

Students' Social Habitus in Islamic Religious Education: Between Learning Practices and the Reinforcement of Noble Morality

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ABSTRACT

This literature study examines how Islamic Religious Education shapes students' social habitus through continuous habituation, accompanied by the reinforcement of etiquette, character, and noble morality. Employing a qualitative library research approach, this study analyzes various theoretical and practical sources to understand the mechanisms of habitus formation within the school ecosystem. The findings indicate that the formation of social habitus occurs through a synergy of structured repetition, teacher role modeling, interactive learning methods, school regulations, extracurricular activities, daily rituals, peer influence, and community service. The reinforcement of etiquette, character, and noble character happens gradually, starting from external compliance to full identification with Islamic values. A coherent school environment where all elements move in the same direction is a prerequisite for success in this process. The study concludes that Islamic Religious Education has a strategic function in producing students who are not only intellectually capable but also socially mature and morally resilient. These findings imply the need for curriculum development that prioritizes habituation and experiential learning over theoretical knowledge transfer, as well as the strengthening of teacher competencies and collaboration between schools, families, and communities.

INTRODUCTION

Religious education in schools has always served as the foundation for shaping the character and behavior of the younger generation. Within the national education system, Islamic Religious Education is designated as a required subject at every level, with the aim of equipping students with a correct understanding of Islam and the ability to apply it in their daily lives. However, reality shows that mastery of religious theory often does not align with the social practices exhibited by students outside of class hours. Deviant behavior, disrespectful attitudes, and a weakening of social solidarity have begun to emerge in various educational settings, raising questions about the effectiveness of religious education to date (Rabbani et al., 2024). Azra (2000) asserts that Islamic education should ideally go beyond the mere transfer of knowledge; rather, it must permeate the soul and serve as a guide for each individual's concrete actions. This statement indicates a gap between curricular expectations and on-the-ground realities that must be seriously examined through an approach capable of fully capturing the

dynamics of social habit formation.

Islamic Religious Education is fundamentally designed to instill divine and humanitarian values that serve as guidelines for students in their attitudes and actions. The core competencies outlined in the curriculum encompass the domains of spiritual attitudes, social attitudes, knowledge, and skills in a balanced manner (Nuryadi, 2024). In practice, however, the greatest emphasis is often placed on cognitive aspects due to the demands of measurable academic assessment, while the development of attitudes and social habits receives less attention and is less structured. As a result, students may be able to explain the Pillars of Faith and the Pillars of Islam fluently, but struggle to demonstrate honesty, discipline, or care for others in their daily lives. Al-Attas (2001) states that the essence of education in Islam is the instillation of *adab*, which encompasses the recognition and acknowledgment of the proper place of all things. This view emphasizes that the process of religious education must not stop at the rote memorization of religious texts, but must continue toward the formation of a civilized and highly moral

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personality, as reflected in daily social interactions. Character formation requires continuous guidance, not just instruction in class (Rojak et al., 2024).

The challenges facing the world of education today are becoming increasingly complex amid the rapid flow of information and shifting values in society. Students are no longer influenced solely by their school and family environments, but also by social media, peers, and popular culture which often conflict with the religious teachings they receive in class (Rifky et al., 2024). Labels and expectations among peers can also shape how students see themselves and act toward others (Sajjapong et al., 2022). This situation leads to confusion and inconsistency in behavior, so that the Islamic values taught often remain merely knowledge stored in the mind, without the motivation to change behavior. Parents' attention to what children consume and do on their devices also determines whether values taught at school are practiced (Masfufah & Darmawan, 2023). Islamic Religious Education teachers are expected to design lessons that not only convey the material but also provide hands-on experiences that can foster positive habits over the long term.

The concept of habitus, as developed in sociological theory, provides a framework for understanding how social habits are formed through repeated experiences and a supportive environment. In the educational process, habitus refers to the tendencies to act, think, and feel that are ingrained in an individual through a long and continuous process of socialization (Silva & Ferreira, 2023). Islamic Religious Education has great potential to serve as a vehicle for shaping social habitus because Islamic teachings encompass all aspects of life, from how to eat, speak, and interact to how to resolve problems. When religious values are internalized through regular practice, students will develop a stable disposition to act in accordance with the guidance of their religion, even without external supervision. This process requires a conducive educational environment, role modeling by educators, and consistent reinforcement of positive behaviors. Lasting behavior change grows from education that is repeated and accompanied by an understanding of why the behavior matters (Gautama & Mardikaningsih, 2022). The implementation of Islamic Education (PAI) has thus far been more focused on meeting curriculum targets than on fostering ingrained habits, so the results achieved are often temporary and do not last long after students leave school.

