

# Habituation-Based Pancasila Education: A Case Study of Grade 3 Students in Boarding School Al Fattah Bulungcangkring Jekulo

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## Abstract

Pancasila Education by habituation-based in madrasah elementary schools or Madrasah Ibtidaiyah (MI) remains underexplored, its integration with formal schools. This study aims to: (1) describe the implementation of Pancasila Education for third-grade students at MI Al-Fattah Bulungcangkring; (2) identify instilling Pancasila values instilling Pancasila values through patterns of habituation model; and (3) explore an integrative habituation model. Method that used in this study is qualitative case study design was employed, with data from in-depth interviews with one homeroom teacher, one religious lesson teacher, one caregiver and one ustaz, classroom observations of 15 students with focusing on learning methods, interests, behavior and readiness, and document analysis. Data were thematically analyzed with Mile and Hubberman approach. The results show that Pancasila values were internalized through organic integration of classroom lessons with pesantren habits, including routine shalat berjamaah, communal dhuha prayer, queuing for meals and ablutions, and collaborative muslim tasks. The Integrated Conceptual Habituation Model emerged as a identified framework, showing cognitive-affective reinforcement from school synergizing with behavioral domains in pesantren routines. The model offers relevant reference contribution to character education in habituation-based. Future research should validate it via quasi-experimental designs and standardized tools like Child Behavior Checklist.

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## Introduction

Education is one of the most effective means of maximizing the potential of children of primary school age, both cognitively, affectively, and socially. One area that needs attention is children's character, with a focus on their attitudes and social skills. In Indonesia, which consists of thousands of local tribes, ideal character is known through culturally contextual norms and values. Therefore, in order to create a universal foundation that is generally acceptable, a basis is needed that encompasses all ideals based on national wisdom. So Pancasila remains the ideological and moral foundation of the nation, requiring the implementation of its values through formal and informal education (Kulsum & Muhid, 2022). Based on cultural context, habits are part of culture itself. Education through habituation is considered a classic method that is still often applied, especially to young children in order to build the expected attitudes. Habituation is easier to apply because it emphasizes everyday behavior and does not deal directly with theories that are too complicated for children. In this study, Pancasila education is not only about learning its principles, but also about internalizing attitudes, norms, and habits of active citizenship as an increasingly important urgency in an era of pluralism and globalization. (Nurmansyah & Muttaqin, 2024). More than just a curriculum, the urgency of implementing Pancasila education lies in the consistency of daily practices that shape character (Nastiti & Sari, 2023).

According to the independent curriculum, Pancasila education in elementary schools is a separate subject. Based on the Grade 3 SD/MI Pancasila Education textbook published by the Ministry of Education in 2023 (Dewi, 2023), learning focuses on understanding the values of Pancasila in a contextual manner with a student-centered learning approach so that students are more involved in the learning process. One student-centered learning method that is considered effective is involving children in the learning process. Therefore, the implementation of Pancasila values includes character education. Effective implementation requires integrated methods such as habituation, role modeling, and integration into children's routine activities so that Pancasila values become automatic behaviors, not just declarative knowledge (Aryani et al., 2022). Habituation efforts from an early age and at the elementary level are important strategies to support this internalization (Aisya et al., 2024).

This study focuses on Islamic boarding schools that are integrated with formal schools because the two essentially have different curricula and learning methods. Therefore, it is interesting to study how the integration of the two can build habits. Moreover, the subjects studied are third-grade children, whose ages represent a transition from the previous phase in terms of understanding, so this study also indirectly observes how they understand the material compared to the previous phases in grades 1 and 2. The context of Islamic boarding schools offers strong relevance to Pancasila education: traditions of practice (*amaliyah*), the exemplary behavior of *kyai/ustadz*, and collective life create a natural space for instilling religious values as well as national values (Ikhtiono, 2016). Various studies show the convergence between the orientation of Islamic education in Islamic boarding schools and the dimensions of Pancasila values such as religious attitude, tolerance, mutual cooperation, and social responsibility, so that Islamic boarding schools have the potential to become an effective vehicle for translating Pancasila into the daily practices of students. (Zaman et al., 2022). Thus, the object of this study is how habituation has applied by Islamic boarding schools in teaching Pancasila values to

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children, especially those in grade 3. Habituation was chosen as the learning perspective in this study because, for children, one effective learning method that does not burden them is to incorporate learning outcomes into their daily lives. Therefore, in the context of Pancasila as a character trait that every citizen must possess, learning from an early age becomes an important focus through habituation, which can only be done consistently during a certain period (Aryani et al., 2022).

