

# Innovation of Morning Habits Based on Islamic Values in Facing the Challenges of the 5.0 Era: Implementation at MI Ma'arif NU Kedungwringin

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## ABSTRACT

The innovation of morning habituation based on Islamic values refers to efforts to update or improve morning routine activities in Islamic Education Institutions, especially in the context of MI Ma'arif NU 1 Kedungwringin. The main purpose of this study is to analyze and describe Islamic values as well as prepare students to face the challenges of the 5.0 era such as rapid technological changes, globalization, and socio-cultural changes. This study uses a qualitative approach by using interview, observation and documentation techniques to obtain various information about morning habituation activities that take place at MI Ma'arif NU Kedungwringin. The results of the study are expected to provide an overview of the application of morning habit innovation, the factors that support and hinder the implementation of these innovations, and the impact of innovation on students' personalities. Furthermore, this research can contribute to the development of an effective learning model with the demands of the times.

**Keywords:** Morning Habits, Learning Innovation, Student Character

## 1). INTRODUCTION

In the world of education, phenomena that occur in the student environment are often the main concern. Many problems in the world of education, especially those faced by students, are very important to be discussed and researched. Educational issues are mainly concerned with the character of students, which is mostly caused by the student's environment throughout their lives. Especially students who are still influenced by their character, will emulate the behavior in their environment. If a student exhibits good behavior, that student will set a good example as well, and vice versa. Facts on the ground include poor student learning environments, such as parents who do not care about

the development of children's characters and the influence of naughty friends, as well as students who do have learning difficulties.

Character education is very important in Indonesia's current education system, which can be said to have experienced a moral or character crisis among students, especially among teenagers. This is due to the lack of character education provided by schools and parents at an early age. Plus, the unstable mental state in children makes it difficult for them to control their emotions and filter out what enters their mind and soul, leading to rebellion, not thinking before acting, and difficulty controlling their emotions (yati, 2015).

In addition, according to Jamaluddin in Khansa, children who have entered the school world make new friends, who often carry bad characters so that they are aware or not followed by other children because of the intensity of meetings almost every day. Therefore, the school environment also contributes to the formation of children's character. Schools often only focus on students' academic achievements, so they don't pay much attention to students' character. This can be seen from the small number of elementary schools that hold character building programs, known as "character building" (A et al., 2023).

Activities carried out at school can help build students' character. The school environment is an important component in the learning process. Schools need support from a variety of educational environments. It is very difficult to achieve educational goals if the influence of the school as one of the educational environments runs alone (A et al., 2023).

The efforts made by the school are by utilizing the habituation program to combat moral degradation and educate students' character. The morning program at MI Ma'arif NU Kedungwringin is one example.

In the observation process that has been carried out on August 1, 2024 to the head of Madrasah Ibtidaiyah Ma'arif NU Kedungwringin, Mrs. Novi Herlina, M.Pd., it was found that habituation activities at Madrasah Ibtidaiyah Ma'arif NU Kedungwringin are carried out by familiarizing themselves with certain positive behaviors in daily life to build relatively sedentary and automatic attitudes and behaviors through an iterative learning process. Habituation activities are routine activities that are carried out regularly and periodically in madrasahs. The goal is to get students used to

doing things well. One example is the habit of reading Asmaul Husna, which is intended to help students become more accustomed to dhikr, remembering the names of Allah SWT.

The researcher observed Madrasah Ibtidaiyah Ma'arif NU Kedungwringin, which is one of the private status madrasahs supervised by the Ministry of Religious Affairs, based on the findings of an interview on August 1 with Mrs. Novi Herlina, M.Pd., as the head of the madrasah. According to him, it is very important that the religious habituation program is applied and habituated to students in madrasahs, especially at Madrasah Ibtidaiyah Ma'arif NU Kedungwringin. This is due to the diverse educational backgrounds and environments of students, as well as the lack of parental attention to their children in terms of education and religion. As a result, the level of religious behavior of students at Madrasah Ibtidaiyah Ma'arif NU Kedungwringin is not much different from other madrasahs/elementary school students. Such as students who lack discipline in praying five times and are also less polite in behaving well to their friends and teachers. In addition, many students have not been able to read tartil well and fluently. As well as the fading of the culture of praying before doing activities such as before studying, after studying, before entering the toilet, exiting the toilet, and when leaving the classroom.

To attract the public to register their children at MI Ma'arif NU Kedungwringin, this madrasah develops various habituation programs. The varied and interesting religious habituation activity program mentioned earlier can also be used to form students with religious character to answer the challenges of the 5.0 era. Although there are various habituation programs, Mrs. Novi, the Head of Madrasah Ibtidaiyah Ma'arif NU Kedungwringin, can manage the religious habituation activity program well. Therefore, the researcher is interested in conducting a research with the research title "Innovation of Morning Habits Based on Islamic Values in Facing the Challenges of the 5.0 Era in Mi Ma'arif Nu Kedungwringin".