An increasingly pressing issue is the inability of the current religious education system to produce graduates who consistently demonstrate social behavior grounded in good manners and strong character. Many students who have completed religious education in high school still exhibit behavior

that runs counter to Islamic values, such as using coarse language, being lazy about religious practice, or being indifferent to the social conditions around them. This phenomenon indicates that current Islamic Education (PAI) practices have not yet succeeded in fostering a sustainable social habitus, but rather have merely resulted in knowledge that has not been internalized. The competence of teachers and the attention of parents both influence how well students' character is formed (Firmansyah & Darmawan, 2023). Authentic assessment in Islamic education should measure students' ability to apply religious knowledge in their daily lives (Fariansyah & El Yunusi, 2023). In fact, the primary goal of religious education in Islam is to cultivate the "insan kamil" a person of impeccable character who is capable of being a source of mercy for the entire universe. To achieve this noble goal, a paradigm shift in learning is needed, one that is not centered on the teacher or the curriculum, but rather on learning experiences that continuously accustom students to virtuous behavior. A study of Islamic Education (PAI) practices and their relationship to the formation of social habitus is crucial for identifying the right approach so that religious education can truly transform students' behavior for the better whether at school, at home, or in the wider community.

The main issue that emerges from the above discussion is the gap between the ideal goal of Islamic Religious Education to shape Muslim personalities of noble character, and the reality that students' social behaviors often do not reflect a significant influence from the religious instruction they have received. The Islamic values taught in the classroom such as honesty, responsibility, and empathy, have not yet become part of the students' automatic behavioral responses in real-life situations. Students tend to behave well when they are being supervised or when they are in a learning environment, but this behavior does not carry over when they are in different settings. This indicates that the process of transmitting values is superficial and does not involve deep-rooted socialization; consequently, the social habitus that is formed does not stem from a strong religious consciousness. A spiritual approach that reaches students' inner awareness can help values become part of their natural responses (Masfufah & Darmawan, 2023). Islamic Education teachers often face difficulties in designing learning strategies that can bridge religious knowledge with daily practices, due to limitations in available methods and resources. As a result, students lack sufficient repeated experiences to reinforce Islamic social habits, and upon graduation, they revert to behavioral patterns influenced by their original environments, which may be far removed from religious values.

Another issue is the lack of sustainability of social norms formed through religious education in schools, due to a lack of reinforcement from the family and community. School only lasts a few hours a day, while students spend more time at home and in social circles that are often at odds with the moral messages taught in the classroom. Moral education within the family continues to play a very important role, but its effectiveness is increasingly vulnerable to the social changes taking place in the child's environment (Hariani et al., 2022). When parents fail to set a good example or society does not support positive behavior, the results of Islamic Education (PAI) instruction in school can easily fade away. In addition, a dense, exam-oriented curriculum leads teachers to prioritize covering the material over fostering social habits, which require extra time and patience. The process of forming habitus requires continuous repetition and reinforcement from various sources; however, in the current education system, coordination among schools, families, and the community remains very weak. Social education helps students recognize their responsibility toward others, so it needs consistent support from every environment they live in (Hariani & Mardikaningsih, 2022). As a result, students grow up in an environment where values are fragmented, making it difficult for them to develop consistent attitudes that reflect a holistic Islamic identity. This situation requires serious attention so that religious education does not merely become a formal subject, but truly serves as a force for shaping strong and civilized characters.

The disparity between the goals and reality of Islamic religious education, as described above, provides a strong rationale for examining this topic in greater depth and in a more systematic manner. The rapid pace of change in our times demands that every individual possess a solid moral and ethical foundation so as not to be swept away by the currents of ever-shifting and relative values. Today's young generation finds itself at a crossroads between inherited religious traditions and modernity, which offers boundless freedom; as a result, they need a clear and internalized guiding principle in the form of authentic social customs. Islamic religious education should serve as a bulwark that protects students from negative environmental influences, while also guiding them to make positive contributions to society. Without the development of a strong social habitus, religious values will remain mere discourse lacking the power to bring about change in everyday reality. This issue is becoming increasingly urgent to address because various cases of moral decay among students continue to rise ranging from school brawls and bullying to drug abuse, which indicates that religious education has not

yet succeeded in effectively addressing behavioral issues. This study is expected to identify the factors that influence the success or failure of Islamic Education (PAI) in shaping social habits, thereby enabling the formulation of recommendations for improving teaching practices in the future.

The purpose of this study is to theoretically analyze the mechanisms of social habitus formation through the practice of Islamic Religious Education, with an emphasis on its contribution to strengthening students' manners, character, and noble moral values. This study aims to identify patterns of interaction and habituation in Islamic Religious Education (IRE) that can produce lasting social habits, as well as to explain the relationship between the process of internalizing Islamic values and positive changes in social behavior. The expected theoretical contribution is the enrichment of the conceptual framework regarding habitus-based religious education, while the practical contribution consists of recommendations for teachers and educational administrators to design more effective learning experiences aimed at shaping students' social personalities to be civilized and of strong character. The results of this study can serve as a reference for the development of a more humanistic, contextual, and sustainable Islamic Religious Education (IRE) curriculum and learning strategies to address the challenges of our time.