Previous studies show that the implementation of Pancasila values in Islamic boarding schools is carried out through two main approaches, namely formal and non-formal education, and activities specific to Islamic boarding school students, such as worship, adherence to schedules, and discipline to shaping character in accordance with Pancasila with the support of an intensive, structured, and 24-hour environment. (Habibullah & Rustam, 2021). This indicates that structural habits such as daily schedules can shape children's attitudes, in line with the context of this study. The next study discusses the Panca Jiwa concept applied at the Al-Amin Prenduan Islamic boarding school: sincerity, simplicity, independence, Islamic brotherhood, and responsible freedom. These values are practiced continuously in dormitory life so that the Islamic boarding school becomes an ecology of character education (Fatimatur & Matrapi, 2020). Based on this study, Islamic boarding schools are one of the best environments for building children's character, in accordance with the focus of this study.

Then there is a study that describes the implementation of Pancasila Student Profile values in the aspects of faith, piety, and noble character through routine activities. Teachers are the main actors who guide, set examples, and direct the positive habits that students practice every day at school (Oktaviani et al., 2023). This study shows that in addition to daily habits, the role of teachers still functions significantly, in accordance with the subject of this study, which takes the perspective of teachers. Furthermore, a study confirms that Islamic boarding schools have a strategic position to mainstream Pancasila values, especially after the issuance of Law No. 18 of 2019 concerning Islamic Boarding Schools. Pancasila values intersect with pesantren education as a basis for religious moderation, strengthening nationalism, and shaping national character. (Zaman et al., 2022). This study shows that the values of Pancasila are in line with the concept of Islamic boarding schools as institutions that educate children academically and in terms of national character. It reinforces that the values of Pancasila can be applied through programs in Islamic boarding schools, one of which is habituation.

From the previous studies that have been presented, Pancasila education can be applied to elementary school children accompanied by habituation and reinforced by the role of teachers as contextual guides for children. However, researchers have paid little attention and focus to the application of Pancasila values based on specific levels, both in terms of age and education level. Most studies highlight character education or Pancasila in general in basic education units, (Oktaviani et al., 2023) with one of the topics being the application of faith and devotion to God (Zaenuri & Fatonah, 2022). However, there are almost no studies that examine its concrete implementation among third-grade MI students living in a pesantren culture. (Nurjanah et al., 2023). The level of cognitive, moral, and social development of third-grade MI students is certainly different from other levels, so effective habits need to be studied contextually.

Specifically in grade 3 Madrasah Ibtidaiyah in the Islamic boarding school environment, systematic habituation (daily activities, collective rituals, mutual cooperation tasks, and simple social rules) can be formulated as a contextual Pancasila learning strategy. Studies on character education and habits in Islamic boarding schools show that routine activities that are repeated with reinforcement and role models are very influential in shaping children's attitudes (Hendri et al., 2018). Therefore, this study is expected to provide additional insight and guidance for educators, especially Islamic boarding schools, in developing an environment based on Pancasila for elementary school children.

This study provides a realistic picture of habituation practices, thereby enriching the literature, which has thus far been dominated by theoretical approaches on third-grade students at MI Al Fattah Bulungcangkring, Jekulo District, Kudus Regency. This study aims to analyze and explore how values are implemented in third-grade children in Islamic boarding schools that are integrated with schools through habit formation in addition to theoretical reinforcement. It is hoped that this study can fill the gap in research that has not touched on the aspect of integrating the formal MI curriculum with the distinctive educational culture of Islamic boarding schools and can describe patterns of habituation that are in line with the development of third-grade MI students in order to provide practical guidelines for improving the quality of Pancasila education implementation in Islamic boarding schools.

