

# PIERRE BORDIEU'S HABITUS ANALYSIS OF THE "GOOD PRACTICE" LEARNING MODEL AT SD MUHAMMADIYAH SARILAMAK

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**Abstract:** This study analyzes the “good practice” learning model at SD Muhammadiyah Sarilamak through Pierre Bourdieu’s habitus theory to explain how Islamic educational practices cultivate students’ moral and behavioral dispositions. Employing a qualitative descriptive–analytical design, the research integrates observation, semi-structured interviews, and document analysis to explore how pedagogical programs such as the “One Thousand Daily Infaq,” “Friday Garbage Alms,” “Library Visit,” “Cheerful Friday,” and “Market Day” operationalize the interrelations among habitus, capital, and arena. The findings reveal that teachers act as agents who mobilize cultural, social, and symbolic capital to internalize Islamic virtues through repetitive, embodied practices that shape students’ enduring moral habitus. Theoretically, this study extends Bourdieu’s framework to Islamic education by demonstrating that moral development is a sociocultural process of embodied learning rather than a cognitive transfer of values. Practically, the “good practice” model provides a replicable paradigm for integrating character education into daily school culture, emphasizing community-based, value-oriented learning that supports ethical and social transformation. The study’s limitation lies in its single-site qualitative scope, indicating the need for comparative research across diverse educational settings to assess variations in habitus formation. Overall, this analysis confirms that SD Muhammadiyah Sarilamak’s learning model exemplifies how Islamic education can systematically construct moral subjectivity through the dialectical interaction of habitus, capital, and field, offering both theoretical enrichment and practical insights for moral pedagogy in the 21st century.

**Keywords:** Habitus, Islamic Education, Moral Formation

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## INTRODUCTION

The cultivation of positive habits within the educational environment plays a decisive role in shaping the moral and intellectual identity of students across societies worldwide. In the context of twenty-first century education, character development is increasingly recognized as a strategic necessity in achieving the Sustainable Development Goals (SDG 4), particularly those concerning quality education and lifelong learning opportunities.<sup>1</sup> Schools function as dynamic social systems in which values, beliefs, and behavioral norms are continuously constructed and reproduced through interaction between teachers, students, and institutional culture.<sup>2</sup> The emergence of various innovative learning models such as project-based, blended, inquiry, and social pedagogy illustrates the global endeavor to align pedagogical practices with the cultivation of character and critical thinking skills.<sup>3</sup> Consequently, the discourse on habit formation in schools has become integral to contemporary debates on moral education, educational reform, and cultural reproduction within both secular and faith-based institutions.<sup>4</sup>

Previous studies have emphasized that the formation of student character is inextricably linked to the pedagogical culture and the structural environment in which learning occurs. Empirical research demonstrates that models such as Ubiquitous Project-Based Learning<sup>5</sup> and Hybrid Project-Based Learning<sup>6</sup> significantly enhance higher-order thinking and self-regulation, both of which are essential components of ethical consciousness. Similarly, inquiry-based and argument-based learning frameworks promote moral reasoning and reflective habits through participatory engagement.<sup>7</sup> Within Islamic-based schools, moral formation extends beyond cognitive learning to encompass spiritual and

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<sup>1</sup> S Sulastrı et al., "The Principal Instructional Leadership Model Based on Action Learning to Improve Quality Education (SDGs 4)," in *E3S Web of Conferences*, ed. N Suprpto et al., vol. 568 (Universitas Negeri Padang, Padang, Indonesia: EDP Sciences, 2024), <https://doi.org/10.1051/e3sconf/202456804028>.

<sup>2</sup> Sulastrı et al.

<sup>3</sup> F Fitriadi et al., "Enhancing Critical Thinking in Elementary Education: A Systematic Review of Effective Learning Models," *Multidisciplinary Reviews* 8, no. 6 (2025), <https://doi.org/10.31893/multirev.2025157>.

<sup>4</sup> Nur Ika Fatmawati and Ahmad Solikin, "Pierre Bourdieu Dan Konsep Dasar Kekerasan Simbolik," *Madani: Jurnal Politik Dan Sosial Kemasyarakatan* 12, no. 1 (2020).

<sup>5</sup> Fatmawati and Solikin.

<sup>6</sup> B Mulyahati, u. Darmansyah, and Z M Effendi, "The Effect of the Hybrid Project-Based Learning (Hybrid-PjBL) Model on Critical Thinking and Creativity Skills," *Salud, Ciencia y Tecnologia* 4 (2024), <https://doi.org/10.56294/saludcyt2024.1345>.

<sup>7</sup> Mulyahati, Darmansyah, and Effendi.

behavioral habituation rooted in religious and cultural values.<sup>8</sup> Thus, the construction of good habits in school settings operates not only as a pedagogical process but also as a social reproduction mechanism that aligns educational goals with communal and spiritual values.<sup>9</sup>

In this regard, the theory of habitus developed by Pierre Bourdieu offers an insightful analytical lens for understanding how dispositions and behaviors are formed, internalized, and perpetuated in educational contexts. Habitus refers to the internalized systems of durable dispositions that guide individual actions, reflecting the dialectical relationship between structure and agency.<sup>10</sup> Studies incorporating this framework such as those exploring literacy development and religious value transmission,<sup>11</sup> underscore that moral and social values become embedded through repetitive practice and institutional reinforcement. Furthermore, the interplay between symbolic capital and social structure within the school field reproduces distinctive moral hierarchies and behavioral standards. Such sociological perspectives enable researchers to move beyond normative understandings of moral education toward a critical analysis of how virtue is socially constructed within educational habitus.