RESEARCH METHOD

This study employs a qualitative approach in the form of a literature review. The qualitative approach was chosen because the data sources and research findings in a literature review consist of textual descriptions that require an in-depth interpretation of written texts. Creswell (2013) explains that qualitative research is a process for understanding the meanings that individuals or groups ascribe to social or human issues. In this study, the concept of "meaning" refers to how the practice of Islamic Religious Education shapes students' social habits, along with the accompanying manners and character traits, all of which are documented in various scholarly works. Bogdan and Taylor, as cited by Mamik (2015), define qualitative research as a procedure that produces descriptive data in written or oral form, regarding the behavior of the people being observed. Meanwhile, Moleong, as cited in Mamik (2015), adds that qualitative research seeks to comprehensively understand the phenomena experienced by research participants such as their behaviors, perceptions, motivations, and actions, through verbal descriptions in natural settings. Although this study does not directly involve human participants, the principle of understanding the

meaning of scientific texts remains the cornerstone of the entire analysis process. Zed (2004) states that literature review research has four main characteristics: the researcher works directly with texts, the literature data is ready to use the literature data generally consists of secondary sources, and the literature data is not limited by time or space. These four characteristics make a literature review particularly well-suited for addressing conceptual and theoretical research questions such as those posed in this study. A qualitative approach through a literature review allows researchers to systematically explore various ideas, theories, and findings from previous research relevant to the topic of the formation of social habitus through Islamic Religious Education.

The research process in this literature review followed a systematic and well-planned approach. The first stage was problem identification, in which the researcher determined the topic and formulated the research questions based on a preliminary review of the existing literature. The second stage involves collecting data from various written sources, such as books, scientific journals, theses, dissertations, and other relevant documents. These data sources were obtained through searches in various academic databases, such as Google Scholar. The third stage involves data grouping and processing, during which the researcher selects and classifies sources based on criteria of relevance, credibility, and their contribution to answering the research questions. The fourth stage is data analysis using qualitative methods to understand the content and meaning of each source examined. The analysis was conducted through critical reading, identification of key themes, and synthesis of the various perspectives emerging from the literature. A qualitative descriptive approach was used to systematically describe how Islamic Education (PAI) practices are linked to the formation of social habitus, etiquette, character, and noble moral values. The fifth stage involves drawing conclusions from the results of the data analysis to answer the research questions that have been formulated. This entire process is conducted with a focus on objectivity and accuracy so that the study's findings are scientifically sound. Using this method, the study is expected to yield a comprehensive understanding of the mechanisms by which social habitus is formed through Islamic Religious Education, as well as its contribution to strengthening students' manners and character.

RESULT AND DISCUSSION

Islamic Religious Education Practices and the Formation of Students' Social Habitus

The process of forming social habitus through Islamic Religious Education takes place through a combination of

planned and spontaneous activities. Classroom instruction provides students with an opportunity to learn about Islamic values, but habitus is not formed solely through theoretical knowledge. Habitus requires repeated sensory and psychological experiences; therefore, religious teachings must be translated into concrete actions carried out every day. Effective Islamic Education (PAI) practices involve a series of routine activities, ranging from how to begin a lesson with a prayer to how to resolve conflicts among classmates (Taufiq et al., 2024). Every interaction in the school environment provides students with an opportunity to test and reinforce their tendency to act in accordance with religious norms. Routine activities such as praying in congregation, reciting sacred verses, and exchanging greetings lay the foundation for the development of a stable disposition. When students consistently repeat this behavior, their body movements and speech begin to align with their inner awareness. This consistency fosters a habit that eventually operates automatically, without the need for instructions or reminders from the teacher.

Habituation in Islamic Religious Education emphasizes the repetition of virtuous actions until they become an ingrained character trait. This method is based on the principle that the human soul is shaped through continuous practice and experience. Islamic Education teachers design activities that allow students to put values such as honesty into practice when completing assignments, responsibility when cleaning the classroom, and compassion when helping their classmates (Solihah et al., 2024). This repetition takes place over a long period of time, spanning various situations and moods. As a result, good behavior no longer depends on mood or external pressure, but arises from an internal drive that has been established. This process is similar to how muscles are trained to become strong, but in the social and moral realm, the training takes the form of human interaction. As students become accustomed to using polite language and controlling their anger, they develop habits that protect them from committing reprehensible acts in the future. Consistent guidance from teachers also helps students reduce habits such as swearing and using harsh words (Alfaaza et al., 2025). This structured approach ensures that religious values do not fade away once the exams are over, but continue to guide students at every stage of their lives.

Islamic Education teachers hold a strategic position as role models whose behavior is directly observed and emulated by students. The example teachers set in the way they speak, dress, and respond to everyday issues has a greater impact than a series of religious lectures. Students naturally emulate teachers who are patient in answering questions, fair in grading, and sincere in

offering guidance when mistakes are made (Nurhakim et al., 2023). Teachers' readiness to adapt and stay resilient also affects how steadily they can model good behavior (Liwak et al., 2023). When teachers consistently demonstrate integrity by aligning their words with their actions, students grasp the message that religious values can truly be put into practice. Teachers who arrive on time, begin class with a smile, and end with a group prayer create a contagious atmosphere of religious devotion. Through these daily interactions, students internalize communication ethics and learn how to treat others with respect. This exemplary behavior serves as the primary catalyst for the development of social habits grounded in good manners, as students have real-life role models to whom they can look for guidance in their daily conduct. Without the consistent presence of teachers, the process of habitus formation will lose its most powerful driving force.