## Method

This study employed a qualitative approach with field research and a case study design to explore the implementation of habituation-based Pancasila education among third-grade students at MI Al-Fattah Bulungcangkring, Jekulo District, Kudus Regency, which is situated within an Islamic boarding school environment. This setting was selected due to its distinctive integration of formal madrasah education and daily religious life in the pesantren, allowing Pancasila values to be cultivated through continuous habits both in classrooms and dormitories. Data were collected through semi-structured interviews, participant and non-participant observations, and document analysis. Participants were selected using purposive sampling, including teachers who directly interacted with students, namely a Pancasila education teacher, a third-grade homeroom teacher, a religious education teacher, an Islamic boarding school teacher responsible for Qur'an recitation, a daily caregiver, and 30 observed students. Observations focused on teacher-student interactions during classroom learning and religious activities, student interactions inside and outside the classroom, habituation practices such as ablution queues, communal meals, Duha and Dhuhr prayers, as well as parental roles in early habit formation. Interviews were guided by three indicators: understanding of Pancasila values, forms of habituation applied by schools, boarding schools, and parents, and students' comprehension of Pancasila values through daily practices. Documentation included lesson schedules, daily activity routines, Pancasila education modules, differentiated student lists, and activity photographs. Data collection was conducted from September 1 to 27, 2025. Data analysis followed Miles and Huberman's interactive model, consisting of data reduction through manual coding, data display, and conclusion drawing with continuous verification. Trustworthiness was

ensured through triangulation of methods, data sources, and time, as well as member checking with informants to confirm the consistency of findings with field conditions.

## Results and Discussion

### Results

The Pancasila education provided to third-grade MI students is based on the Pancasila Education subject under the Merdeka Curriculum, which discusses character and moral education in a more comprehensive and specific manner (Dewi, 2023). At a young age, theory-based learning and lectures are acceptable to students, but their understanding is not yet sufficient to construct abstract concepts without examples or media. One method of instilling Pancasila values from an early age is habit formation, especially if children's daily activities can be monitored consistently, such as in Islamic boarding schools. Based on interviews with third-grade teachers at MI Al-Fattah Bulungcangkring, The appropriate material for aligning Pancasila education with habit formation is "Rights and Obligations". the implementation of Pancasila values begins with an emphasis on material relevant to the children's development. Classroom learning can be seen in Figure 1. Teachers stated:

"What I often emphasize to third-grade children is in chapter 2, namely rights and obligations... especially in Islamic boarding schools where they must be independent without their parents." (Hadziq, personal communication, September 16, 2025)



**Figure 1. Classroom Learning**

Berdasarkan pernyataan guru tersebut, anak-anak di pesantren jauh dari orang tua. Padahal salah satu hal yang berpengaruh terhadap pembiasaan anak, bahkan sejak anak belum masuk pesantren adalah peran orang tua dan keluarga sebagai lingkungan pertama mereka. Beberapa anak menyatakan bahwa dia disuruh belajar di pesantren secara paksa, ada yang sekadar mengikuti permintaan orang tua, atau mengikuti temannya yang sudah lebih dulu masuk pesantren. Motivasi anak di pesantren berbeda-beda, sehingga ini menjadi tantangan bagi guru, ustaz, pengasuh, maupun pimpinan yayasan untuk membuat lingkungan yang nyaman bagi anak untuk belajar. Ibnu menyatakan:

"I entered the Islamic boarding school because my parents told me to. At home, I was taught to wake up early and told to recite the Quran. But it's only here that I can do that every day." (Ibnu, personal communication, September 16, 2025)

This statement is similar to that of several other students, who said that since childhood they had been taught simple discipline as an obligation by their parents or family. The concept

of rights and obligations has been indirectly understood and applied by students through their behavior. Based on observations during class, the children showed obedience to the teacher, but a few moments later they began chatting with each other and making noise. The teacher then tried to maintain order by reminding the students to stay focused on the lesson so that conditions would return to normal. This means that the students understand that, at the very least, their obligations in class are to focus on learning and obey the teacher. Then, when it was time for a break, the students began to remind the teacher that it was time for a break. This shows that the students understand and demand their right to a break according to the schedule.

