

THE ROLE OF HABITATIVE ACTIVITIES ON THE DEVELOPMENT OF THE MORAL CHARACTER OF TPQ DARUSSALAM STUDENTS IN KARANGGONDANG VILLAGE, WONOSOBO

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ARTICLE INFO

Article History:

Received : 12/03/2026

Accepted : 04/06/2026

Published : 30/06/2026

Keywords :

The Role of Habituation Activities
Student Moral Development
Darussalam Islamic Boarding
School

ABSTRAK

This study focuses on the role of habituation activities in the moral development of students at the Darussalam Islamic Boarding School (TPQ) in Karanggondang Village, Wonosobo. A descriptive qualitative method was employed. Data were collected through interviews, observations, and documentation, then analyzed through data reduction, data presentation, and conclusion drawing. This study found that routine and ongoing habituation activities can shape positive student behavior. These activities include habituation in greeting, praying, reading the Quran, and instilling discipline, responsibility, and good manners. Students' moral development was observed gradually, marked by increased discipline, politeness, and awareness in worship and social interactions. The success of habituation activities was supported by the roles of teachers, parents, and the community. Obstacles encountered included a lack of consistency among some students and limited support at home. Therefore, habituation activities play a crucial role in students' moral development and require collaboration between institutions, families, and the community.

1. INTRODUCTION

The increasingly modern era has brought various changes to social life, including in the moral and ethical aspects of students. Currently, a frequently encountered phenomenon is the decline in the quality of behavior among some students, such as decreased politeness in communication, reduced respect toward parents and teachers, low discipline, bullying behavior, academic dishonesty, truancy, and the misuse of digital media. In many cases, students are also becoming less enthusiastic about participating in religious activities and show attitudes that do not reflect Islamic teachings in their daily interactions. This condition indicates a challenge in the process of internalizing religious values in students' lives (Sari & Rahman, 2021).

Several studies have highlighted the growing scope of this moral decline among students. Research on moral decadence in schools found behaviors such as cheating, smoking, gambling, skipping classes, disrespect toward teachers, and the abuse of mobile phones among students. Other studies also report increasing cases of bullying, lack of courtesy, and weakening moral awareness among adolescents influenced by globalization and digitalization. Furthermore, the influence of social media and unrestricted digital exposure has contributed to changes in students' attitudes,

often reducing empathy, responsibility, and respect in social relationships. As a result, strengthening the internalization of Islamic values through education becomes increasingly important in shaping students' character and moral behavior.

From an Islamic educational perspective, morality holds a crucial position because it is the primary goal of the educational process itself. The Prophet Muhammad (peace be upon him) was sent as the perfecter of human morality, so all educational activities in Islam are essentially directed toward developing noble character (Hidayatullah, 2020). Therefore, instilling moral values needs to begin at an early age to serve as the foundation for students' future personality development.

This view is also supported by findings in developmental psychology, which emphasize that childhood and adolescence are critical stages in shaping attitudes, behaviors, and personality. During these phases, students are highly receptive to environmental influences, including family upbringing, school culture, peer interactions, and educational experiences. According to Piaget's theory of cognitive development and Kohlberg's theory of moral development, children gradually develop moral reasoning through continuous social interaction and guidance. This means that appropriate moral education during these stages can significantly influence the formation of positive character and ethical behavior.

Several studies have further demonstrated the importance of moral education in early development. Research shows that consistent character and religious education can strengthen students' empathy, self-control, discipline, honesty, and social responsibility. In contrast, the absence of moral guidance during this formative period may increase the likelihood of deviant behavior, aggression, and weak social responsibility in later life. Furthermore, educational environments that actively integrate moral and spiritual values into daily learning activities tend to produce students with stronger emotional regulation and better interpersonal relationships. Therefore, moral education in Islam not only serves a spiritual purpose but also aligns with psychological theories emphasizing the importance of early character formation in creating socially responsible individuals.

The student period is a very strategic developmental phase. During this period, students are highly curious, easily imitate others, and are strongly influenced by their surroundings. This makes the student period an ideal time to instill moral values, discipline, and responsibility (Fitriani, 2019). In Islamic education, moral values such as honesty (*ṣidq*), responsibility (*amanah*), respect for parents and teachers, discipline, and compassion are considered essential foundations for character development. These values are taught not only through theory but also through daily practice and habituation.

