Teacher's Strategies to Internalize Religious Culture During Online Learning in Elementary School

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ABSTRACT
This study aims to determine the implementation and strategies of educators in educating religious culture during learning at BISMA DUA elementary school at Kutisari Surabaya. The method used in this research is a qualitative approach with a type of field research. Data collection technique uses the Analysis Interactive Model from Milles and Huberman wich consist of data condensation, data presentation and drawing conclusions. The validity of the data using technique, source and time triangulation. The result of this study indicate that the strategies used by educators in inculcating religious culture online learning include; habituation strategies, internalization of religious values and special activities. While the method of cultivating religious culture used is knowing (knowledge), living (modelling) and religious ativities.

INTRODUCTION

The COVID-19 outbreak at the end of 2019 brought significant disruptions to education worldwide, including Indonesia. In response to the pandemic, many governments, including Indonesia's, implemented online learning as schools closed to prevent the spread of the virus (Syafrin & Muslimah, 2021). This sudden shift to distance learning posed several challenges, especially regarding character education, which is often overlooked in virtual classrooms (Purandina & Winaya, 2020). Character education is essential for shaping students' attitudes, behaviors, and values. These elements are crucial for personal development, as students need not only intellectual growth but also moral and ethical grounding (Purnomo et al., 2020). Online learning, which tends to prioritize academic achievement, can neglect the affective domain—attitudes, morals, and social behavior—that is critical to developing virtuous, polite, and respectful individuals (Daga, 2021). Therefore, it is essential that educational strategies during the pandemic incorporate character-building efforts, ensuring students receive a balanced education that fosters both academic and personal growth.

One strategy for building Islamic character in students is by optimizing the cultivation of religious culture through learning materials and extracurricular activities as learning outcomes that are integrated into the behavior of students in the school or community environment (Alabdulhadi, 2019; Amin etr al., 2021; Retnasari et al., 2023). Character education is important to be carried out in schools considering the increasingly widespread acts of moral degradation of the younger generation. Through religious culture that is applied in the lives of students at school it aims to instill Islamic religious values as learning outcomes that are integrated into the behavior of students in the school or community environment (Hadiono et al., 2019; Amelia & Ramadan, 2021). Considering that religious culture cannot be separated from student's character development efforts which basically aim to instill the basic values of honesty, fairness, caring, responsibility and having respect for all people. So that educational practice should not only be said as a transfer of knowledge, but also a transfer of values which aims to strengthen aspects of character and positive values for students (Cahyaningrum et al., 2017; Budiman, 2018). Because character education in an Islamic perspective

is the same as "morals" which focuses on the attitude of students to familiarize positive behavior so that they are able to cause behavior easily, withoutbprior consideration and thought in everyday life (Siregar, 2018).

This research explores how Islamic character education is implemented through religious culture during online learning, focusing on the strategies of educators and schools. Despite online classes being viewed as less effective by many Indonesians (Hidayat et al., 2021), character education remains essential. The study aims to describe the methods used to instill religious culture at BISMA DUA Elementary School during online learning. BISMA DUA continues to embed Islamic values into its curriculum through activities like Dhuha prayers, reciting Asmaul Husna, memorizing Juz Amma, istighosah, Qur'an reading and writing, and Mabit (Night of Building Faith). These activities, along with the 5S culture (smile, greet, regards, polite), aim to foster moral development and guide students to apply religious values in their daily lives (Aswat et al., 2021). The study examines how these strategies help students internalize religious values, even in an online learning environment.

Research by Hijrawatil Aswat at Baubau City Elementary Schools in 2021 revealed that religious character education had not been well implemented. The study, which used questionnaires and interviews from three schools, showed 64% of self-development programs were executed, 25% were integrated into subjects, and only 11% into school culture. Teachers were fairly successful in integrating religious character into lessons but relied on printed materials without concrete learning media. Inadequate facilities and infrastructure hindered the implementation of religious activities during online learning (Aswat et al., 2021). Similarly, research by Manis Kiptiawati Adha at Sukaraya 01 Elementary School in Bekasi showed online Islamic education used platforms like Zoom and WhatsApp to promote religious values. Teachers and parents collaborated to instill traits such as integrity and tolerance through activities like prayer and online tadarrus. However, challenges such as insufficient resources, lack of a suitable curriculum, and limited infrastructure persisted, making online learning less than ideal (Adha & Darmiyanti, 2022).