A growing body of educational research has examined diverse instructional models that facilitate the internalization of positive values and behaviors. Problem-Based Learning and Discovery Learning models have been validated as effective in promoting critical reasoning and value-oriented action among primary students.<sup>12</sup> Similarly, digital learning frameworks such as RADEC and blended learning have been shown to strengthen digital literacy, autonomy, and self-discipline, contributing to the ethical dimensions of learning.<sup>13</sup> Ethnomathematics and ethno-science models have further illustrated how contextual cultural engagement fosters appreciation of local wisdom and moral awareness.<sup>14</sup> These findings reaffirm that pedagogical innovation must operate synergistically with

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<sup>8</sup> Sa'idatut Daroini and Pambudi Handoyo, "Praktik Penanaman Nilai-Nilai Karakter Melalui Pembelajaran Al-Qur'an Di Pondok Pesantren Roudlotul Qur'an Jombang," *Paradigma* 3, no. 1 (2015).

<sup>9</sup> Indi Aunullah, "Bahasa Dan Kuasa Simbolik Dalam Pandangan Pierre Bourdieu" (Universitas Gadjah Mada, 2006).

<sup>10</sup> Mohammad Adib, "Agen Dan Struktur Dalam Pandangan Piere Bourdieu," *BioKultur* 1, no. 2 (2012).

<sup>11</sup> Daroini and Handoyo, "Praktik Penanaman Nilai-Nilai Karakter Melalui Pembelajaran Al-Qur'an Di Pondok Pesantren Roudlotul Qur'an Jombang."

<sup>12</sup> D Nofrizal et al., "The Role of Traditional Sports in Maintaining and Preserving Regional Culture Facing the Era of Society 5.0," *Retos* 60 (2024): 352–61, <https://doi.org/10.47197/retos.v60.108181>.

<sup>13</sup> Nofrizal et al.

moral habituation, thereby nurturing not only cognitive but also ethical and social competencies.<sup>15</sup>

Despite the extensive research on learning models and character formation, several studies reveal that the institutionalization of good practices in faith-based schools remains under-theorized in sociological terms. Existing works primarily focus on the outcomes of pedagogical interventions rather than the structural processes underlying the formation of enduring disposition.<sup>16</sup> Moreover, the application of Bourdieu's theoretical framework in the analysis of educational practice has been largely confined to Western or secular contexts, thereby leaving a gap in understanding its relevance to Islamic educational institutions. The intersection of habitus theory with religiously grounded character education, particularly within the Muhammadiyah schooling system, remains insufficiently explored. Furthermore, while the Merdeka Curriculum emphasizes the Pancasila Student Profile, empirical studies evaluating how schools actualize these values through daily practices remain limited.<sup>17</sup>

Accordingly, this study seeks to address these theoretical and empirical gaps by analyzing the "good practice" learning model at SD Muhammadiyah Sarilamak, West Sumatra, through the lens of Pierre Bourdieu's habitus theory. Specifically, it aims to elucidate how teachers and institutional structures cultivate durable dispositions that manifest as consistent behavioral patterns reflecting Islamic, moral, and civic values. By situating the school's character formation processes within the broader theoretical framework of habitus, this study contributes to the ongoing discourse on the sociology of education, moral pedagogy, and faith-based schooling. Furthermore, it proposes a conceptual integration between Bourdieu's sociological constructs and the praxis of Islamic education, offering both theoretical enrichment and practical implications for educational reform and policy. Through this endeavor, the research aspires to advance a critical understanding of how institutional culture and pedagogical practice interact to form the ethical habitus of students within modern Islamic schools.<sup>18</sup>

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<sup>15</sup> U Khairiyah, S Suryanti, and W Widodo, "Development of an Ethnoscience-Based REA Learning Model in Natural Science Lessons Changes in the Form of Objects: Analysis of Validity and Reliability," *Edelweiss Applied Science and Technology* 9, no. 5 (2025): 1820–31, <https://doi.org/10.55214/25768484.v9i4.7290>.

<sup>16</sup> Khairiyah, Suryanti, and Widodo.

<sup>17</sup> Sulastris et al., "The Principal Instructional Leadership Model Based on Action Learning to Improve Quality Education (SDGs 4)."

<sup>18</sup> S Puryanto, "CONFLICT RESOLUTION EDUCATION MODEL BASED ON PIKUKUH (MPRKBP): A STRATEGY TO STRENGTHEN LOCAL WISDOM-BASED LEARNING IN SCHOOLS," *Journal of Education Culture and Society* 16, no. 1 (2025): 985–1006, <https://doi.org/10.15503/jecs2025.2.985.1006>.

