

# Habituating Kindness Through the Reconstruction of Madrasah Religious Culture in Langsa, Aceh

*by Hanum Lathifah*

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## Habituating Kindness Through the Reconstruction of Madrasah Religious Culture in Langsa, Aceh

Lathifah Hanum<sup>1</sup>, Nur Asma<sup>2</sup>, Saidatul Khairiah<sup>3</sup>, Winda Novianti<sup>4</sup>

<sup>1</sup>Institut Agama Islam Negeri Langsa-Aceh, [lathifahhanum@iainlangsa.ac.id](mailto:lathifahhanum@iainlangsa.ac.id)

<sup>2</sup>Institut Agama Islam Negeri Langsa-Aceh, [nurasma@iainlangsa.ac.id](mailto:nurasma@iainlangsa.ac.id)

<sup>3</sup>UIN Sumatera Utara Medan, [saidatul@uinsu.ac.id](mailto:saidatul@uinsu.ac.id)

<sup>4</sup>STAI Tebing Tinggi Deli Sumatera Utara, [windanovianti@staittd.ac.id](mailto:windanovianti@staittd.ac.id)

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### ABSTRACT

This manuscript comes from research that aims to analyze the implementation of the process of habituating kindness values through the reconstruction of a structured religious culture for madrasah students in Langsa-Aceh. The data obtained using observation, interview and documentation techniques are then processed analytically and scientifically by reducing, presenting data, and concluding objectively. Researchers guarantee the validity of the data using the technique of extending the research period and data triangulation. Finally, the researcher found that the reconstruction of religious culture in madrasah in Langsa City was carried out through the 5S habituation process (Smile, Greeting, Greeting, Polite, and Courteous), reading prayers before and after learning and reading the Koran, memorizing the Koran and murajaah, praying in congregation, muhadarah, and flash boarding school and celebrating Islamic holidays and preparing student character through giving committee work assignments, responsibility and teamwork in doing academic and non-academic tasks given in an activity.

### ABSTRAK

Naskah ini berasal dari suatu penelitian yang bertujuan untuk menganalisis tentang implementasi proses membiasakan nilai-nilai baik (habituaasi *kindness*) melalui rekonstruksi budaya religius yang terstruktur pada siswa madrasah di Langsa-Aceh. Data yang diperoleh dengan teknik observasi, wawancara dan dokumentasi lalu diolah secara analitis dan saintifik dengan mereduksi, menyajikan data, dan menyimpulkan secara objektif. Peneliti menjamin keabsahan data menggunakan teknik perpanjangan periode penelitian dan triangulasi data. Akhirnya peneliti menemukan bahwa rekonstruksi budaya religius pada madrasah di Kota Langsa dilakukan melalui proses pembiasaan 5S (Senyum, Salam, Sapa, Sopan, dan Santun), membaca doa sebelum dan sesudah belajar dan membaca alquran, menghafal alquran dan murajaah, shalat berjamaah, muhadarah, dan pesantren kilat dan perayaan hari-hari besar Islam serta mempersiapkan karakter siswa melalui memberikan tugas kerja panitia, tanggung jawab dan kerjasama tim dalam mengerjakan tugas-

tugas akademik dan non akademik yang diberikan dalam suatu kegiatan.

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**Corresponding Author:**

Lathifah Hanum  
53  
[lathifahhanum@iainlangsa.ac.id](mailto:lathifahhanum@iainlangsa.ac.id)

## 1. INTRODUCTION

Education has a strategic role in instilling the value of kindness in students to be intellectually intelligent and able to manage themselves well, because good education is oriented towards academic success and the formation of a noble personality. One of the main values that need to be internalized in education is kindness by fostering social solidarity, which includes empathy, caring, courtesy, and respect for others (Averina and Widagda 2021) and also discipline and self-discipline. Moreover, in the context of Islamic education, as stated (Hidayat 2023) that the value of kindness in Islam has a broader meaning than just being kind to others, but also as a form of worship to Allah SWT which reflects one's piety.