Classroom learning activities also play a vital role through methods such as discussions, role-playing, and case studies that address everyday moral dilemmas. Through discussions, students learn to listen to others' opinions, present arguments politely, and work together to find solutions to the problems they face. Role-playing provides a firsthand experience of what it feels like to be oppressed, in need of help, or entrusted with a great responsibility. This emotional experience leaves a deeper impression on the soul than simply hearing a story from a teacher. Case studies encourage students to apply Islamic principles in complex situations, so that they become accustomed to thinking ethically before acting (Hasanah et al., 2022). Varied learning approaches also help children build the social competence needed to work well with others (Hariani et al., 2021). Every well-designed learning session serves as a mini social laboratory, where students practice being Muslims who are accountable for their words and actions. Repeated practice in a safe and supportive classroom environment allows social habits to form naturally, without coercion or fear of punishment. Students learn that behaving well is a choice that benefits both themselves and others.

The school's disciplinary framework, rooted in Islamic values, helps reinforce the formation of habitus through the enforcement of fair and consistent discipline. Islamic values become effective when they are applied through a clear and organized framework (Darmawan, 2021). Rules regarding cleanliness, punctuality, respect for teachers, and the prohibition against cheating reflect religious teachings translated into daily school regulations. When these rules are applied fairly to all students without exception, they come to understand that justice is an integral part of faith. Enforcing discipline through an educational

rather than punitive, approach transforms compliance from fear into awareness. Students are beginning to realize that following the rules is a form of respect for themselves and their shared environment. Consistently enforcing consequences for minor infractions such as being late or not dressing neatly, teaches them a sense of social responsibility that they will carry with them into adulthood. A disciplined and religious school environment creates positive social pressure that encourages each individual to conform to prevailing norms (Mangestuti & Aziz, 2023). School culture and the way parents raise their children both shape how disciplined students become (Djazilan & Darmawan, 2021). Over the long term, these adjustments become an internal practice that does not require supervision by security personnel.

Religious extracurricular activities such as Islamic Spirituality, weekly religious study sessions, and short-term Islamic boarding school programs provide additional opportunities to strengthen social habits outside of regular class hours. In these settings, students interact in a more relaxed and intimate atmosphere, allowing them to absorb religious values in an enjoyable way. They learn to lead prayers, organize religious events, and serve as role models for younger students. The experience of taking turns leading and being served fosters an awareness of the importance of humility and a spirit of service in Islam. Social activities such as community service, visits to orphanages, and environmental cleanup efforts provide students with opportunities to put into practice the values of caring for others. Fair access to these activities also matters, because students with fewer opportunities have fewer chances to practice (Arifin & Darmawan, 2021). Through these concrete actions, social habits centered on empathy and solidarity are continually honed and strengthened. They also learn to work together as a team, respect differing opinions, and work together to resolve logistical issues. This valuable experience cannot be gained solely from textbooks, but rather through repeated, hands-on participation in various religious activities.

Daily religious rituals scheduled regularly at school play a major role in fostering lasting social habits. Praying Dhuha and Zuhur in congregation are moments that teach punctuality and a sense of community in worship. When students remind one another to pray, arrange the prayer rows neatly, and pray together, they are practicing collective obedience that strengthens their bonds of brotherhood. Reading the Qur'an regularly whether at the beginning of class or as part of a special program, accustoms their tongues to divine verses rich in moral lessons. Gradually, the recitation of certain verses will linger in their minds and serve as a reminder

when they face the temptation to do wrong. The practice of reciting zikr and istigfar after classes instills a sense of gratitude and an awareness of God's presence in every activity. This structured ritual creates a soothing psychological cycle and gives meaning to the school routine, which can sometimes feel burdensome. Such routines can also reduce stress, which helps students stay motivated to act well (Issalillah & Khayru, 2021). Students who are accustomed to the rhythm of daily worship tend to have better self-control in social situations. They are able to resist negative impulses because they have trained themselves to always remember God at every opportunity (Surahyo, 2022).

The school's physical and social environment, as a setting for daily interactions, provides a stage for students to put into practice the habitus they are developing. A school environment that is clean, orderly, and adorned with calligraphy and sacred verses serves as a visual reminder of the importance of Islamic values in life. Interactions with janitors, school security guards, and administrative staff also provide opportunities to practice courtesy and recognize the dignity of every human being. Students who are accustomed to greeting everyone warmly and helping those in need will develop a high level of social sensitivity. This is reinforced when teachers and the principal express appreciation for the commendable behavior they demonstrate within the school environment. Such recognition does not have to take the form of material rewards; it can be praise in front of the class or public acknowledgment during a school ceremony. This kind of social recognition boosts students' self-confidence, encouraging them to continue doing good deeds and to serve as role models for their peers. The entire school ecosystem works together to foster Islamic social norms in a comprehensive and integrated manner. A shared school culture built on ethical values also helps students settle disagreements constructively (Khayru et al., 2021). Practices that fit local cultural values are also more likely to be sustained over time (Mardikaningsih & Darmawan, 2023).