Islamic teachings emphasize that honesty helps students build trust and integrity in both academic and social life, while responsibility encourages them to fulfill their duties seriously and ethically. Respect for parents and teachers is also strongly emphasized in the Qur'an and Hadith as a reflection of good manners and humility. For example, students are taught to speak politely, obey their parents, appreciate their teachers' guidance, and help others sincerely. Therefore, moral education in Islam must be carried out continuously through good habits, role models, and everyday experiences so that these values become part of students' character and behavior.

However, formal education in schools often fails to fully optimize the development of students' morals. This has led to the emergence of non-formal educational institutions such as Al-Quran Education Parks (TPQ), which serve as a complement to religious education outside of school. (Zulkarnain, 2020). TPQ is an important forum for strengthening Islamic values through

learning the Qur'an and cultivating daily moral habits.

The Darussalam TPQ in Karanggondang Village, Wonosobo, is one of the non-formal educational institutions that conducts regular learning activities six days a week. In addition to focusing on Quranic recitation skills, the TPQ also teaches moral values through routine activities carried out consistently in students' daily lives.

These habits include respecting elders, speaking politely, avoiding dishonesty, managing time discipline between studying, worship, and other activities, and practicing responsibility in daily life. These practices are implemented continuously because they are believed to shape students into individuals with noble character (Nugroho, 2018). In Islamic education, these moral values are closely connected to the teachings of the Qur'an and Hadith, which serve as the main sources of guidance for students' behavior and daily conduct.

Several Qur'anic verses directly emphasize moral behavior. For example, honesty is highlighted in Surah At-Taubah verse 119, which encourages believers to be truthful, while respect and polite communication are emphasized in Surah Al-Isra verse 23, which teaches kindness and respect toward parents. Discipline and responsibility are also reflected in Surah Al-Asr, which reminds humans about the importance of valuing time and performing righteous deeds. In daily life, students apply these teachings by speaking respectfully to teachers and parents, being honest in academic activities, completing responsibilities on time, and balancing worship with learning activities. Through continuous habituation and practical application of Qur'anic values, moral education can become deeply embedded in students' character and behavior.

The Quran, as the primary guideline for Muslims, is meant to be read and implemented in daily life. It contains a number of values, encompassing social, moral, and spiritual aspects, which serve as the foundation for developing a person's character and noble character. (Shihab, 2016). Because Qur'anic education at TPQ (Islamic boarding school) plays a crucial role in shaping students' morals, the aforementioned description demonstrates that habituation activities at TPQ Darussalam play a significant role in students' moral development. This research is crucial to understand more deeply the role of habituation activities in the moral development of TPQ Darussalam students in Karanggondang Village, Wonosobo.

2. METHOD

This study employed a descriptive qualitative approach, a research method aimed at gaining an in-depth understanding and describing social phenomena based on natural conditions in the field. This approach focuses not on hypothesis testing but rather on interpreting the reality at the research site, resulting in meaningful words, narratives, and descriptions. Descriptive qualitative research was used to explore the role of habituation activities in the moral development of students at TPQ Darussalam (Sugiyono, 2020).

A descriptive qualitative approach was specifically chosen because this study aimed to describe and understand students' moral development processes and habituation activities naturally, without developing a new theory or focusing on a single bounded case in detail. Unlike grounded theory, which seeks to generate theoretical frameworks, or case study research, which emphasizes deep exploration of a particular case, descriptive qualitative research is more suitable for presenting factual descriptions of daily educational practices and participants' experiences. This method allows researchers to capture students' behavior, interactions, and moral habits

comprehensively within their real educational environment. Similar studies on character education and religious habituation in Islamic educational institutions have also successfully applied descriptive qualitative methods to analyze students' moral behavior, discipline, and the implementation of religious values in everyday activities (Sugiyono, 2020).

This research is a field research, conducted directly at the research location to obtain data that corresponds to the reality on the ground. The research in this case focused on the Darussalam TPQ in Karanggondang Village, Wonosobo, which is related to the TPQ's role in the development of students' morals. This research is a descriptive qualitative research whose purpose is to describe phenomena without comparing variables, but rather to describe the natural state of the research object based on data in the form of words and documents. (Moleong, 2017).