Kindness is defined as the nature of kindness to be a character that is very important for every individual in living social life. The trait motivates a person to more easily establish harmonious relationships, work together, and contribute to building a better environment. Theologically, the existence of kindness in humans will place their level of faith. (Jawas 2024) rewrote a hadith narrated by Ahmad about the importance of kindness in daily life, the Prophet said, "The most perfect person in faith is the one with the best manners".

In the context of education, kindness becomes the foundation of developing students' emotional and social intelligence from an early age so that it can be implemented from childhood and adolescence. Because education focuses on all aspects in order to produce students who care more about others, have good ethics, and are able to contribute to society. Moreover, familiarizing it through religious culture as part of transformative character education can be seen from the implementation of value-based learning strategies, habits (habits and role models) and hidden Curriculum. Relevant to the objectives of national education stated in Law Number 20 of 2003 concerning the National Education System, which emphasizes that education must form humans who are faithful, pious, and have noble character (Ministry of Education and Culture of the Republic of Indonesia 2003). Therefore, kindness in education is a necessity in building a better generation.

But in fact, the world of education in Indonesia is experiencing the erosion of kindness values by various external factors, such as the influence of social media, promiscuity, and the decline of role models in the family and community environment. It can be seen from students who lack social care attitudes, speak in a harsh tone to friends, disrespect teachers, and lack awareness in helping others (Rahmawati, Afifulloh, and Sulistiono, 2020). This phenomenon is a big challenge for the world of education in instilling the core values of Islamic education (Arlina et al., 2020). Not to mention the emergence of a culture of individualism, low student interest in social activities, and increased consumptive behavior due to technological developments which actually further distances students from the values of kindness when in fact it is embedded in everyday life.

Considering educational institutions as a place of cultural inheritance and value cultivation, one of the effective ways is to habituate kindness in the lives of students is through the application

of religious culture in a formal learning environment consistently so <sup>5</sup> that students understand the teachings of Islam theoretically and get used to practicing them in everyday life. All formal educational institutions in Aceh at the primary and secondary levels in Aceh have religious culture programs, but each school and madrasah have a different program. Some forms of religious culture that are often applied in madrasas include congregational prayer, tadarus alquran, habituation of 5S (Smile, Greeting, Greeting, Polite, Courteous), as well as various social religious activities such as Friday infaq and flash pesantren (Fathurrahman 2019).

Also conveyed by (Latifah, Rosadi, and Agustin 2022) that the <sup>11</sup> religious culture implemented in madrasas is an effort to improve students in a complex manner. Because madrasah/school has a very big share. By cultivating religion, there will be a process of value inculcation, exemplary, preparing generations, teaching and facilitating <sup>11</sup> responsible moral decision-making and other life skills. Syaifullah (2020) also argues that the implementation of a religious culture in the school environment, especially in madrasas, is one of the options that needs to be realized through various structured and consistent activities so that it becomes a continuous habit.

Majid (2020) writes the opinion of (Bourdieu, 2011) which explains that habits that are built continuously in an environment will form patterns of behavior that are inherent in individuals. Therefore, the continuous reconstruction of a religious culture in madrasas based on Islamic values, including kindness, will automatically become part of students' character <sup>57</sup>. Students who are accustomed to a religious environment will find it easier to apply kindness in their daily lives, both at school, as well as at home and in the community.

In addition to habitus theory which is relevant to habituation, there is also Thomas Lickona's theory of character education. In his character theory, kindness, including self-discipline, is positioned as one part of character. The theory emphasizes that a person's character is constructed through good education, role models from the surrounding environment, and direct experience in applying moral values (Lickona 2001). This is relevant to the opinion that students who are accustomed to behaving well in a religious environment will more easily internalize the value of kindness as part of their identity.