## **2) METHODS**

This research uses qualitative research methods, and types of action research, by observing things that occur in the target group and the results can be directly applied to the group concerned in the form of an innovative development process that is tried while walking in detecting and solving problems (Arikunto, 2002). In this case, the Innovation of Morning Habits Based on Islamic Values in Facing the Challenges of the 5.0 Era at Mi Ma'arif Nu Kedungwringin The subjects of this study

are 22 students of grade II SD/MI at MI Ma'arif NU Kedungwringin Patikraja District, Banyumas Regency.

To obtain research data, the researcher used three data collection techniques, namely: first, observation. It is a research technique that functions to find out how the process of Morning Habituation Innovation Based on Islamic Values in Facing the Challenges of the 5.0 Era at Mi Ma'arif Nu Kedungwringin. Second, interviews. It is a research technique to explore information from actors involved in the process of Morning Habituation Innovation Based on Islamic Values in Facing the Challenges of the 5.0 Era at Mi Ma'arif Nu Kedungwringin. Third, documentation. It is a research technique about what elements must be researched in the process of Innovation of Morning Habits Based on Islamic Values in Facing the Challenges of the 5.0 Era in Mi Ma'arif Nu Kedungwringin can be in the form of writings, pictures, or monumental works of a person (Sugiyono, 2009).

Furthermore, if the research data has been obtained, the researcher arranges the data sequence and organizes it in a pattern and basic sequence unit about the Innovation of Morning Habits Based on Islamic Values in Facing the Challenges of the 5.0 Era at Mi Ma'arif Nu Kedungwringin through several research processes, namely: data reduction. Here the researcher selects and sorts in a summary the data needed for the research on How to Innovate Morning Habits Based on Islamic Values in Facing the Challenges of the 5.0 Era at Mi Ma'arif Nu Kedungwringin, the next stage is the presentation of data, here the researcher presents in the form of a narrative of data about the process of Morning Habits Innovation Based on Islamic Values in Facing the Challenges of the 5.0 Era at Mi Ma'arif Nu Kedungwringin which has been obtained in The data reduction stage so that at the final stage, namely the conclusion drawn, this research has been supported by valid data so that research on Morning Habituation Innovation Based on Islamic Values in Facing the Challenges of the 5.0 Era in Mi Ma'arif Nu Kedungwringin can be categorized as credible research.

### **3) RESULTS AND DISCUSSION**

Etymologically habituation comes from the word "usual" while in the Indonesian dictionary "usual" is common or common is an inseparable thing from daily life. So habituation can be interpreted as the process of making something or someone become accustomed to it and a way that can be done to get students used to thinking, behaving and acting according to guidance (Arif, 2002).

Meanwhile, according to Fadillah and Khorida, the essence of habituation is repetition which is very effective because it can train good habits in children, if the teacher every time he enters the classroom to say a greeting, it can be interpreted as an effort to refract and if the student enters the class does not say the greeting, the teacher reminds to say the greeting when entering the room, this is a way to get used to the child from an early age (Fadillah Muhammad, 2013).

The habituation program is a process of forming attitudes and behaviors that are relatively sedentary and automatic through a repetitive learning process and carried out outside of class hours. Habituation is part of moral education with relatively sedentary characteristics, does not require a high enough thinking function, as a result of learning experience, appearing repeatedly in response to the same stimulus (Gularso & Firoini, 2017). It is explained in the book Methodology of Religious Teaching that the habituation method is a way to form morals and spirituality that requires continuous practice every day (Saifuddin Zuhri, 1999).

Religious habituation is a religious activity which in this case means Islamic activities organized by madrassas on a regular basis. The religious habituation referred to in the research is a religious activity that is carried out repeatedly and consistently so that students are used to carrying out positive habits so that they have noble morals. Based on the description above, it can be concluded that the religious habituation activity program is a design of religious activities that are carried out continuously which is conditioned to be consistent and continuous so as to form the religious character of students by itself.

The purpose of carrying out Habituation Activities is: (Rusdianti, 2024)

- a. It can develop the value of discipline for children. Because habituation is the spearhead in developing early childhood discipline. Instilling discipline that has been carried out from an early age will make it easier for parents when children commit deviations in the future.
- b. Acquiring new attitudes and habits that are more appropriate and positive in the sense of being in harmony with the needs of space and time (contextual). Positive means being in harmony with the prevailing moral norms and values, both religious and traditional and cultural.
- c. Providing reinforcement and motivation to students so that they are istiqomah to do good.
- d. Forming children with character or noble character.