The teaching methods used by teachers include lectures and differentiation. Teachers stated that for children of this age, lectures are an effective method because they train children's focus and discipline. In addition, teachers also apply differentiated learning because children have different characteristics. Based on classroom observations, students exhibit different behaviors during lessons. Although the teacher has instructed them to take notes, some children focus only on the teacher's lecture, some focus on what is written on the whiteboard, some focus on reading their textbooks, and some are even busy playing with their neighbors. The teacher, who understood these differences, then called out the students' names one by one to get them to focus on the lesson. Occasionally, the teacher checked the students' understanding by asking questions. In some sessions, teachers approached students individually to ensure their understanding based on their character. See table 1. Differentiated learning is carried out through grouping by teachers based on their interests. It can be seen at figure 2 and table 1. Teachers stated that:

"Some must listen, some must see, and some must move. So as much as possible, I have a list of their characters." (Hadziq, personal communication, September 16, 2025)



**Figure 2. Diferentiation Learning**

**Table 1. Differentiation of Learning Styles and Student Interests in Grade 3**

Name	Learning Style	Interests
Ibnu	Auditory	Drawing
Adriyan	Auditory	IPAS
Ilhaq	Auditory	Drawing
Nabigh	Auditory	Writing
Arsya	Auditory	Writing
Rozaq	Kinesthetic	Writing
Luqman	Kinesthetic	Drawing

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Name	Learning Style	Interests
Alfino	Kinesthetic	Indonesian Language
Rafa	Kinesthetic	Indonesian Language
Wahyu	Kinesthetic	Indonesian Language
Arya	Visual	Writing
Akhdan	Visual	IPAS
Zen	Visual	Indonesian Language
Taqy	Visual	IPAS

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As for direct implementation, teachers apply the first principle along with the principles of rights and obligations in the routine programs carried out during school hours, namely the Duha prayer, lunch, and the Dhuhr prayer. Religious teachers also play an important role in the habit formation process, because the technical aspects of worship, such as wudhu and salat, are taught in religious classes. According to religious teachers, the challenge in teaching third graders is that the practice must be very detailed in order to foster both practical and theoretical understanding. Therefore, religious teachers incorporate more practice into their teaching.

Religious education teachers stated:

"If we only give lectures, children will not understand. It must be practiced and demonstrated. If possible, we should monitor the duha and duhur prayers." (Mubarok, personal communication, September 17, 2025)

The teacher also said that even though some students were clearly reluctant to participate, this posed a challenge for teachers and religious instructors to find the cause and address it with methods appropriate for their age. Teachers consider this refusal to be normal because it is their playtime and the students are far from their parents' attention. The student said:

"In the morning, after reciting the Quran, I have breakfast, then perform the Duha prayer, and then go to school. At noon, I eat and take a nap." (Nabigh, personal communication, September 17, 2025)

This statement shows that the students basically understand and are willing to practice the habit. Several other students, namely Alfino, Rozaq, Ibnu, and Adriyan, said similar things.

The habit of practicing Pancasila values is integrated into various daily programs at the pesantren, ranging from worship to social activities. For The First Principle, worship is prioritized because it trains students' abilities and skills in carrying out their obligations. See figure 3.