A number of previous studies have shown <sup>34</sup> that the implementation of religious culture has a positive impact on student character. Siswanto (2018) stated that religious culture in schools is able to improve discipline, <sup>38</sup> social care, and students' respect for teachers and friends. In addition, Putri, et al (2019) also found that the implementation of religious culture contributes to shaping students' akhlakul karimah, especially in the aspects of politeness and discipline (Putri Susilawati, Lukman Asha, Ifnaldi 2022). However, although religious culture is proven to provide benefits, several studies have also revealed obstacles in its implementation. Jasmine (2024) found that the main challenge in implementing a religious culture is the lack of active participation of students in religious activities as well as the influence of the environment outside the school which is often contrary to Islamic values. Therefore, there needs to be a more effective strategy in optimizing religious culture so that it can truly shape students' characters, especially in instilling the value of kindness.

The description above makes the manuscript of <sup>63</sup> this research aims to analyze the habituation of kindness in students through the reconstruction of religious culture. Furthermore, it is expected to gain deeper insights related to religious culture and habituation of kindness in students, especially in the aspect of kindness. The results of this study are also expected to be a reference for schools, teachers, and parents in creating an educational environment that is more conducive to familiarizing kindness values (habituation of kindness).

## 2. METHODS

This research uses a qualitative method with a habituation approach that describes and analyzes the process of habituation of kindness in students through the reconstruction of religious culture in

madrasah. The data source as a sample was determined by purposive sampling technique (the informant that the researcher chooses has in-depth knowledge and experience about the matter according to the research theme of the data that the researcher wants to obtain). The data sources amounted to 4 PAI teachers, 1 madrasah head, and 40 students of MTs MIM Kota Langsa to explore their understanding of the importance of religious culture in familiarizing kindness. To obtain data, researchers collected data using observation, interview, and documentation techniques about the practice of religious culture applied at school and student behavior in everyday life. Researchers determine that documentation is used to collect written or visual data, be it official madrasah documents or documents from research subjects or researcher documents when conducting research.

The collected data were analyzed using Miles Huberman's qualitative data analysis method, which includes three main stages: data reduction, data presentation, and conclusion drawing. Data reduction is done by filtering and simplifying the information obtained to focus on the research objectives. Data presentation is done by interpreting the data to provide a systematic picture of the reconstruction of religious culture at MTs MIM Langsa-Aceh. Finally, conclusion drawing is done by identifying patterns, meanings, and interrelationships between religious culture and the internalization of kindness values to form habits in students. In order for the data that the researcher has analyzed to be valid, the researcher tests the validity of the data by extending the research period to obtain observation persistence.

### 3. FINDINGS AND DISCUSSION

This research produces findings regarding the reconstruction of religious culture and the habituation of kindness values in students. Through in-depth data collection techniques, namely interviews, observations, and documentation analysis, this research can provide a more detailed picture of the habituation of kindness values in students through the reconstruction of religious culture.

#### A. Forms of Religious Culture at MTs MIM Kota Langsa-Aceh

Basically, every madrasa has a religious culture program with various forms and types and varies according to needs. At MTs MIM Langsa as stated in the official madrasah documents on daily, weekly, monthly and annual activities that have been summarized by researchers as shown in the following table:

Daily	Weekly	Monthly and/or Annual
a. Social Interaction (Habits 5 S (Smile, Greet, Polite and Courtesy)	a. Reading surat Yaa Siin	a. Memorize Alquran
b. Daily worship (Praying, Tadarus, Dhuha prayers and congregational prayers for Zuhr and Asr)	b. Muhadharah c. Infaq d. Reading Shalawat	b. Flash boarding school c. Commemoration of Islamic Holidays

Table 1 Daily, weekly, monthly and annual Religious Culture activities

From the table above, it can be seen that some religious cultural activities are relevant to the pedagogical context, forming student character can be done by internalizing values. At MTS MIM Langsa, one of the main aspects reconstructed in religious culture is the daily worship habit, which includes congregational prayer, tadarus alquran, and praying together before and after learning. Zuhur and Asr congregational prayers are mandatory for all students and teachers as a form of discipline habituation. Furthermore, dhuha sunnah prayer is also recommended as a form of spiritual practice to get closer to Allah SWT and build strong habits of worship. Tadarus alquran, which is performed before the lesson begins, aims to increase students' love and quranic literacy, especially towards the holy book and train them in reading and understanding the contents of the Quranic verses.