The research is expected to offer practical benefits for students, educators, and parents at BISMA DUA Elementary School by providing clear illustrations and innovative strategies for instilling religious culture during online learning. For students, it will enhance their understanding and practice of Islamic values, ensuring that character development continues even in a virtual setting. Educators will gain insights into effective methods for integrating religious activities into online curricula, helping them maintain a strong moral foundation in students. Parents, as key collaborators in the process, will benefit from understanding how to support their children's religious and character development at home. Additionally, the findings can contribute to the broader educational field by offering new strategies and approaches for instilling religious culture during remote learning. The research highlights the importance of maintaining religious and moral education in challenging circumstances, potentially serving as a model for other schools facing similar issues. These contributions aim to strengthen the role of religious character education, ensuring it remains a central part of the learning experience, even in online environments.

RESEARCH METHODS

This research falls under the category of qualitative descriptive research, in which the researchers directly engage with the field to empirically explore data using a field research design. The study was conducted at BISMA DUA Elementary School in Kutisari, Surabaya, focusing specifically on class VI. The qualitative nature of the research allows for a deeper understanding of the context and phenomena being studied (Creswell, 2014). In selecting the research subjects, the researchers employed a purposive sampling method. This technique involves selecting participants based on specific criteria or considerations, particularly those who are believed to possess the most relevant knowledge or authority regarding the subject matter. For instance, individuals such as the principal of BISMA DUA Elementary School, the head of the curriculum, the Islamic education teacher, and the Al-Qur'an teacher were chosen as primary informants due to their key roles in implementing religious character education at the school. This purposive approach is designed to

ensure that the subjects are well-equipped to provide valuable insights into the object or social situation being examined (Sugiyono, 2018).

When determining the methods for data collection, the researchers aligned them with the qualitative approach being used. Given the nature of qualitative research, data were collected through three primary techniques: observation, interviews, and documentation (Ahyar et al., 2020). Observation allowed the researchers to witness firsthand the implementation of religious culture within the school environment. Interviews provided detailed accounts and perspectives from key stakeholders such as the principal, teachers, and other relevant personnel. Documentation involved reviewing relevant records, curricula, and teaching materials that support the integration of religious education in the school. The data analysis technique utilized in this research is based on the descriptive interactive model proposed by Miles and Huberman. This model involves three key steps: data reduction, data display, and conclusion drawing/verification (Dull & Reinhardt, 2014). Data Reduction: This step focuses on selecting, simplifying, and organizing the data collected from the field. The aim is to focus on the most relevant aspects that contribute to understanding the research question. Data Display: In this phase, the data is systematically presented in a way that allows for easy interpretation, such as through tables, charts, or narrative summaries. This visual or structured presentation of data facilitates the drawing of connections and insights. Conclusion Drawing/Verification: The final step involves interpreting the data to draw meaningful conclusions related to the research objectives. This stage may involve returning to the data to verify the findings, ensuring they are valid and well-supported. By following these steps, the research is able to offer a clear and comprehensive analysis of how religious culture is implemented in online learning at BISMA DUA Elementary School, providing insights into both the strategies used and the challenges encountered.

RESULT and DISCUSSION

Religious character refers to attitudes and behaviors that align with religious teachings, aiming to foster peaceful living and moral integrity. The development of religious character through religious culture or moral education is a deliberate and planned process, rather than something that occurs spontaneously. Instilling religious culture involves a conscious effort to embed religious values deeply within students, shaping individuals who embody the moral and ethical teachings of their faith (Mushfi et al., 2019; Fitriani, 2022). The formation of religious character can be achieved through various methods within the school environment. This includes regulations set by the school principal, the execution of teaching and learning activities, extracurricular programs, and the overall culture and behavior exhibited by all school members consistently. To bring these efforts to fruition, there are several strategies that can be employed, such as setting a positive example, creating a supportive environment, and ensuring active participation from all stakeholders (Narimo, 2020).