Peer culture or peer groups have a significant influence on the process of shaping students' social habitus. When a group upholds norms that honor Islamic values, its members will encourage one another to behave in accordance with those norms. Conversely, if a peer group is accustomed to excessive joking, gossiping, or belittling others, the resulting habitus will deviate from the goals of religious education. Islamic Education teachers are aware of these dynamics and often harness peer groups as a positive force by forming diverse study groups. By pairing students with good habits alongside those who still need improvement, a more effective horizontal transfer of values takes place. Group discussions on moral issues also provide a space

for students to offer each other advice in language that is easily accepted and without coming across as patronizing. In the long term, these positive interaction patterns crystallize into a collective habitus that leads the entire class or cohort to exhibit similar social behaviors. The power of peer groups serves as an important complement to the influence of teachers and parents in instilling civilized habits.

Students' participation in community service activities organized by schools or religious organizations provides them with firsthand experience in applying Islamic social values. Activities such as teaching the Quran at local mosques, assisting disaster victims, or serving on the organizing committee for Islamic holidays help develop self-management skills and sensitivity to the suffering of others. Through interactions with people from diverse backgrounds, students learn that Islam teaches tolerance and cooperation across different groups. They also experience inner satisfaction when their efforts bring tangible benefits to others, which serves as an internal reinforcement for good social habits. This experience differs from simulated exercises at school because, in the community, the consequences of their actions feel more real and demand greater sincerity. The relevance and benefits of Islamic religious education can be seen in the extent to which the values and knowledge acquired by students contribute to the needs of society and community development (Majid et al., 2023). Students who frequently participate in social activities are more likely to remain active in social work as adults. This suggests that the social habitus formed through community service is highly enduring throughout one's life. Islamic religious education that connects schools with the community produces graduates who are not only religiously knowledgeable but also contribute positively to their communities.

Although the various factors mentioned above support the formation of social habitus, challenges from environments outside of school such as the family and the mass media, still need to be addressed. Students bring behavioral patterns they have absorbed at home to school, and conversely, good habits formed at school often fade when they are at home in an unsupportive environment. Parents who fail to set a good example in religious practice or honesty will undermine the school's efforts to instill these values. Social media, which presents content featuring violence, consumerism, and promiscuity, offers an alternative habitus that contradicts Islamic teachings. The development of the digital space poses challenges for Islamic education because the diverse information and content available can influence students' morals (Rifaid et al., 2024). However, if schools succeed in fostering a

strong habitus before students are exposed to excessive external influences, religious values will serve as a filter that screens out any incoming external influences. Students with a well-developed social habitus possess a kind of moral immunity that enables them to resist negative influences. They remain committed to the good habits that have been instilled in them, even when their surroundings pressure them to behave otherwise. The early development of habitus in school is a vital investment in the moral resilience of future generations.

All of the elements described ranging from structured routines, teachers' exemplary behavior, interactive teaching methods, school rules, extracurricular activities, religious rituals, the physical environment, peer influence, community service, to an awareness of external challenges, work synergistically to shape students' social habitus. No single element stands alone; rather, they are all interconnected and mutually reinforcing within the fabric of a holistic educational system. Teachers serve as the primary driving force, but without the support of school policies and habit-forming activities, their efforts will go nowhere. Similarly, a rich array of extracurricular activities provides a variety of experiences, but without consistent role modeling from teachers, students will lack a key guiding principle. The school's physical and social environment provides the stage, but peer groups and community service offer broader and more practical meaning. When all these elements function in harmony, the resulting social habitus will be exceptionally robust and sustainable. Students will not only be able to behave well at school but also at home, in the community, and in their digital lives. Islamic Religious Education has thus been proven in practice to be capable of shaping stable behavioral tendencies, making good manners and noble character an integral part of every student's personality.

Strengthening Etiquette, Character, and Noble Virtues in the Process of Shaping Social Habitus

Etiquette serves as the foundational basis that determines whether the social habitus formed through Islamic religious education will be noble or the opposite. In the Islamic scholarly tradition, *adab* encompasses an understanding of the proper conduct in every aspect of life, ranging from personal matters to interactions with others. The process of habitus formation described in the previous section will lose its direction if it is not grounded in solid manners, because habits that are technically good are not necessarily morally good (Ismail & Matthews, 2024). Islamic religious education regards good manners as the gateway to all good deeds, just as it teaches that knowledge without good manners leads to corruption.