MI Ma'arif NU Kedungwringin is a Madrasah that has successfully conducted religious habituation activities for students. Based on the results of observations and data collection that

have been carried out by researchers, MI Ma'arif NU Kedungwringin has succeeded in implementing various morning habits, including:

1. 3S culture (Senyum, Salam, Sapa)

3S activities at school are an activity or behavior for us to be able to teach and get students used to smiling, besides that students must also be polite and polite when interacting with others. Students at MI Ma'arif NU Kedungwringin are always taught to get used to always smiling, greeting, and greeting (3S culture) when interacting. The goal is to create a good relationship between students and teachers and increase student enthusiasm. Every morning, the head of the madrasah and the picket teacher greet the students at the gate with a smile and friendliness. Indirectly, this activity can provide lessons to students so that they do not come late to school and students are also used to being friendly and polite in daily life.

With this 3S culture, students will feel happier because they feel they have a family that loves each other. Shaking hands is a form of polite behavior and respects teachers and can form a disciplined character in students because students line up one by one in turn to shake hands with teachers.

2. Reading Asmaul Husna

At MI Ma'arif NU Kedungwringin, the Asmaul Husna Reading is carried out before the congregational prayer on Tuesday and Thursday, as well as before performing the Qur'an prayer on Friday. On Tuesday and Thursday, the reading is carried out before the congregational dhuha prayer at the Toha mosque, while on Friday, the reading is carried out in the courtyard of the Ad-Dzikra prayer room. By doing regular reading, it is hoped that students can form a positive character, improve spirituality and make it easier for them to memorize the names of Allah SWT.

3. Dhuha Prayer in Congregation

The implementation of congregational dhuha prayers at MI Ma'arif NU Kedungwringin is carried out regularly on Tuesdays and Thursdays after reading Asmaul Husna. In its implementation, the Dhuha Prayer in congregation Students were asked to gather at 06.30 at the Toha mosque and were followed by all teachers and other madrasah staff. Before the prayer, students together chanted Sholawat and recited Asmaul Husna. The prayer was led by Mr. Wahyono which was then followed by a wiridan and Reading the letter Ar-Rahman Bersama which was brought by the upper class students in turn. Then the activity ended with greetings from all students and teachers while

accompanied by a joint prayer. With the habit of this Dhuha prayer, it aims to make students accustomed to carrying out sunnah prayers, especially Dhuha prayers and is expected to be a means to balance life in the digital and spiritual world by paying attention to religious values in today's advanced era.

#### 4. Prayer before and after study

Every morning before learning starts, there is a homeroom coach who aims to foster and guide students to be ready to receive lessons throughout the day with the habit of praying. The prayers that are read are surah al-fatihah, study prayers, and short letters. Short letters are usually chosen according to the grade level and the material to be taught, especially for Qur'an Hadist subjects. Then after the learning is over, students read the letter Al-Ashr together. This practice of refraction aims to maintain religious practices, maintain spiritual aspects and can help shape students' religious character in facing moral challenges in the digital age.

#### 5. Performing the Dzuhur Prayer in congregation

In addition to dhuha prayers, MI Ma'arif NU Kedungwringin also implements the habit of congregational dhuhur prayers. The congregational dzuhur prayer is carried out every day except Friday at the Ad-Dzikra mosque which is believed by the teachers in turn. The participants of this congregational prayer are students from grades III to IV. Although habituation is only followed by high class students because their class hours pass the time of dzuhur, so by carrying out mandatory prayers in congregation and on time, it is hoped that this activity can indirectly become an example for lower and upper class students about the importance of getting used to praying on time. The benefits of this activity can also train discipline.

The implementation of morning habits at MI Ma'arif NU Kedungwringin aims to instill good character and habits in students from an early age. These activities usually include various positive activities such as praying before starting lessons, morning exercises and reading the holy verses of the Qur'an or Asmaul Husna. With this habit, students are more disciplined, have high motivation to learn, and are used to living a good routine. The implementation also involves all teachers and school personnel to create a conducive and fun learning atmosphere.

#### **4). CONCLUSIONS**

The religious habituation activity program is a design of religious activities that are carried out continuously which are conditioned to be consistent and continuous so as to form the religious

character of students by themselves. MI Maarif NU Kedungwringin is a MI that has implemented a habituation program. This habituation activity includes various positive activities such as praying before starting lessons, morning gymnastics and reading the holy verses of the Qur'an or Asmaul husna. With this habit, students are more disciplined, have high motivation to learn, and are used to living a good routine. The implementation also involves all teachers and school personnel to create a conducive and fun learning atmosphere.

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