Strengthening character education requires the continuous and sustainable implementation of programs rooted in religious culture. This must be supported by essential factors such as the educational environment, curriculum, media, materials, and various activities—curricular, co-curricular, and extracurricular—that are interconnected and work together to achieve the overarching goal of moral character development. In this study, the researchers gathered data through interviews, observations, and documentation, and then presented the findings in a structured manner. The collected data was thoroughly analyzed and linked to relevant theories to provide a deeper understanding of the research focus. This approach helped in answering the core research questions and yielded significant findings on the strategies for embedding religious culture in students.

The results of the research emphasize several crucial aspects regarding the integration of religious values in schools. First, the incorporation of religious values into the daily activities and culture of the school is vital in ensuring that students are consistently exposed to moral teachings. This continuous exposure helps in internalizing these values, fostering a strong moral foundation. Second, the role of educators and school administrators is pivotal, as they serve as role models by demonstrating and enforcing religious behaviors. Their actions significantly influence the character

development of students, as students tend to emulate the behaviors and attitudes of those in authority. Lastly, the research highlights the need for a comprehensive support system within the school environment. This includes the integration of extracurricular activities, religious programs, and a curriculum that emphasizes moral and character education. These components must work cohesively to create an environment that supports the holistic development of students, ensuring that religious and moral values are deeply ingrained in their daily lives. These results indicate that religious character formation is a multifaceted process that requires the active participation of the entire school community, sustained efforts, and the presence of a supportive learning environment to be successful.

Forms of Religious Culture at BISMA DUA Elementary School

Every school establishes a vision and mission that guides its daily activities to achieve the desired educational objectives. At BISMA DUA Elementary School, a religious-based institution, the vision and mission are closely tied to various religious activities, all aimed at realizing the school's overarching goal of "Creating a Superior, Polite, and Islamic Generation." To shape students' personalities and instill strong moral values, BISMA DUA has developed a distinct identity, where religious culture plays a central role. This religious culture serves as the foundation for cultivating the students' character and behavior. The process of instilling this religious culture is not something that happens automatically or spontaneously (McKay & Whitehouse, 2015; Hobson et al., 2018). It requires consistent effort through habituation and routine activities integrated into the school's daily schedule. These activities, which are performed every day, are designed to cultivate religious attitudes and strengthen students' moral character, helping them internalize values such as respect, discipline, and empathy. Over time, these practices not only reinforce the students' spiritual and moral development but also encourage the growth of positive social behaviors that align with Islamic teachings. The systematic and repetitive nature of these religious activities ensures that the values become an inherent part of the students' lives, thereby supporting their personal and social growth (Narimo, 2020).

Based on the research results, there were several forms of religious culture instillation activities at BISMA DUA Elementary School before online learning, including: 1) Martial arts of Pagar Nusa (PN), 2) 5s culture (smile, greet, greeting, polite), 3) Shame culture, 4) Starting all learning with prayer, 5) Reading and writing the Qur'an (BTQ), 6) Memorize Juz 30, 7) Memorizing Asmaul Husna and translation, 8) Memorize Nadlom Aqidatul Awwam, 9) Banjari art, 10) Arabic, 11) Mabit (Night of Building Faith and Piety), 12) Religious content, 13) Religious habits, consists of: a) Dhuha prayer, b) Hajj rituals, c) Istighosah, d) Dzuhur prayer together, f) Prayer together.