The forms of religious culture are in accordance with what researchers found from the results of interviews as follows:

*"There are many religious cultures implemented in this madrasah in accordance with its vision, one of which is the 5 S culture (smile, greeting, greeting, politeness and courtesy) aimed at creating a harmonious atmosphere and full of mutual respect for fellow madrasah residents. There are also activities such as reading the Koran, reciting prayers, reciting shalawat, muhadhrah, murajaah, tahfizh, flash pesantren and celebrating other Islamic holidays.*

The results of the interview above convey to the reader that the purpose of religious culture is to create a harmonious and pleasant atmosphere among school members.

Maghfiroh (2017) wrote that although these activities are not contained in the official curriculum, they are relevant, relative and flexible indicators that can indicate routine activities as a hidden curriculum. Relevant means appropriate for character building, relative means fixed, namely related to ideology, beliefs, cultural values of the community that influence schools, including determining what culture should and should not be passed on to the nation's generation and flexible means that it can change including organizational variables, social systems and culture.

Hidden curriculum explains a number of implementation processes inside or outside the school including various things that have added value, socialization, maintenance of class structure and continuity. Furthermore, this hidden curriculum can refer to the transformation of values, norms, attitudes and social intellectual information. The hidden curriculum can also be interpreted as an unplanned curriculum that does not exist in the formal curriculum and is not included in the written curriculum. Even though it is not written, it has an impact and is able to influence the character of students (Mulyadi, Mahfida Inayati 2024).

These customs strengthen the religious aspect and build discipline, peace of mind, and strengthen the togetherness of fellow students and flow positive energy in learning. Such a culture has often experienced ups and downs in schools or madrasas. Therefore, with efforts to reconstruct a religious culture, the educational environment, especially in madrasas, will return to a healthy and supporting environment for improvement and establishing good habits and improving student morals. Various things that are done not only as rituals but must become habits (habituation) by conditioning and exemplary (role model) where the teacher becomes a person who is modeled and imitated not just giving orders (Rahayu and Anwar 2023).

In addition to the habituation of daily worship, religious value-based social interaction is also implemented at school through the 5S (Smile, Greeting, Greeting, Polite, and Courteous) habituation. This concept encourages students to communicate politely with teachers, peers, and school staff. Through this habit, students are taught to always be friendly, respect others, and build positive social relationships. The use of polite language, respect for teachers, and the habit of asking permission before speaking or doing something are part of the implementation of a religious culture that continues to be instilled in daily life in the madrasah environment.

There are also several other forms of religious culture such as tolerance, Monday and Thursday fasting, dhuha prayers, dzuhur prayers in congregation, Koranic tadarus culture and istighosah culture and praying together (Asmaun Sahlan 2010). There are also other activities that support religious values

that strengthen spiritual relationships with God and create a more harmonious climate and increase students' religious awareness. (Muniroh, Ainol 2024).

Daily activities related to reading the Koran and praying together every morning get active assistance from teachers, teachers guide students who need support to be one of the important factors in building the continuity of the religious atmosphere. This scheduled and consistent pattern of activities plays a significant role in realizing kindness in students continuously. Related to this, the results of Mulyadi's research, (2020) reveal that the habituation of reading prayers and reading the holly quran every morning contributes to strengthening students' spiritual intelligence, which has an impact on increasing self-awareness, inner calm, and positive behavior in daily life.

Furthermore, the madrasah also implements a religious culture through weekly activities, such as Friday infaq and reading Surah Yasin. Friday Infaq teaches students to have social awareness and the habit of sharing with others. Each student is invited to set aside some of their pocket money to help friends who are less fortunate or support other social religious activities. This activity not only instills a sense of empathy, but also trains students to have social awareness and a sense of responsibility for the surrounding environment. In addition, the recitation of Surah Yasin, which is conducted every Friday morning, aims to strengthen students' spirituality and build togetherness in the school community. The school's religious culture program is also strengthened by monthly and annual activities, such as flash pesantren, commemoration of Islamic holidays, and muhadarah (preaching practice). commemoration of Islamic holidays, such as Maulid Nabi and Isra Mikraj.