When students are taught to greet others, ask for permission, and give way to their elders, they are developing patterns of social interaction that respect social order and human dignity. If practiced consistently, these habits will become ingrained as natural instincts, causing students to spontaneously behave with courtesy in every situation. Thus, etiquette is not merely a complement but the core of the social habitus we seek to cultivate, as it provides an ethical foundation that distinguishes Muslim behavior from mere mechanical habits. Lickona (2004) explains that sound character education always begins with an understanding of what is right and good, which is then translated into habits that are consistently practiced until they become part of one's identity.

A strong character is inseparable from the process of forming social habitus, because character is the sum total of habits that have been internalized and have become a permanent part of a person's being. In the field of education, character encompasses moral knowledge, moral feelings, and moral actions, all three of which must develop in a balanced manner. Successful Islamic religious education practices that provide repeated experiences in the realms of moral knowledge and moral feelings will result in automatic and selfless moral actions (Ma'arif et al., 2024). Good grades in religious subjects do not always match students' moral behavior, so success in learning cannot be the only measure (Al Mursyidi & Darmawan, 2023). Students who possess an honest character will always tell the truth even when circumstances tempt them to lie, because honesty has become an integral and unshakable part of their habitus. Character building through habitus is a long process involving observation of role models, hands-on practice, and reflection on the consequences of one's actions. Islamic religious education provides a rich theoretical and practical framework for character building, ranging from the exemplary stories of the prophets to the rules of *fiqh* that govern social interactions. The stories of the prophets can serve as engaging teaching material because they are presented in narrative form and convey clear messages about virtuous values (Kurniati & Daraajatul, 2024). When students regularly examine and discuss character values in religious education classes, they are developing the cognitive and affective capacities that will guide their behavior outside the classroom. Combining classroom and online learning can sharpen students' ability to think critically about these values (Darmawan et al., 2024). The character formed through this deliberate practice has the strength to withstand various temptations and environmental changes.

Noble character is the highest manifestation of social habitus formed through Islamic religious education, because character reflects the inner beauty that shines

through in every word and deed. Unlike character, which is often measured by consistency with certain values, good manners place greater emphasis on the refinement, gentleness, and grace with which a person conducts themselves in social situations. Students with noble character not only do good deeds, but they do so in a pleasant way that does not hurt others' feelings (Wahib & Nafi'ah, 2022). Character development in Islamic Education (PAI) occurs through the cultivation of traits such as humility, patience, forgiveness, and generosity, all of which are practiced through daily social interactions at school. Stories of the prophets also help children practice these traits from an early age (Kurniati & Aliyah, 2024). Online lessons can extend Islamic Education (PAI) beyond school hours, but they still need careful guidance from teachers (Djazilan & Hariani, 2022). When students get into the habit of forgiving their peers' mistakes, they develop a broad-mindedness that keeps them from becoming vengeful or harsh. The habit of speaking in a soft tone and choosing one's words carefully trains them to always guard their speech against backbiting and slander. This process of developing good character takes longer than the development of basic character traits, as it involves sensitivity to emotional nuances and an appreciation for beauty in human relationships. However, the results of this process are invaluable because they help students become individuals who are loved by those around them and serve as true ambassadors of good character.

The reinforcement of etiquette within the social habitus occurs through a series of ritual practices consciously designed to shape hierarchical awareness in students' social interactions. Rituals such as lining up neatly upon entering the classroom, raising one's hand before speaking, and kissing the teacher's hand are not merely rules of conduct, but means of instilling a sense of proportionate respect toward all parties. These habits form a mental framework that causes students to automatically place themselves in the appropriate position within every social structure they enter (Vain, 2002). Thus, etiquette is not merely understood as formal protocol but as a reflection of the recognition that every human being holds a status that must be respected in accordance with their respective roles. This respect also applies to children, including their right to education regardless of their family background (Fajar et al., 2022). Strengthening etiquette through these habits also trains students to control their egos and personal desires for the greater good, such as maintaining classroom order or ensuring the smooth running of religious events. This ability to exercise self-control will prove invaluable later on when they assume leadership roles or must collaborate within diverse teams. Manners that have been firmly instilled through continuous practice will

guide behavior even when students find themselves in unstructured and unsupervised situations. The leadership style of school leaders also shapes how firmly a culture of discipline takes root (Al Laisty et al., 2024). Berkowitz and Bier (2005) emphasize that the most effective character education is that which builds a supportive social environment, where values are respected and practiced by all members of the school community consistently and continuously.