The research at BISMA DUA Elementary School reveals significant insights into the challenges and adjustments made in implementing religious culture during online learning. One of the major findings is that several aspects of religious culture could not be conducted due to the limitations of online platforms and insufficient infrastructure. Activities that require physical interaction, such as Pagar Nusa (PN) martial arts, Banjari arts, memorizing Nadlom Aqidatul Awwam, Arabic language lessons, and communal Dzuhur prayers, were particularly affected. These activities rely heavily on in-person participation, making it difficult to adapt them to an online setting due to the need for physical space, direct guidance, and communal engagement. As a result, the school had to suspend these activities temporarily, acknowledging the constraints imposed by social distancing measures during the pandemic. In response to these challenges, BISMA DUA Elementary School placed a stronger emphasis on teaching religious values through the available online platforms. In every religious lesson, educators focused on instilling commendable attitudes and moral values, ensuring that students not only understand these teachings but are also encouraged to apply them in both school settings and their everyday lives. The integration of religious and moral education into the curriculum remained a priority, with the objective of making religious practices a habitual part of students' daily routines.

The school's approach involved continuous guidance and structured religious activities, which were aimed at fostering conscious and consistent religious practices. Teachers played an active role in reinforcing these values, ensuring that students remained connected to the religious culture of the

school even while learning from home. This approach highlights the school's dedication to maintaining a strong moral and spiritual foundation for its students, despite the challenges of shifting to an online learning format. The overall goal was to ensure that religious character development remained an integral part of the students' educational experience, helping them grow into individuals who embody the values and morals taught through the school's religious culture.

At BISMA DUA Elementary School, religious teachings are integrated across all subjects, ensuring that students are consistently exposed to moral guidance throughout their academic journey. This holistic approach strengthens the school's religious culture by embedding Islamic values not only in religious lessons but also in other areas of study, helping students understand the importance of applying these values both in their academic pursuits and personal lives. Teachers play a crucial role in making sure that every subject includes elements of religious advice and moral teaching, reinforcing the school's commitment to fostering strong moral character in its students. In addition to academic lessons, the school incorporates a variety of religious activities aimed at nurturing students' spiritual growth. Regular practices such as Dhuha prayers, reciting Asmaul Husna, memorizing Juz 30, istighosah (collective prayers for divine intervention), and reading and writing the Qur'an (BTQ) are central to the school's religious education. These activities help students develop a deeper understanding of their faith while reinforcing positive habits.

Beyond these core religious activities, the school also emphasizes cultural practices that further instill Islamic values. For example, Mabit activities (overnight faith-building programs) and Hajj rituals are included to give students practical experience in Islamic practices. These activities, usually conducted in a communal setting, provide opportunities for students to engage with their faith in a more hands-on, experiential manner. Complementing these religious and cultural activities are behavior-based practices such as the 5S culture—smile, greet, regards, politeness—that are encouraged even during online learning. These habitual behaviors are designed to promote positive social interactions and good moral conduct, ensuring that students continue to develop their religious character, despite the limitations imposed by remote education. By maintaining these routines in a virtual environment, the school helps students stay connected to their religious values and encourages them to practice good moral and social behavior in all settings. This approach allows students to cultivate a well-rounded character that is rooted in Islamic principles, regardless of the challenges presented by online learning (Mulyadin & Jaedun, 2018).

In the context of teaching methods in Islamic education, the concept of habituation is highly significant. Habituation refers to the process of consistently guiding students to think, behave, and act in alignment with Islamic teachings, making it a crucial approach in moral and character education. By repeatedly exposing students to positive behaviors and Islamic values, this method helps instill these principles deeply into their hearts and minds. Over time, these habits become second nature, shaping the students' moral compass and guiding their actions throughout their lives. Habituation is particularly effective in moral education because it fosters the internalization of values through repetition and reinforcement. As students engage in daily practices that reflect Islamic teachings, such as prayer, showing respect, or demonstrating honesty, they begin to develop a strong moral foundation that will influence their decisions and behavior as they grow into adolescence and adulthood. These ingrained habits serve as a framework for living a righteous and ethical life, as the values learned through habituation will naturally manifest in their personal, social, and spiritual interactions (Fahmi & Susanto, 2018). By implementing habituation in the educational process, teachers are not only imparting knowledge but also actively shaping the character and behavior of their students. This method helps ensure that students are well-prepared to navigate the challenges of life with a strong sense of morality, rooted in the teachings of Islam. The continuous practice of these values from a young age ultimately plays a key role in molding students into individuals who embody the ethical and spiritual principles of their faith (Smith & Duckworth, 2022; Sutrisno et al., 2023).

