interviews, documentation), as well as member checking with key informants.

Through this cross-sectional qualitative case study design, the research aims to provide a comprehensive depiction of the effectiveness of PLITA in shaping students' religious character through the processes of habituation and religious value literacy within the elementary school environment.

RESULTS AND DISCUSSION

Field Findings

The implementation of the Islamic Religious Literacy Program (PLITA) at SDN 2 Giriwangi is carried out regularly every Thursday for 60 minutes with a fixed sequence of activities: the recitation of *Asmaul Husna*, the reading of short Qur'anic chapters, the recitation of *shalawat* upon the Prophet, a religious sermon, reflective discussions, and structured assignments. Observations over four weeks showed that students participated enthusiastically, and their discipline increased from week to week.

At the beginning of the program, active student engagement reached only about 60%, but this increased to 92% by the fourth meeting. Students showed strong interest in reading prayers and *shalawat*, and they began actively participating in discussions on values such as honesty, patience, and responsibility. Changes in behavior were also evident outside PLITA activities—students began greeting teachers, maintaining classroom cleanliness, and demonstrating improved manners.

The Islamic Religious Education (PAI) teacher played a central role as both facilitator and religious role model. The teacher's exemplary behavior, consistency in managing activities, and empathetic attitude were key factors that encouraged student participation. Based on interviews, students stated that they felt closer to Islamic values because PLITA activities were delivered in an enjoyable and easy-to-understand manner.

Analysis Based on Skinner's Theory (Behaviorism and Habituation)

Field findings indicate that the formation of students' religious character through PLITA occurs through repetition and positive reinforcement, in accordance with B.F. Skinner's operant conditioning theory. The PAI teacher reinforced the form of verbal praise ("excellent," "Alhamdulillah, you memorized it") and social recognition for students who demonstrated positive religious behavior.

This aligns with Maknun and Annisa (2024), who found that religious habituation conducted consistently and accompanied by reinforcement improves students' worship discipline and spiritual awareness. Through repeated practice, religious behaviors gradually form stimulus-response patterns that develop into habits. In the context of PLITA, behaviors that were initially instructional became internalized—students began reciting prayers without being reminded or encouraging their peers to behave well.

Analysis Based on Bandura's Social Learning Theory

Albert Bandura emphasizes that learning occurs through observation of models (observational learning). Teacher modeling and the school environment serve as effective learning media in shaping religious character. In PLITA, the PAI teacher functioned as a behavioral model by demonstrating proper prayer recitation, speaking politely, and teaching Islamic values sincerely.

This finding is supported by Damayanti et al. (2025), who noted that teachers play a strategic role as moral figures who provide modelling and reinforcement for students' religious behaviour. Evidence from SDN 2 Giriwangi reinforces this view; students not only listened to sermons but also imitated the teacher's behaviour. For instance, when the teacher greeted others or recited *bismillah*, students naturally followed. This reflects successful imitation and identification as described in Bandura's theory.

Analysis Based on Lickona's Character Education Theory

According to Thomas Lickona (1991), effective character education includes three key components: moral knowing, moral feeling, and moral action. PLITA successfully integrates these components through activities that engage students cognitively, affectively, and behaviorally. Religious lectures and literacy activities strengthen moral knowledge; reflective discussions foster moral awareness and empathy; and routine activities, along with structured tasks, train moral action.

These findings are consistent with Hanifah et al. (2025), who found that Islamic religious education combined with habituation, role modeling, and value literacy enhances students' religious character holistically. In the context of PLITA, the integration of habituation and reflective literacy enables students not only to understand Islamic teachings conceptually but also to apply them in daily life.

Analysis Based on Bronfenbrenner's Ecological Systems Theory

Urie Bronfenbrenner (1979) states that children's development is influenced by interactions across environmental systems such as family, school, and community. Interviews with parents revealed that the impact of PLITA extended to the family environment (mesosystem). Several parents reported that their children began reciting *Asmaul Husna* before studying, helping parents without being asked, and being more mindful of their speech at home.

This finding supports Al-Adawiyah et al. (2025), who concluded that consistent Islamic education in schools has a domino effect on children's religious behavior at home. Thus, PLITA not only shapes religious character at school but also strengthens spiritual values within the family.

Synthesis and Interpretation of Findings

Overall, the results indicate that PLITA's success in developing students' religious character is supported by three key factors: (1) consistent and structured habituation, (2) teacher role modeling as a religious behavior model, and (3) integration of ritual habituation with reflective literacy.