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"Ngaji halaqoh... duha prayer after breakfast, duhur prayer in congregation... then memorization quarantine every night after isha." (Syafiq, personal communication, September 16, 2025)



**Figure 3. Assistance from Teachers and Religious Leaders During the Duha Prayer**

As a typical pesantren activity, religious habits are also instilled in children. According to several children, reciting the Quran is one of the core activities at the pesantren, alongside school. Arya said:

"When we study the Quran, there is one teacher per group. Some students memorize more, while others just read the Quran. I am usually asked to read first, then memorize. Other teachers ask their students to memorize first. The recitation is at dawn, in the afternoon, and after sunset. From Thursday evening until dawn, there is no recitation. Here, what's important is reciting the Quran and going to school." (Arya, personal communication, September 17, 2025)

This shows that students have understood the concept of the obligation to recite the Quran through consistent teaching from the ustaz according to the existing schedule. The role of the ustaz here is very important as a source of material and a role model for children. In this statement, children also indirectly understand the habits of their ustaz and other group ustaz in conducting learning.

In the second principle, the habits of queuing, cleanliness, and responsibility are practiced every day through existing programs. The limited number of facilities, such as water taps, actually provides an opportunity to train students in orderliness through a culture of queuing, time management, and even responsibility and togetherness. Queuing also provides an opportunity for students to get to know each other. See the ablution at figure 4.

At a young age, children have caregivers who take care of their daily needs just like parents do. These caregivers are responsible for and in control of the children outside of school and religious study hours. The students show more obedience to their caregivers than to their school teachers when it comes to performing the Duha prayer and queuing for wudu. According to the caregivers, this is because they accompany the students 24 hours a day, thus building an emotional bond. In addition, caregivers are required to be stricter than teachers in order to maintain order among the students while they are at the pesantren. According to teachers, the presence of caregivers during discipline has a significant impact on schedule efficiency and time allocation. The caregivers stated:

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“We always teach them to wait in line when performing ablution, bathing, and eating... returning plates to the kitchen.” (Ruri, personal communication, October 25, 2025)



**Figure 4. Teacher Assistance When Queuing for Ablution**

The third principle is realized through joint activities, room duty, and group recitation. Meanwhile, the fourth and fifth principles are reflected in simple discussions between teachers and students and the imposition of fair punishments/rewards, such as the choice between physical punishment in the form of sunbathing or religious punishment in the form of performing tasbih prayers for a long period of time when collective violations occur.

Both institutions support each other in instilling values through informal coordination. Both school teachers and Islamic boarding school teachers communicate with each other to implement habits that can be done together, such as organizing Duha and Dhuhr prayers and arranging queues for wudu and meals. In the morning, teachers help discipline students who are still playing and in their rooms to immediately perform wudu and duha prayers, then direct them to their respective classrooms for school. After school, teachers also help discipline students who are still playing to perform wudu and duhur prayers, then hand them over to the ustaz for the next activity. Sometimes the ustaz also helps discipline the children before prayer.

"The pesantren coordinates with teachers through the discipline of Duha and Dhuhr prayers... it also provides an understanding that school is a formal obligation and school teachers must also be respected." (Syafiq, personal communication, September 17, 2025)

Habit monitoring is carried out routinely through halaqoh activities and observation of the development of students' attitudes, such as keeping attendance lists and individual chat sessions between teachers and students after reciting the Quran. In addition, school teachers also often monitor children's attitudes by asking them about the pesantren activities they participate in as material for evaluating their development outside the classroom.

## Discussion

The Pancasila education material observed and documented by the researcher was rights and obligations. This material was considered relevant to the research topic of habits instilled by Islamic boarding schools and schools. In addition to learning materials, the approach taken by teachers was one of the key findings in this study, namely differentiation and moral knowing, feeling, and action. The next finding was the analysis and exploration of the habits formed by third-grade MI students, including school and Islamic boarding school habits.

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The concept that was attempted to be conveyed was that there were things that students were entitled to, and there were also things that had to be done every day. The habits that are being disciplined are clearly part of the obligations being taught. This is quite in line with research objective that the internalization of Pancasila values as character begins with linking the material directly to the context of the students' lives (Kanji et al., 2019).