The previous research by Hijrawatil Aswat, titled "Analysis of the Implementation of Strengthening Religious Character during the Distancing Learning Period in Elementary School Students", highlights significant findings regarding the effectiveness and challenges of religious

character education during online learning. The study revealed that while the efforts to strengthen religious character education were relatively successful, there were notable limitations, particularly in the use of concrete learning media (Walker et al., 2013; Arifin, 2016; Hayati et al., 2020). This indicates that although students were exposed to religious teachings and values, the absence of interactive or tangible learning tools may have hindered the deeper engagement and practical application of these values in their daily lives. Moreover, the research identified a lack of adequate infrastructure to support religious activities, which are typically a key part of school culture, such as communal prayers, religious celebrations, or hands-on religious education. These activities, which play a crucial role in reinforcing religious character, were difficult to implement in an online learning environment due to limited resources. The absence of physical spaces and structured settings typically provided by schools made it challenging to replicate the immersive experience that students would usually have in a traditional classroom setting. Aswat's research underscores the importance of infrastructure and supportive environments in religious character education, emphasizing that while the transition to online learning addressed some aspects of religious education, the full breadth of religious character development requires more robust resources. Without these, schools may struggle to effectively instill religious values and practices in students, particularly in a virtual setting (Aswat et al., 2021).

Instilling Religious Culture During Online Learning

Based on the research results, several findings in the process of instilling religious culture carried out through online learning include: *first,* several forms of religious cultural activities that are maintained during online learning, including the 5s culture, starting all learning activities with prayer together, reading Asmaul Husna, reading and writing the Qur'an (BTQ), memorizing Juz 30, Mabit activities, Dhuha prayers, Istighosah and Hajj rituals. *Second,* the habit of greeting and smiling when learning begins is maintained by students even during online learning. This aims to create harmony for all school members, especially the relationship between students and teacher to become more intimate and still uphold polite and courteous attitudes. *Third,* the process of instilling religious culture during online learning can take place well and condicively because of the advice and support from the student's parents and the school principal's policies through rules and regulations related to the hope of changes in students attitudes and behavior for the better. *Fourth*, students enthusiasm is very visible in following the process of instilling religious culture during online learning so that it is effective and conducive. *Fifth,* there is a good cooperative relationship between teachers and parents as the main control for the implementation of instilling religious culture during online learning.

To achieve common goals in instilling religious culture online, several key supporting factors play a crucial role, including parents, teachers, and students. Each of these elements contributes significantly to ensuring the successful internalization of religious values, even in a virtual learning environment. Parents are essential in this process, as they provide direct supervision and reminders for their children to carry out religious practices at home. Since online learning takes place outside of the traditional school setting, parental involvement becomes even more critical. According to Yusuf (Wahidah & Muhammad, 2021), the early instillation of religious values within the family, coupled with continuous guidance and engagement, helps children develop religious maturity. Through consistent reminders and support, parents can help their children recognize the importance of religious values in their daily lives, which is fundamental in shaping their moral and spiritual development. Teachers, on the other hand, hold the role of supervisors and guides in the educational process. They provide not only the knowledge and moral lessons but also the supervision and support needed for students to implement these values. Teachers are responsible for understanding the challenges that students may face in their religious education, offering guidance, and helping students find solutions to these challenges. Their role extends beyond just delivering lessons; they are instrumental in helping students navigate personal and academic issues, ensuring that religious teachings are effectively understood and practiced (Sethusha, 2014; Mestarihi, 2020; Alhadidi & Al-hidabi, 2020).

Lastly, students themselves contribute to the propagation of religious culture. Those who already possess religious awareness can have a positive influence on their peers. When students actively engage in religious activities and demonstrate strong moral values, they create an environment that encourages others to follow suit. This peer influence can be particularly powerful in fostering a collective sense of religious awareness within the student community, promoting a culture where religious values are not only learned but lived. In conclusion, the combined efforts of parents, teachers, and students create a supportive network that facilitates the successful instillation of religious culture in online learning. Each plays a vital role in ensuring that religious values are reinforced both at home and in the virtual classroom, helping students develop a strong sense of religious identity and moral character.