### B. Habituation of Kindness through Reconstruction of Religious Culture in Madrasah

Reconstruction of religious culture in the educational environment, especially in madrasah, is an effective strategy in familiarizing kindness to students. Religious culture serves as a strengthening of spiritual values and becomes the basis for building students' personalities who are more polite, caring, disciplined, and responsible. At MTs MIM Langsa, religious culture has become part of the education system that is applied systematically through daily habituation, weekly activities, as well as monthly and annual programs. By implementing a religious culture consistently, Islamic values can be internalized in students' lives, both in the school environment and outside school.

Septia N. Wahidah et al. (2021) argue that internalizing religious cultural values by getting students used to practicing religious activities bring students' souls closer to God. As in accordance with the aim of fostering and increasing faith through providing and fertilizing knowledge, appreciation, and practice, so as to make it a Muslim human being who continues to develop in terms of faith, devotion to Allah SWT and has noble character in daily life.

The implementation of this religious culture also provides benefits in building discipline, honesty, and responsibility, which are part of the akhlakul karimah that every Muslim student should have and through a better understanding of how Islamic values can be strengthened and applied in the context of education, it is hoped that a more consistent learning environment can be created by forming Islamic character in oneself (Mustofa and Dini 2024). However, to ensure the sustainability of this religious culture, the role of teachers, education personnel, and parents is very important in providing examples for students. Teachers as role models in instilling religious values through daily attitudes and behaviors. In addition, support from parents at home is also very necessary, so that the religious culture that has been implemented at school can also continue in the daily lives of students outside of school (Reksamunandar and Hadirman 2022).

Thus, systematic reconstruction of religious culture and support from various parties, Islamic values can be firmly embedded in the character and behavior of students, so that they grow into individuals who are faithful, pious, and have noble morals in accordance with Islamic teachings. In addition, the implementation of a sustainable religious culture will help students face the challenges of the times by sticking to the values of goodness and wisdom taught in Islam. With this habituation, they will more easily understand that Islam teaches the importance of living in harmony and helping each other.

In weekly activities, muhadharah activities at MTs private MIM Langsa, students are trained in the skills of composing texts that will be delivered in front of an audience and also speaking skills related to Islamic values that are relevant to their current lives and deepen their understanding of religion. This activity also provides an opportunity for each class to share prepared material, thus increasing student engagement in the religious learning process. Infaq and shalawat activities, where this activity shows the habit of sharing between students and practicing Islamic teachings about social care. In addition, the recitation of sholawat is also a means to increase love for the Prophet Muhammad saw and the need for his intercession in the life of the world and the hereafter as well as strengthening spiritual relationships between fellow students in the school environment.

Monthly and or annual activities, namely tahfiz exam activities. This activity reflects an effort to measure and improve students' ability to memorize the Koran. The tahfidz exam not only aims to evaluate student progress, but also as a form of consistent habituation (*istiqamah*) of students in repeating (*muraja'ah*) as well as maintaining memorization and strengthening Islamic values in the madrasah environment. Every month, superior class students are given a tahfidz exam to assess their ability to memorize the Quran, understand its contents and make individuals *khuluquhu alquran*.

This activity is also relevant to the quranic literacy program echoed in various madrasas and schools where students not only memorize the verses of the Koran, but are also reminded of the importance of understanding the values contained in it. This activity not only teaches students to memorize, but also to explore the meaning of the verses they memorize, which in turn can strengthen their faith and piety.

Furthermore, there is a form of religious culture that is scheduled once a year at MTs private MIM Langsa including several activities, such as celebrating religious holidays, including celebrating the Maulid of the Prophet Muhammad saw and holding a flash boarding school which is held during the month of Ramadan. These activities are to deepen religious understanding and improve the spiritual quality of students. One of the annual programs that is an important part of the religious culture in this school is the flash pesantren, which aims to provide more in-depth religious provision for students outside of regular class hours, with the aim of strengthening religious values in their lives.