The relationship between the formation of social habitus and character building lies in the process of repetition, which transforms conscious actions into stable subconscious dispositions. When students are repeatedly asked to take responsibility for classroom duty, they not only learn to clean the room but also come to understand that responsibility is part of their identity as Muslims. Each time they complete a task well, their self-confidence and integrity increase, thereby weakening the urge to avoid responsibility in the future. Such guidance should always take into account the best interests of the child (Fajar et al., 2021). This process unfolds gradually, beginning with compliance with external rules, then developing into acceptance of the values embedded in those rules, and finally culminating in full identification with the internalized values (Ma'arif et al., 2024). Digital media can support the early stages of this process by spreading good examples widely (Darmawan & Fajar, 2024). In the final stage, students no longer need reminders or encouragement from teachers to behave responsibly, because responsibility has become part of their habitus. This development is crucial because character that relies solely on external compliance will easily crumble when external pressure disappears, whereas character that has become ingrained will last a lifetime. Islamic Religious Education has a distinct advantage because the teachings on piety provide a transcendental dimension that ensures character building is oriented not only toward human recognition but also toward an awareness of the divine oversight that is ever-present.

The development of noble character through social habitus is greatly influenced by the quality of interpersonal relationships formed in the school environment, particularly between teachers and students. Warm, mutually respectful, and caring relationships provide the most fertile ground for the growth of ethical and aesthetic sensitivity in social behavior. A warm and supportive relationship between teachers and students can enhance the process of internalizing values among students (Multihakiki et al., 2024). Students who feel they are treated with courtesy by their teachers will naturally imitate that behavior and apply it to their peers and others around them (Sari

& Sutarto, 2024). This process of imitation occurs unconsciously, but its effects are very real in shaping how students speak, behave, and even think about others. Teachers who always smile, listen to students' concerns, and offer advice without judgment set an example of how a Muslim should treat their fellow believers. Conversely, teachers who are rude, indifferent, or biased will undermine the process of character development and replace it with a cynical social habitus that lacks faith in goodness. Therefore, strengthening moral character in Islamic Religious Education cannot be achieved without a strong commitment from all educators to become authentic role models. This exemplary behavior must be consistent and uniform across all levels, so that students repeatedly experience how noble moral character is practiced in real-life, everyday situations.

The process of strengthening manners and character also occurs through ongoing correction and feedback provided by teachers regarding student behavior that does not align with Islamic values. When teachers gently reprimand students who use coarse language and offer more polite alternatives, they are engaging in a highly effective pedagogical intervention to foster linguistic awareness. Any reprimand delivered with good manners will be received as constructive feedback, not as a frightening punishment, so that students feel supported in their process of improvement. Feedback given privately and with empathy allows students to reflect on their mistakes without feeling humiliated in public. Gradually, students will develop the ability to correct themselves and become sensitive to breaches of etiquette they commit, even before others reprimand them. It is this ability for self-correction that characterizes a civilized person, as they do not rely on external supervision to regulate their behavior. Islamic Religious Education teaches the concept of muhasabah, or self-reflection, which serves as the foundation for developing this ability, so that students are not merely objects of shaping but also active agents in maintaining their own manners and character.

Students' active participation in formulating and enforcing social norms at school significantly strengthens their manners and character. When students are involved in drafting classroom rules, they develop a sense of ownership over the rules they create and are more motivated to comply with them voluntarily. The deliberative process of determining sanctions for minor infractions teaches them about restorative justice and collective responsibility for a conducive learning environment. This small-scale experience with democracy fosters a social habitus that values participation, deliberation, and acceptance of majority decisions as long as they do not conflict with

religious principles. Furthermore, appointing students as prayer leaders, cleanliness coordinators, or class spokespersons gives them real responsibilities that hone their civilized leadership skills. They learn that power is not a tool for oppression, but rather a trust that must be exercised with humility and responsibility. All of these experiences enrich their social habitus with a dimension of ethical leadership that is essential as they enter civic and political life. Thus, the cultivation of manners and character is not only oriented toward passive compliance, but also toward the development of active and participatory moral agency.

The cultivation of noble character within the social fabric is also achieved through the instillation of aesthetic values in worship and social interaction, such as the beauty of the voice when reciting the Qur'an, neatness in dress during prayer, and orderliness in the prayer lines. These aesthetic values are often overlooked in religious education, which tends to focus too much on formal legal aspects, even though beauty and order hold great psychological appeal for young minds. Students accustomed to the melodious and well-articulated recitation of the Qur'an will develop a sensitivity to harmony, which will later be reflected in the way they speak and construct their arguments coherently (Mauzen & Arifin, 2024). Similarly, the habit of dressing cleanly and neatly teaches them respect for themselves and others, as well as the importance of appearance as part of dakwah bil hal. Orderliness in the rows during congregational prayer cultivates physical discipline that will extend to other aspects of life, such as punctuality and neatness in completing tasks. These aesthetic values serve as a unifying force that makes social habits not only functionally sound but also visually and aurally pleasing. This beauty, in turn, fosters a sense of pride and love for Islamic teachings, thereby encouraging students to maintain these good habits with joy, rather than as a burden.