The importance of cooperation between parents and teachers in order to realize common goals in the process instilling religious culture in an orderly manner online. In this implementation, each class teacher forms an association of student parents who are united in a WhatsApp group to make it easier for teachers to communicate intensely and monitor students during learning at home. If during implementation there are students who violate the rules that have been set for each activity, they will receive punishment. So honesty from the parents of students is very important so that the process of instilling religious culture can run in an orderly and effective manner. However, the process of collaboration between parents and teachers has not been able to run effectively due to the different backgrounds of the student's parents. Parents of students who have a good religious background and are at home every day will find it easier to monitor their children and teachers will also find it easier to get information from their parents (Agih, 2015; Alkouatli, 2018). Meanwhile, for working parents, teachers experience difficulties in monitoring and obtaining information about students.

The process of instilling religious culture through the habitual practice of religious activities brings students closer to God, aligning with the primary aim of religious activities: to foster and strengthen faith. By providing opportunities for students to gain knowledge, appreciate, and practice religious teachings, the ultimate goal is to cultivate Muslim individuals who grow continuously in faith, devotion, and noble character in their daily lives. According to Fathurrahman (as cited in Wahidah & Muhammad, 2021), this internalization process occurs through several stages. First, students begin by receiving religious values, becoming aware of their importance. Next, they move to the responding phase, where they actively engage with these teachings and start incorporating religious practices, such as prayer, into their lives. As they progress, students begin giving values to these teachings, assigning personal meaning and significance to them. In the organizing values stage, students arrange these values into a coherent belief system that guides their decisions and actions. Finally, in the characterizing values stage, these religious values become ingrained in their character, consistently reflected in their behavior and choices. Through this process, students not only understand religious teachings but embody them, developing strong faith, devotion, and a noble character that is evident in all aspects of their lives.

The instillation of religious culture is an essential effort aimed at shaping the character of students in alignment with social norms, cultural values, and religious principles (Laili & Barata, 2021). This process is fundamental in guiding students to develop as well-rounded individuals who live by moral and ethical standards. According to Muhaimin, the core of religious education lies in fostering a religious cultural environment, which is achieved by increasing both the quality and quantity of activities that strengthen the relationship between individuals and God (hablumminallah), as well as transforming schools into institutions that inherently promote religious values (Suryanti et al., 2018). At BISMA DUA Elementary School, the religious activities implemented reflect this approach. Following Muhaimin's explanation, the school promotes what is known as the 5S culture—smiling, greeting, respecting, politeness, and orderliness. This culture is integrated into the daily routines of the students. The day begins with the recitation of prayers, including Asmaul Husna, daily prayers, Surah al-Fatihah, and an opening prayer before lessons commence. Other religious activities include the reading and writing of the Qur'an (BTQ), memorization of Juz 30, and communal Dhuha and Dhuhur prayers, as well as istighosah (supplication prayers).

From the data gathered regarding the online implementation of religious culture at BISMA DUA Elementary School, several key conclusions emerge. One of the most critical factors in the success of this process is the role of parents. The background, involvement, and support of parents significantly influence how effectively religious values are instilled in students. Parents who actively participate in guiding their children help create a conducive environment for religious learning at home, which is especially important in the context of online education. Additionally, the enthusiasm of the students themselves plays a vital role in the success of religious culture instillation. When students are motivated and engaged in the religious activities, they are more likely to internalize the values being taught. Teachers also play a crucial role, as their efforts to guide and support students, even in an online setting, help ensure that the religious practices and values are consistently reinforced. For the instillation of religious culture to be truly effective, it requires the cooperation and support of all parties involved—parents, teachers, and students. Monitoring and evaluation of the process also become easier when there is a shared commitment to achieving the common goal of instilling strong religious character. When these elements work together, the overall process becomes smoother and more impactful, fostering a religious environment that encourages continuous personal and spiritual growth.