Furthermore, there are also annual activities, religious culture at MTs private MIM Langsa is also realized through the implementation of religious holiday celebrations which are held once a year. a series of activities involving students, teachers, and parents. between them. In the celebration of the Prophet's birthday, the active role of students is highly emphasized. They are involved in various preparations and activities, starting from decorating the place, preparing consumption, to the implementation of competitions related to Islamic values. This activity also involves teachers who are tasked with providing guidance and accompanying students in participating in various competitions. By involving students directly, it is hoped that they will not only gain knowledge about the history of the Prophet's birthday, but also learn to work together, socialize, and appreciate every religious celebration as part of religious character building and togetherness in the madrasah environment. This program is a moment to commemorate the birthday of the Prophet Muhammad as well as instill love for him by internalizing the noble teachings he inherited.

The active role of students is involved in various preparations and activities, starting from decorating the place, preparing consumption, to the implementation of various competitions related to Islamic values. This activity also involves teachers who are tasked with providing guidance and accompanying students in participating in various competitions. By involving students directly, it is hoped that they will not only gain knowledge about the history of the Prophet's birthday, but also learn to work together, socialize, and appreciate every religious celebration as part of religious character building and togetherness in the madrasah environment.

Annual activities such as the celebration of Islamic holidays and flash Islamic boarding school provide students with a deeper spiritual experience. During the flash boarding school, students participate in religious lectures, Qur'anic tadarus, congregational prayers, and group discussions on

Islamic topics. The program also involves lecturers and speakers from outside the school to provide more varied material. (Zahrudin, 2021) emphasized that the flash boarding school is an effective medium to instill Islamic values in depth and provide spiritual provision to students while instilling his exemplary values in everyday life.

These various activities require a strategy so that the reconstruction of a religious culture that gives birth to habit kindness runs smoothly and continuously. As stated by (Fakhrurrazi, Asari, and Erawadi 2021) This can be done by making policies, habituation, building student awareness, exemplary behavior, discipline and making changes and good cooperation with parents. Parties have absolute authority to supervise and evaluate all efforts of teachers and students in fostering a strong religious culture at school.

### C. Analysis of the Relevance of Bourdieu's Theory in Habituation of Kindness and Reconstruction of Religious Culture

The reconstruction of religious culture in this madrasah can be seen from the habits that are carried out continuously, which will naturally shape the character and personality of students. This is in line with Pierre Bourdieu's habitus theory, which states that habits built in an environment will shape individual mindsets and actions in the long term. Where the habituation process is not seen from external behavior alone but a psychological structural process that involves internalizing norms through repeated social experiences. In this case, madrasahs that implement this habit process are described as a social space with recursive conditions that can create Islamic value-based moral habitus (Habibi and Sholikha 2025). This means that by implementing a religious culture consistently, students not only understand Islamic values in the form of theory, but also familiarize themselves with practicing them in everyday life.

Theory (Bourdieu, 2011) writes, habitus is a system of practice production schemes as well as a system of perception and appreciation schemes for practice patterns. Habitus gives actors a creative role to improvise, free, and autonomous; so that habitus becomes the basis for driving actions and thoughts that combine disposition as a tendency of attitude and generative classification schemes as a basis for judgment. Therefore, the continuous reconstruction of a religious culture in madrasahs based on Islamic values, including kindness, will automatically become part of the student's character. Students who are accustomed to a religious environment will more easily apply kindness in their daily lives, both at school, as well as at home and society.

In his framework, Bourdieu developed three main concepts: habitus, capital, and domain. Habitus is a system of dispositions internalized in individuals as a result of social experience and shapes the way individuals think, feel and act. Habitus is durable, flexible to social change (adaptive), and formed through the process of internalizing social values. In the context of the educational environment, habitus is formed through students' interactions with a religious and disciplined educational environment, as well as through daily practices that are continuously reproduced in collective life over a period of time collectively. In this context, habits are reconstructed together over a period of time.