The development of character and moral values through social habitus depends heavily on the continuity and coherence among the various learning experiences students undergo at school. If the values taught in religious education classes conflict with practices in extracurricular activities or the way teachers treat students, the resulting habitus will be fragmented and unstable. This coherence requires alignment between curriculum goals, teaching methods, assessment systems, and the overall school culture. Islamic religious education must be integrated with student development programs, guidance and counseling services, and religious activities outside of class hours so that character building can take place holistically (Ilham et al., 2024). Counseling in educational institutions serves not only as a

psychological support service but also as a framework that helps students reflect on their personal values (Rojak et al., 2024). Schools that successfully foster this coherence will have a distinctive atmosphere, where everyone from the principal to the janitor, performs their role with courtesy and professionalism. This atmosphere creates an effective educational environment for shaping a social habitus aligned with Islamic values, as students find no room to adopt a double standard from one situation to another. This coherence also makes it easier for students to transfer good habits from school to their family and community environments, as the consistency of the values they have internalized has been proven. Thus, strengthening manners, character, and moral values becomes easier and can be achieved more quickly when the entire educational ecosystem moves in the same direction.

The process of forming social habitus that students have undergone will ultimately be tested and reinforced through various situations of value conflict that arise in their daily interactions. Value conflicts such as the desire to speak honestly but the fear of hurting others' feelings, or the urge to help but being constrained by time become crucial moments for students to activate and test the habitus they have developed. Every time they successfully resolve a conflict while upholding proper conduct and strong character, their conviction in Islamic values becomes more steadfast, and their habitus grows stronger. Conversely, if they fail and take shortcuts that contradict religious teachings, teachers have the opportunity to guide them in reflection and self-improvement. Failure should not be viewed as the end of the formative process, but rather as a natural part of learning that provides valuable lessons. Students who learn from failure will actually develop a more resilient habitus because they directly understand the consequences of violating standards of conduct and character. Islamic Education (PAI) teachers play a crucial role in facilitating this reflection through an empathetic and non-judgmental approach, so that students feel safe to acknowledge their mistakes and are determined to correct them. This cycle of testing, failure, reflection, and improvement shapes a dynamic social habitus that continues to evolve throughout the students' educational journey.

The strengthening of etiquette, character, and noble moral values through social habitus in Islamic Religious Education occurs through the interplay of ritual practices, teachers' exemplary behavior, students' active participation, environmental coherence, and reflection on value conflicts. Etiquette serves as the gateway that directs social habitus toward an order that respects human dignity; character provides strength and

consistency to the habits that are formed; while moral values refine them with beauty and refinement in the way people interact (Taufiq et al., 2024). These three elements are inseparable and mutually reinforcing within an integrated system, in which each component of education has a clear and mutually supportive role. A holistically designed Islamic Education (PAI) program will foster a social habitus that not only endures over time but also continues to evolve and adapt to the demands of the times without losing the essence of Islamic values. Students who possess strong manners, character, and moral values will become individuals who not only hold a theoretical faith but also practice their faith in every social interaction with full awareness and responsibility. This process of strengthening, if carried out consistently, will produce a generation of Muslims with noble character who will be a blessing to all of creation. Lickona (2004) asserts that schools have a moral responsibility to create an environment that intentionally supports character development, and Berkowitz and Bier (2005) add that a comprehensive approach involving the entire school community is the key to the success of character education.

CONCLUSION

Islamic Religious Education has proven effective in shaping students' social habitus through a structured process of socialization that involves teachers serving as role models, interactive teaching methods, school rules, extracurricular activities, daily religious rituals, a supportive physical environment, peer influence, and community service. All these elements work synergistically within a coherent school ecosystem, resulting in stable behavioral tendencies aligned with Islamic values. The social habitus that is formed is not temporary or situational but is ingrained as a disposition that automatically emerges in various social contexts. The strengthening of etiquette, character, and noble moral values occurs through a gradual process of value internalization, beginning with compliance with external rules, developing into the acceptance of values, and culminating in full identification with religious teachings. This process requires consistency and patience from everyone at the school, because habitus is not formed overnight but through continuous repetition over many years. The success of shaping social habitus also depends heavily on teachers' ability to serve as authentic role models whom students can observe and emulate in their daily interactions. Islamic Religious Education plays a central role in preparing the younger generation to be not only intellectually intelligent but also socially mature, well-mannered in social interactions, and possessing a resilient character capable of facing the challenges of the times.

The curriculum needs to provide more space for religious practices and structured social interactions, as well as give teachers the flexibility to design learning experiences that are responsive to students' character development needs. Teacher training must also be enriched with pedagogical approaches focused on habitus formation, so that educators have the competence to design repetitive and meaningful learning experiences. Schools, as educational institutions, need to build an organizational culture aligned with Islamic values in all aspects from policies and rules to the way members of the school community communicate with one another. Parents and the community must also be actively involved in the process of shaping social habitus to ensure continuity of values between the school environment, the home, and daily social interactions. Close coordination among these three environments will prevent value conflicts that could weaken the habitus formed at school. Theoretically, this study enriches the conceptual framework of character education from an Islamic perspective by linking Bourdieu's concept of habitus with the teachings of adab and akhlak in the Islamic scholarly tradition. This theoretical integration opens opportunities for further research on Islamic Education (PAI) learning models specifically designed to foster a sustainable social habitus.

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