Therefore, effective character education combines moral knowing, moral feeling, and moral action (Izzati et al., 2019). Research findings show that teachers teach material (knowing), provide concrete examples (feeling), and Islamic boarding schools provide real-world practice (action) (Darwanti et al., 2025). Such learning certainly reinforces and strengthens the theory of moral knowing, feeling, and action because these three elements cannot be separated in learning, especially when teaching elementary school children. Moral knowing is done through classroom learning, moral feeling is implemented through the teacher's emotional exploration of the material, and moral action is done through daily habits. This combination shows that the synergy of MI in the pesantren environment has fulfilled the principles of comprehensive character education (Lickona, 1996). The three morals mentioned above are integrated through school and Islamic boarding school programs. This means that knowledge and practice cannot be separated. Therefore, the habit of implementing Pancasila values is essential to achieve children's theoretical understanding and practical development, especially in elementary school children. School teachers also use differentiated learning, which ultimately allows them to identify children's interests so that they can treat and pay attention to each student according to their needs. This is closely related to the level of understanding that students will acquire, especially practical matters such as rights and obligations through habit formation. Basically, this differentiation is very much needed in every general class because children have different characters, which affects the effectiveness of teaching. However, in reality, some teachers standardize learning so that from the teacher's point of view, the gap in understanding between students that arises is too wide, one of which is caused by teachers who assume that all children are satisfied with just one method. Meanwhile, from the students' perspective, this gap can arise due to differences in intelligence and a lack of perseverance.

Then, its connection with habituation, teachers and religious teachers also act as More Knowledgeable Others or MKO, namely parties who are considered more skilled than students in both cognitive and affective aspects (Febrianni et al., 2024). Teachers and religious teachers serve as role models for students, so MKO must also practice the same habits with students. However, excessive use of MKO will cause students to become overly dependent on their teachers. In Islamic boarding schools, MKO is often practiced for long periods of time, causing students to idolize their teachers. On the other hand, teachers do not give students the opportunity to develop significantly so that they can become the next MKO. For this reason, according to the theory of Zone of Proximal Development (ZPD), or the comfort zone for children to learn, children are neither bored nor challenged (Insani, 2025), MKO serves as scaffolding or support for children to move on to the next stage (Raslan, 2024). The characteristic of scaffolding is that it is a temporary aid that will be removed when the child has passed through the stages (Rahma & Eka, 2024). The dependence of students caused by MKO can be balanced by applying the concept of scaffolding at the same time. In addition to acting as MKO, teachers also provide practical learning with the aim of making students the next MKO

or at least MKO for their peers. For this reason, social skills education is needed, such as how to teach, express opinions, explain, compile material, and present material. For theoretical and practical understanding, scaffolding can also be applied through habituation. With consistent social skills training, students are then asked to practice and teach their peers. At this stage, teachers gradually relinquish their role as MKO while continuing to supervise.

Once students are accustomed to this, teachers and religious instructors can gradually reduce their role as models and shift to the role of mentors. Therefore, learning and habituation are efforts made by teachers and religious teachers to maximize this role. Habituation as an environment is also a factor that influences bioecological development, which links the genetic factors of children with their dominant environment (Kaushik et al., 2023). Thus, the role of parents as their children's first teachers greatly influences their children's future understanding and behavior, which in this case is their ability to adapt to habits. Repeated habituation is one way to ensure that the environment dominates the child's character. Therefore, habits that are integrated with relevant learning are an effective way to instill Pancasila values, especially in children of the concrete operational stage who need examples to understand things (Handika et al., 2022).

The Integrated Conceptual Habituation Model is a model that is consistent with the object of this study. The cognitive and affective domains occur in the school environment through learning and habituation. These domains are integrated with the pesantren environment through the assessment of children's attitudes from both sides. The behavioral domain in Islamic boarding schools occurs through daily routines that are implemented and are consistent with the school schedule so that they are integrated with the role of school teachers, such as the habituation of waiting in line for wudhu, duha prayer, and duhur prayer. The reinforcement mechanism occurs through coordination between school teachers and Islamic boarding school teachers to exchange information about children's attitudes in their respective environments.