The concept of capital in Bourdieu's theory includes various resources that individuals have to gain a position in the social structure. This capital is divided into four types, namely economic, social, cultural and symbolic capital. Social capital is very prominent in the context of MTs MIM Langsa, indicated by the enthusiasm of students to carry out various religious activities. This social structure is supported by various forms of religious culture that emphasize discipline, and responsibility for oneself and others. Cultural capital appears through Islamic knowledge and academic habits that are oriented towards the intellectual and spiritual formation of students. Symbolic capital is represented in the form of social status and respect obtained by students from friends, teachers, madrasah staff as well as from parents at home and from the wider community.

The concept of domain in Bourdieu's thinking refers to the social arena where individuals or groups compete for capital and recognition. Each sphere has a distinctive relational structure and power dynamics. In the madrasah environment, the educational domain is the main arena where students practice their habitus and obtain validation from teachers and peers. This interaction between habitus, capital and domains produces distinctive social practices and significantly influences the direction of students' character development.

Character education in madrasah through habituation of kindness becomes the main focus, not only targeting cognitive aspects but also covering ethical and moral values such as honesty, responsibility, hard work, cooperation and empathy. The main goal is to form individuals with integrity who are able to become agents of change in the school community and the wider community. Character education indicators include honesty, discipline, responsibility, cooperation, empathy, justice, tolerance and independence.

Character building is also strengthened through weekly activities (muhadharah, reading surah ya-sin, performing shalawat, infaq and muhadharah activities) providing space for students to develop their potential and social skills. Monthly and or annual activities (tahfiz alquran, Ramadan flash pesantren; deepening the study of fiqh, aqidah, morals and Islamic history) as well as commemoration of Islamic holidays; new year hijriyyah, isra and mikraj and Maulid Prophet Muhammad saw) and various competition activities as well as being an officer or committee tasked with preparing competition activities are part of an additional social domain that trains leadership, teamwork, and discipline and responsibility. These activities also open up opportunities for students to acquire new social and symbolic capital outside the formal learning context which ultimately provides experiences that form new habitus due to social interactions in various domains and enable social transformation for individuals.

The above illustrates a unity between structure (curriculum and regulations), agency (students), and capital (knowledge, religious cultural values, and symbols). By combining social interactions, religious worship, weekly, monthly and annual activities, it will familiarize spiritual practice, self-potential development, and social habituation, thus successfully realizing a form of character education that is not only theoretical, but also contextual and applicable in students' daily lives. The social practice that takes place at MTs MIM Langsa proves the relevance and analytical power of Bourdieu's theory in habituating kindness in students through the reconstruction of religious culture to the realization of Islamic character in students in madrasah. Thus, the habituation of kindness at MTs MIM Langsa can be understood as the result of complex interactions between habitus formed through habituation and exemplary, capital obtained through the learning process and social interaction, and the realm of education that provides structures and norms (rules) in the form of religious culture. All three are interconnected to realize the character of adolescent students who are intellectually capable and morally and socially mature.

#### **D. Analysis of character building based on Thomas Lickona's theory in Kindness Habituation through Religious Culture Reconstruction**

The internalization process of kindness values is also supported by Thomas Lickona's theory of character education, which states that a person's character is not only formed through formal education, but also through direct experience and role models from the surrounding environment. In this case, teachers, school staff and parents have an important role in providing real examples of applying kindness values in everyday life. The polite attitude, friendliness, patience, and how to deal with conflicts well shown by teachers in the madrasah environment become examples for students in interacting with others.

This directs that religious culture is not only applied at school but must be continued at home in order to obtain optimal results. The madrasah needs to approach parents through Islamic parenting seminars, student guardian meetings, and strengthening communication between teachers and parents

so that the religious culture that has been built at school can continue to be applied in students' daily lives. In addition, the madrasah also needs to develop digital da'wah programs, social media-based Islamic studies, and Islamic content competitions that aim to attract students' interest in understanding and applying Islamic values in modern life. In this way, the internalization of kindness is not only limited to the school environment, but can also be expanded through digital platforms that are more relevant to the lives of today's students.