This research was conducted at the Darussalam TPQ in Karanggondang Village, Wonosobo. The study lasted approximately six weeks. The research activities included preparation, data collection, data analysis, and the preparation of a final report. The subjects included TPQ teachers, students, and parents, selected because they were directly involved in the habituation and moral development of students at the Darussalam TPQ.

Data for this research was collected through three main methods: observation, interviews, and documentation. Observations were conducted in a participatory manner, directly observing learning activities at the TPQ (Teacher's Islamic Boarding School) and interactions between teachers and students during the moral development process. Intensive interviews were conducted to obtain information regarding the implementation of the moral development activities and their impact on students' moral development. Documentation was then used to support the research data, including activity notes, photographs, and archives relevant to TPQ activities. These three techniques were applied simultaneously to obtain comprehensive data through triangulation.

The primary instrument of this research is the researcher herself as the human instrument, meaning she plays a direct role in designing the research, collecting data, conducting observations, conducting interviews, and analyzing the data obtained. To support this process, additional instruments such as interview guidelines, observation guidelines, and field notes are used. This is supported by the opinion of the participants. (Sugiyono, 2020) that researchers are used as the primary instrument in qualitative research. The goal is to understand the meaning of the data obtained.

The data validity in this study was tested using triangulation techniques, including source triangulation, technical triangulation, and time triangulation. Information from teachers, students, parents, and the community was compared in source triangulation. Technical triangulation was applied through comparisons of observation findings, interviews, and documentation, while time triangulation was conducted by collecting data at different times to assess data consistency. Furthermore, data validity was also tested through criteria of credibility, transferability, dependability, and confirmability, ensuring that the data obtained had scientific validity (Sugiyono, 2020).

The research data was analyzed using the Miles and Huberman interactive model which includes three stages, the details of which include:

- a. Data Reduction, a way of summarizing and selecting data that is relevant to the research focus to make it simpler and more focused.
- b. Data Presentation (Data Display), data is arranged in the form of a descriptive narrative so that it is easy to understand. Next,

- c. Conclusion Drawing, in stages starting from the initial stage of data collection to the end of the research, where the conclusions produced are the result of field data that has been analyzed continuously until a meaning is obtained that is trustworthy and in accordance with scientific principles (Miles, Huberman & Saldaña, 2014).

3. RESULTS AND DISCUSSION

3.1. TPQ Darussalam's Habitual Activities in Karanggondang Village, Wonosobo

The results of the study show that the habituation activities for the moral development of students at TPQ Darussalam in Karanggondang Village, Wonosobo are not merely daily routines, but have become an educational system consciously designed to shape students' religious behavior through the consistent repetition of actions in everyday life within the TPQ environment. These habituation activities include practicing polite speech, respecting teachers and parents, praying in congregation, reading the Qur'an regularly, maintaining discipline, and demonstrating responsibility in both learning and social interactions.

Students' moral development is observed and assessed gradually through their daily behavior and consistency in applying these values. Indicators of success include increased discipline in attending activities on time, improved politeness in communication, honesty in interactions, obedience to teachers' instructions, and active participation in worship activities. Teachers and TPQ administrators monitor students' progress through direct observation, daily interaction, and evaluation of behavioral changes over time. Students who consistently demonstrate positive attitudes and apply Islamic values independently in their daily lives are considered to have internalized the moral teachings successfully. Therefore, the success of habituation activities is measured not only by students' knowledge of moral values but also by the visible transformation of their behavior and character in everyday practice.

The forms of habituation implemented include greetings, shaking hands, praying before and after activities, reciting the Quran, memorizing short surahs, and cultivating discipline in time management, honesty, responsibility, mutual assistance, cooperation, and maintaining a clean learning environment. All of these activities are carried out routinely every day, forming behavioral patterns that gradually become permanent characteristics within the students.



Figure 1: Shaking hands with the teacher and memorizing short letters

Habituation, from the perspective of character education theory, is one of the main methods

for internalizing values. This is supported by research (Hidayat & Widodo, 2022) He explained that habituation in Islamic education functions as an important factor in shaping students' character because behavior that is carried out continuously will become a habit that is ingrained and difficult to change. Furthermore, (Nurhayati, 2021) explains that the habituation process carried out consistently in non-formal educational environments such as TPQ is able to improve the quality of students' morals because there is integration between aspects of knowledge, attitudes, and skills in every learning activity.