Educator's Strategy in Internalize Religious Culture During Online Learning Habituation of Religious Culture

The habituation of religious culture at BISMA DUA Elementary School is a critical component of character development and religious education, even in the context of online learning. This habituation involves consistently practicing religious activities on a daily basis, ensuring that students internalize these practices as part of their daily routine. The school implements several specific practices as part of this habituation, including: the application of the 5S culture (smile, greet, regards, politeness, and discipline) in interactions with teachers, parents, and others; praying together before lessons begin; reciting Asmaul Husna before starting the day's learning activities; reciting istighosah and Surah Yasin every Thursday; and regularly performing the Dhuha prayer. This strategy of habituation is crucial, particularly for elementary school children, as it helps to embed these religious values and practices into their lives. Mulyasa highlights that when good habits are consistently internalized in daily life, individuals develop a heightened sense of awareness, understanding, and commitment to these values, making it easier for them to practice and implement them (Pratama, 2022). Essentially, habituation builds a strong moral and religious foundation, which can lead to greater personal responsibility and adherence to the ethical and spiritual principles being taught.

Furthermore, this concept of habituation is supported by Arif Hakim's research, which asserts that routine, structured activities in the school environment significantly contribute to instilling these habits in students. By regularly participating in these programmed activities, students not only learn the difference between right and wrong but also develop the ability to distinguish between good and bad behaviors. The repetitive nature of these activities ingrains these values in the students' behavior, transforming them into habits. This process is essential for moral education, as students will eventually adopt these behaviors automatically, acting in accordance with the values they have been taught. Shoimah et al. (2018) emphasize that habituation is not simply about teaching rules or values but is about making these practices a natural part of the students' lives. Over time, students will internalize these religious and moral practices, making decisions based on what they have learned through habituation. By establishing this strong foundation of religious culture through daily routines, BISMA DUA Elementary School ensures that students are well-equipped to carry these values into their broader lives, fostering a deeper connection to their faith and a more profound understanding of moral principles.

Internalization of Religious Values

In addition to promoting religious culture through regular religious activities, BISMA DUA Elementary School embeds religious values into the learning materials as part of its broader educational approach. This integration of religious culture into the curriculum ensures that students are constantly exposed to and encouraged to internalize key religious values throughout their

academic experience. Among the values emphasized in the learning activities are politeness, moral and commendable attitudes, humility, and discipline. These values are not merely theoretical but are woven into various subjects and activities, reinforcing their importance in daily behavior and decision-making.

The process of instilling these values from an early age is crucial for a child's holistic development. According to educational experts, providing the right stimuli during early childhood significantly influences the child's physical, cognitive, emotional, and social growth. When religious values are applied directly in learning, they help meet the developmental needs of students in all these areas. For instance, learning about politeness and humility fosters emotional intelligence, encouraging students to develop empathy and respect for others. Similarly, promoting discipline through school routines enhances students' ability to manage their time, follow rules, and take responsibility for their actions. By embedding these religious values into the learning process, BISMA DUA Elementary School supports the students' overall character development, ensuring that religious and moral principles are not only taught but lived (Firmansyah & Iksan, 2021; Firdaus et al., 2022). This approach helps shape students into individuals who are not only academically competent but also possess strong moral and ethical foundations, ready to engage with the world with a sense of integrity and responsibility. Through this careful integration, the school aims to produce well-rounded individuals who can navigate life with a deep sense of faith, respect for others, and a commitment to positive social interactions.

Special Activities

At BISMA DUA Elementary School, special activities aimed at fostering religious values are an integral part of the curriculum. These activities, which take place at specific times and with adequate facilities, include istighosah (collective prayers), reading and writing the Qur'an (BTQ), memorizing Juz 30, Mabit (Night of Building Faith and Piety), and Hajj ritual simulations. These activities are tailored to develop the basic religious abilities of students and are distinct from other academic development efforts, requiring dedicated time and special attention. For instance, istighosah is held every Thursday morning before classes, while the memorization of Juz 30 is part of a special Tahfidz program. The BTQ program is conducted daily, guided by teachers trained in the Ummi Method, while the Mabit and Hajj rituals are held annually, providing opportunities for deeper spiritual engagement.