Character education is defined by (H. M. Hussain, 2019) as the process of forming a person's character, behavior, character, and personality by instilling noble values. These values try to be deeply integrated in a person's heart, thoughts, words, and actions, so that they have a real effect in everyday life. Meanwhile, according to (Mualif, 2022) the cultivation and formation of personality is not only done by providing understanding or changing one's mindset and views on goodness, but also through habituation, training, modeling, and consistent practice of good values in everyday life. It is explained by (Hanif, 2024) that character is formed through a balanced and in-depth educational process, so that a person is able to understand values, live emotionally, and apply them in real actions. So, character education is also one of the systems that aims to instill character values to school residents, which includes components of knowledge, awareness or intention, and action to apply these values in daily behavior.

Because knowledge to form good character is very necessary, as said by (Lickona, 2015) good character consists of moral knowing (knowing good things), moral feeling (wanting and feeling good things), and moral doing (doing good things), as well as familiarizing yourself with good things, both in the way of thinking and acting. All of these things are needed to direct a moral life. Lickona also revealed that good character or noble morals have several components, including moral knowledge, which contains moral awareness, knowledge of moral values, perspective determination, moral thinking, decision making, and personal knowledge. Moral feelings that contain conscience, self-esteem, empathy, love for good things, self-control, and humility. While moral action contains competence, desire, and habit. According to him, character building is a deliberate effort to help individuals so that they can understand, pay attention to and perform good ethical values through habituation.

In line with the first point of character education proposed by Thomas, namely knowing goodness. The teachers provide examples, direction and guidance, for example in praying and listening to the murajaah of the Koran with a scoring and reward system determined and agreed upon at the MIM. The second point, namely, moral feeling or feeling and loving goodness, in instilling a sense of love, habituation is needed, however, habituation requires a long and consistent time which is preceded by the enforcement of discipline, adaptability, and the creation of a conducive environment. Sometimes even coercion needs to be done as an affirmation so that students can carry out activities with discipline and in accordance with applicable rules.

Third, doing goodness (moral doing), after going through two stages, namely moral knowing and moral feeling, the students or learners will enter the moral doing phase, finally becoming self habits, which will spontaneously do kindness (habituation kindness) or in other words, their character has been formed. Based on observations, researchers saw several activities that signaled the formation of student character, such as, students spontaneously carried out all activities, in accordance with applicable rules. MTs MIM Langsa teachers in educating and shaping student character by setting an example, setting rules or discipline, habituation, integration and internalization of good character values, then supported by giving rewards for those who obey and giving punishment for those who violate, giving committee assignments in activities, supervision, supervision and evaluation for improvement.

#### 4. CONCLUSION

Based on the results of the study, it is concluded that the habituation of kindness in MTs MIM Langsa students is the result of a close interaction between habitus, capital, and domain. Students' habitus is formed through the habituation of structured, religious daily activities and strong participation from teachers and madrasah staff. Social, cultural and symbolic capital obtained by students through social interaction and habituation of daily worship and other goodness in weekly, monthly and annual activities also strengthen the formation of moral character, such as discipline, honesty, responsibility, independence and teamwork.

Meanwhile, the realm of madrasah education, which has semi-flexible (not too strict) structures and norms (rules), provides an arena where habitus and capital are tested and developed continuously. The various forms of religious culture reconstructed at MIM Langsa are important instruments in forming good habits of students with strong character who are ready to implement them outside school and in the life of the wider community.

Forming character must go through the stages of moral knowing; about goodness in various activities that have a long-term impact on students, then moral feeling/loving (where students have a sense of love and a sense for and want to do goodness). Then moral doing (moved to implement goodness) and followed by examples obtained from teachers, parents and the surrounding environment which finally formed spontaneous self-habits in doing various goodness.

The implications of this research show that educational institutions, especially madrasah, have great potential in shaping the character of students if they are able to manage rules and norms and culture synergistically. The integration of religious values, discipline, potential development, and positive social relations has proven effective in creating a long-lasting habitus. However, this study has limitations because it only focuses on one madrasah, MTs MIM Langsa, so the results cannot be directly generalized to other educational institutions. Further research is recommended to compare forms of religious culture between madrasahs and use a quantitative approach to measure the effectiveness of indicators more objectively.

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