Observations show that the implementation of habituation at TPQ Darussalam is carried out in stages. In the initial stages, students still require intensive guidance from teachers, but after consistent repetition, students begin to be able to carry out activities independently without direct instruction. This indicates that habituation is not just a temporary behavior formation, but rather creates permanent behavioral automation in students' lives.

In this case, teachers play a role not only as instructors but also as role models, providing direct examples for students. Teachers' role models are highly influential in the success of habituation because students often imitate the behavior they observe in their daily lives. This is reinforced by (Sulastri & Rahmawati, 2020) which states that teacher role models are a dominant factor in the formation of student character in religious-based educational institutions.

3.2. Moral Development of Students at TPQ Darussalam in Karanggondang Village, Wonosobo

Research findings show that the moral development of students at TPQ Darussalam has undergone significant and gradual changes. Before participating in the habituation activities, some students still exhibited behavior that did not reflect the values of *akhlakul karimah*, such as a lack of discipline, not being accustomed to greeting, and being impolite in interacting with teachers and peers. However, after participating in the habituation activities continuously, significant behavioral changes occurred, where students began to display more polite, disciplined, responsible attitudes, and have a higher religious awareness. These changes not only occurred within the TPQ environment, but also began to be seen in their daily lives at home and in the community.

Putra & Anwar, moral development in students does not occur instantly, but rather through a gradual process of internalizing values through repeated and consistent practice within the educational environment. Furthermore, Daradjat (in his research on Islamic educational psychology) emphasized that children's moral development is greatly influenced by the educational environment, family, and community, which interact repeatedly on a daily basis.

In the context of TPQ Darussalam, changes in students' morals can be categorized into three main aspects, namely: first, the spiritual aspect which is characterized by increased worship habits such as reading prayers and the Qur'an; second, the social aspect which is characterized by increased politeness and respect for teachers; and third, the moral aspect which is characterized by increased honesty, discipline, and responsibility.

3.3. Supporting and Inhibiting Factors in the Habituation of Moral Learning among Students of TPQ Darussalam in Karanggondang Village, Wonosobo

The research results show that the success of habituation activities at TPQ Darussalam is

influenced by various interrelated factors, both supporting and inhibiting. The main supporting factor is the very active role of teachers in providing guidance and role models. Teachers teach material while simultaneously demonstrating behavior that reflects Islamic moral ethics in their daily lives. This is consistent with the findings (Fauzi & Mulyani, 2022) stated that the success of moral education is largely determined by the role model of educators in learning activities. Furthermore, the role of parents is also a crucial factor in strengthening the results of habituation. When the values taught in TPQ are continued at home, the process of internalization of values becomes stronger and more sustainable. This is clarified by (Hasanah, 2021), who explains that synergy between schools and families is key to shaping students' character.

Other supporting factors include a religious, conducive, and supportive TPQ learning environment, as well as a structured and consistently implemented daily activity program. However, several inhibiting factors exist, such as a lack of discipline among some students, limited parental guidance at home, and the influence of technology and a less than supportive external environment. This demonstrates that the process of character formation is influenced not only by educational institutions but also by the broader social environment. According to (Yuliana & Saputra, 2023), the biggest challenge in character education today is the influence of digital technology, which can shift moral values if not properly controlled by the family and educational environment.

4. CONCLUSION

Based on research data, habituation activities aimed at developing the morals of students at the Darussalam Islamic Boarding School in Karanggondang Village, Wonosobo, play a crucial role. Routine and continuous habituation activities, such as greetings, reciting prayers, memorizing the Quran, and implementing discipline and responsibility, have been shown to instill moral values in students' daily lives. Students' moral development shows positive changes, as evidenced by increased politeness, discipline, and religious habits. These changes occur gradually through a consistent process of habituation and are supported by the teacher's exemplary behavior. The success of habituation activities is influenced by several factors, including the active role of teachers, parental support, and a religious and conducive environment. Inhibiting factors include unstable student discipline, limited support at home, and external environmental influences. Therefore, habituation activities can be an effective strategy in moral education if implemented consistently and supported by collaboration between educational institutions, families, and the community. The findings suggest that habituation-based moral education can be applied more broadly in schools, Islamic educational institutions, and community settings through routine religious and character-building activities. Its success depends on consistent teacher role models, parental support at home, and a positive social environment. Therefore, collaboration between educational institutions, families, and communities is essential to effectively develop students' character and moral responsibility.

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