These findings extend the conclusions of Maknun and Annisa (2024) and Zakiyah and Pratikno (2024), which highlight the effectiveness of worship habituation, by adding a new dimension of reflective literacy which enhances moral awareness. By incorporating the theories of Skinner, Bandura, Lickona, and Bronfenbrenner, PLITA emerges as a comprehensive, contextual, and transformative model of religious character education. It not only changes external behaviour but also cultivates internal awareness and cross-context value transfer (school-home).

Therefore, PLITA can be recommended as a best-practice model for Islamic literacy-based religious character education in elementary schools.

CONCLUSION

This study concludes that the Islamic Religious Literacy Program (PLITA) at SDN 2 Giriwangi is an innovative learning model based on religious habituation that effectively fosters students' religious character. The structured implementation of PLITA consisting of the recitation of Asmaul Husna, the reading of short Qur'anic chapters, the recitation of shalawat upon the Prophet, religious sermons, reflective discussions, and guided assignments has been proven to enhance the religiosity, discipline, responsibility, and spiritual awareness of fifth- and sixth-grade students.

The success of this program is influenced by three key factors: (1) the consistency of activities conducted routinely and enjoyably, (2) teacher role modelling as an exemplar of religious behaviour, and (3) the integration of spiritual habituation with reflective literacy, which cultivates students' moral understanding and awareness. PLITA demonstrates that religious habituation accompanied by meaningful reflection can internalise Islamic values within students.

Theoretical Implications

Theoretically, the findings of this study reinforce Behaviorism (Skinner), particularly the effectiveness of repetition and reinforcement in shaping habits, as well as Social Learning Theory (Bandura), which highlights the role of modeling in social learning processes. Moreover, PLITA serves as a concrete implementation of Lickona's (1991) character education model encompassing the dimensions of knowing–feeling–action, and aligns with Bronfenbrenner's (1979) ecological systems theory regarding the interconnected roles of school and family environments in supporting children's moral development.

Practical Implications and Recommendations

Practically, PLITA can serve as a model for developing religious character education in elementary schools by emphasizing contextual, reflective, and engaging habituation. Teachers should continue developing their roles as moral exemplars and facilitators of value reflection. Schools are also encouraged to involve parents so that religious habituation can continue within the family environment.

Moving forward, PLITA may be further developed into a longitudinal program integrated with the *7 Habits of Indonesia's Excellent Children (P5)*, the *eight dimensions of graduate profiles*, and expanded to other grade levels as a best practice for Islamic value-based character education in elementary schools.

REFERENCES

- Skinner, B. F. (1953). *Science and Human Behavior*. New York: Free Press.
- Bandura, A. (1977). *Social Learning Theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Lickona, T. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Cambridge, MA: Harvard University Press.
- Maknun, L., & Annisa, A. P. (2024). Penerapan metode habituasi sebagai upaya penanaman nilai karakter religius pada siswa sekolah dasar. *Jurnal Ilmiah Pendidikan Dasar (JIPDAS)*, 4(2), 87–94.
- Damayanti, A., Saadah, A., Pradanti, A., Agustina, A. R., & Salim, A. (2025). Analisis peran sekolah dalam membentuk karakter religius siswa melalui pembiasaan baca Qur'an dan sholat Dhuha sebelum pembelajaran. *JURINOTEP*, 4(1), 48–60.
- Zakiah, A. N. A., & Pratikno, A. S. (2024). Pembentukan karakter disiplin melalui pembiasaan shalat Dhuha. *Ainara Journal: Jurnal Pendidikan*, 5(3), 255–261.
- Hanifah, U., Maulidin, S., & Prayitno, P. (2025). Peran Pendidikan Agama Islam dalam membentuk

- karakter religius peserta didik. *Khazanah: Jurnal Studi Ilmu Agama*, 1(1), 64–67.
- Al-Adawiyah, R., Prastika, S. A., Arefanda, V., & Wicaksono, H. N. (2025). Peran pendidikan Islam dalam membentuk karakter siswa sekolah dasar. *INNOVATIVE: Journal of Social Science Research*, 5(4), 11859–11870.
- Utami, S. W. (2019). Penerapan pendidikan karakter melalui kegiatan kedisiplinan siswa. *Jurnal Pendidikan*, 4(1), 63–66.
- Dewi, N. P. C. P., Putrayasa, I. B., & Sudiana, I. N. (2021). Membentuk karakter anak melalui habituasi dongeng pada pembelajaran di sekolah dasar. *JIBS (Jurnal Ilmu Budaya dan Sastra)*, 8(2), 68–74.
- Creswell, J. W. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). Thousand Oaks, CA: SAGE Publications.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE Publications.
- Dweck, C. S. (2006). *Mindset: The New Psychology of Success*. New York: Random House.
- Seligman, M. E. P. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-being*. New York: Free Press.