The internalization of religious values at BISMA DUA Elementary School is achieved through various methods, with "knowing" as one of the primary strategies. In this context, educators teach Islamic knowledge through curriculum-based materials, utilizing diverse methods and strategies to ensure that students gain a correct and deep understanding of Islamic teachings. Teachers often assign religious tasks, such as practicing prayer or ablution, to reinforce the material. According to Untung, advice plays a significant role in the educational process, as it offers children a clear understanding of their behavior and daily actions. This, in turn, helps to shape firm and strong individuals as they grow (Dietrich et al., 2022; Alipour et al., 2023; Rizky et al., 2023).

Another crucial aspect of instilling religious values at BISMA DUA Elementary School is the concept of "living." This approach involves encouraging all members of the school community—including staff, teachers, and students—to act as role models for each other. The internalization of religious values is not solely the responsibility of students but extends to the entire school environment. When school members exhibit positive religious behaviors, they serve as examples for students to emulate. This creates a culture where religious values are consistently reinforced, and students are more likely to adopt these behaviors by observing those around them. However, during the online learning period, the dynamic of this role modeling shifted significantly. With students learning from home, parents assumed a primary role in setting a religious example for their children. Parents became the immediate role models for instilling religious values, as students were no longer physically present in the school environment where they could observe teachers and peers. In this context, teachers played a supportive role by providing guidance to parents, offering advice on how to foster a religious atmosphere in the home. This collaboration between teachers and parents became

essential in maintaining the continuity of religious culture, ensuring that the values learned at school were still practiced and reinforced within the family setting (Bolandhematan, 2019; Tamimi, 2023; Umar & Jamaluddin. 2023). By emphasizing the importance of role modeling within both the school and home environments, BISMA DUA Elementary School created a holistic approach to religious education. This strategy ensured that religious values were continuously nurtured, even during the challenges of online learning, by leveraging the influence of positive role models in students' lives.

Religious activities are regularly practiced at BISMA DUA, forming the foundation for the habituation of religious values. These activities, which occur daily—starting with collective prayers, reciting Asmaul Husna, and performing Dhuha prayers—create a structured space where religious values are transferred and internalized by students. This routine repetition of religious practices is essential in embedding these values, as it ensures that students continue to develop their religious character even in an era where external influences may challenge their faith. As Arifin notes, the methods used in elementary education should evolve from familiar surroundings to broader, more comprehensive experiences (Musyaffa et al., 2020). Similarly, research suggests that repeating character-building activities until they become habits is an effective way to cultivate strong moral character in students (Purandina & Winaya, 2020).

CONCLUSIONS

The strategies used by educators in instilling religious culture through online learning include: habituation strategies, internalization of religious values, and special activities. The habituation strategy includes daily routine activities, namely the 5s culture, reading prayers and Asmaul Husna before learning begins. Internalization of religious values in learning materials such as polite and courteous attitudes, morals and praiseworthiness, humility and discipline. Special activities include istighosah, memorizing Juz 30, BTQ activities, Mabit activities, and Hajj rituals activities. Meanwhile, the method of instilling religious culture is carried out by means of knowing, living and religious activities.

The strategies for instilling religious culture through online learning, such as habituation, internalization of religious values, and special activities, contribute to both educational theory and practice. Theoretically, these approaches align with social constructivism and value-based education, emphasizing the role of consistent religious practices in virtual settings to promote spiritual and character development. Practically, they offer a framework for educators to integrate religious routines, such as prayer recitations and Hajj rituals, into digital classrooms, fostering a religious atmosphere. Embedding moral values like politeness and discipline in learning materials ensures character education remains effective in online environments, while interactive technologies can further engage students in spiritual and moral growth.

Future research should explore the long-term effects of online religious culture on students' spiritual and moral development. Comparative studies between online and traditional learning environments can provide insights into the effectiveness of these strategies. Additionally, examining the role of family and community in supporting religious practices during online learning would be valuable. Longitudinal studies tracking the retention of religious values over time could also offer deeper insights into their sustained impact.

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