Habituation proves Lickona's theory that character education is often associated with environmental conditions because it is carried out continuously, requiring supporting factors, including a conducive environment in line with the objectives of habituation (Mainuddin et al., 2023). This confirms the previous opinion that Islamic boarding schools, which focus on character building, have the potential to instill Pancasila values in children (Zaman et al., 2022) and the role of Islamic boarding schools as a supportive environment according to Lickona is also confirmed by the previous opinion that Islamic boarding schools can be positioned as an ecology of character education (Fatimatur & Matrapi, 2020). Character building through habituation, as described in Lickona's theory and moral action, is confirmed by previous opinions that state the same thing (Hendri et al., 2018). The learning process emphasizes simple differentiation that only takes into account several non-cognitive elements such as learning styles and children's interests, it has not implemented cognitive differentiation in the form of learning outcomes for a more optimal approach (Ibrahim & Haerudin, 2024).

Boarding school programs such as morning halaqoh, congregational prayers, queuing for meals, room duty, and group activities become a medium for systematic habituation. These activities reflect the implementation of Pancasila values in the form of real behavior, not just theoretical ideas. This is in line with the theory of habituation, which reinforces the theoretical

basis that habits are formed through repetition in a stable context and can become automatic responses, thus providing a scientific basis for habituation strategies in Islamic boarding schools/MI (Wood & Dennis, 2016). Habits are formed through routines in a stable environment, showing that the schedule of halaqoh, worship, guard duty, and queuing is implemented every day at a consistent pace, internalizing Pancasila values such as discipline, responsibility, and togetherness as automatic habits. Pesantren effectively instill national values through religious and communal habits. The findings of this study are consistent with the habits of queuing, cleanliness, halaqoh group discussions, and the exemplary behavior of ustaz as part of the manifestation of Pancasila values in the pesantren environment (Habibullah & Rustam, 2021).

Schools and Islamic boarding schools, as institutions that integrate formal and religious education, are seen as an efficient option for parents in choosing their children's education (Ulum et al., 2024). However, in this study, parents were not involved in the data collection process, even though the role of parents is very important in building children's character from birth to school age. This study also did not use more systematic implementation instruments, so the results were only based on the perspectives of teachers and ustaz. This study also only discussed one level of the many levels of basic education. Therefore, the topic is still limited and can be developed in further studies. Future research is expected to fill this gap with similar studies involving parents, using more structured instruments, and covering a broader scope than just one grade level. This study is expected to make a practical contribution as a preference in instilling Pancasila values in Islamic boarding schools through existing programs. The theoretical contribution is expected to provide insight into Pancasila education at the elementary level and the development of elementary-aged children, especially in Islamic boarding schools.

## Conclusion

Based on the results of this study, the implementation of Pancasila Education for third-grade students at MI Al-Fattah Bulungcangkring was carried out through organic integration between formal learning in the classroom and the customs of the Islamic boarding school community. This integration resulted in a unique pattern of internalization of Pancasila values at the concrete operational stage of children, where the cognitive-affective domain of school teaching was reinforced by the behavioral domain of boarding school routines. However, these findings are limited by the qualitative nature of the research, which focused on a single madrasah, so that generalization to other contexts requires further testing. Overall, this study identifies the Integrative Conceptual Habituation Model as a potential descriptive framework, rather than a final theoretical model, which explains the synergy between the two domains in shaping the character of young santri. In practical terms, pesantren-based MI is recommended to synchronize formal learning schedules with pesantren routines, strengthen communication between teachers and ustaz, and implement differential learning strategies to maximize the internalization of Pancasila values without adding to students' psychological burden. Future research should target the validation of the model through quasi-experimental designs in several pesantren-based MI with cultural variations, testing of the Child Behavior Checklist

standard character evaluation instrument, and longitudinal studies over 2-3 years to measure the resilience of Pancasila values in santri.

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### Authors' Note

The authors declare that there is no conflict of interest regarding the publication of this article. The authors confirmed that the paper was free of plagiarism.

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