## RESEARCH METHODS

This study employed a qualitative descriptive analytical design to examine the “good practice” learning model at SD Muhammadiyah Sarilamak through the theoretical lens of Pierre Bourdieu’s *habitus*. The qualitative descriptive component sought to portray, in rich detail, the actual processes of value internalization and behavioral habituation as they unfold in the school’s natural setting. Meanwhile, the analytical component aimed to interpret these observed phenomena by aligning empirical realities with relevant theoretical constructs. This methodological combination is particularly suitable for studies exploring sociocultural dynamics, as it allows the researcher to interpret how structural, pedagogical, and cultural forces interact to form students’ moral dispositions and educational *habitus*.

The research was conducted through several structured stages encompassing observation, interviews, and documentation. The preliminary observation phase focused on identifying the distinctive pedagogical orientation and cultural practices of SD Muhammadiyah Sarilamak. Subsequently, semi-structured interviews were carried out with three teachers actively engaged in the implementation of the school’s “good practice” model. These interviews sought to elicit the teachers’ perspectives on the strategies used to cultivate moral awareness, discipline, and religious values in daily school activities. To complement the interviews, document and media analysis was undertaken using photographs, lesson plans, and video recordings of teaching and extracurricular sessions, allowing a triangulated understanding of how ethical and behavioral values are operationalized and reinforced in the learning process.

The data collection process integrated multiple techniques and tools to ensure the precision and credibility of the findings. Digital recorders, cameras, and field notes were used to document classroom interactions and non-verbal behaviors, while transcription software and qualitative data organization tools facilitated the systematic handling of textual and visual materials. The study employed methodological triangulation to integrate data from observations, interviews, and document analysis, which provided comprehensive insights into both explicit pedagogical actions and implicit cultural patterns. The analytical procedure followed an iterative cycle of data condensation, coding, categorization, and theoretical synthesis, in which emerging themes were interpreted using Bourdieu’s triadic conceptual framework *habitus*, capital, and field to uncover the

mechanisms through which social and moral dispositions are constructed and perpetuated in the school context.<sup>19</sup>

To ensure reliability and validity, this study implemented triangulation, member checking, and reflexivity throughout the research process.<sup>20</sup> Triangulation enhanced credibility through the convergence of multiple data sources, while member checking allowed validation of interpretations by returning the synthesized findings to participants for confirmation. Reflexive documentation was maintained to mitigate researcher bias and increase transparency in analytical reasoning. The findings were further substantiated through thick description, ensuring contextual depth and enabling transferability to comparable educational settings. Collectively, these methodological strategies reinforced the study's trustworthiness and analytic rigor, providing a robust foundation for understanding how "good practices" at SD Muhammadiyah Sarilamak contribute to the formation of moral habitus within the framework of Islamic education.

## FINDINGS AND DISCUSSION

### Overview of Pierre Bordieu

Pierre Bourdieu was a French philosopher and sociologist. He was born on August 1, 1930, in Denguin, France, and died on January 23, 2002, in Paris, France. He was born into a modest family, the son of a farmer who subsequently changed his profession to become a postman. Bourdieu commenced his academic career at the elementary school where he was born, in the Pyrenees of Atlantaquies. He was a gifted and accomplished child who was awarded a scholarship to pursue his studies at the Lycée de Pau from 1948 to 1951. Subsequently, Bourdieu pursued his studies at the École Normale Supérieure (ENS), a highly selective institution in France, from 1951 to 1955. Upon completion of his academic program, Bourdieu assumed a teaching position at the Lycée Banville in Moulins, a small town situated outside of Paris. However, he only remained in this role for approximately a year before resuming his studies in philosophy while concurrently engaging in professional activities at the work. As a thinker whose formative environment was Paris from the 1950s and early 1960s, Bourdieu began to discern the intellectual effects, particularly in the analysis of relations and oppositions.

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<sup>19</sup> Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

<sup>20</sup> M Mahsusi et al., "Achieving Excellence: The Role of Digital Transformation in Madrasah Management and Islamic Culture," *Cogent Arts and Humanities* 11, no. 1 (2024), <https://doi.org/10.1080/23311983.2024.2304407>.

### **Basic Concepts of Pierre Bourdieu's Habitus Thought**

Bourdieu's thinking is inextricably linked to the concept of habitus. The notion of habitus that Bourdieu espouses represents an alternative to subjectivism and a reaction to structuralism's "odd philosophy of action", which reduces agents to mere bearers or expressions of the unconscious. Habitus itself is the result of a prolonged process of inculcation that commences in childhood and subsequently becomes a kind of second sense or second nature.

In accordance with Bourdieu's aforementioned definition, the dispositions exemplified by habitus are as follows: 1) Long-lasting, that is, lasting throughout a certain time span of an agent's life; 2) Transferable, in the sense of being able to give rise to practices in various diverse arenas of activity; 3) Is a structured The term "structure" is employed with the intention of including the objective social conditions of its formation. This is what causes the similarity of habitus in agents who originate from the same social class, thereby justifying the discussion of a class habitus; 4) It is a "structuring structure". That is, it is capable of giving rise to practices that are in accordance with specific and specific situations.

Bourdieu's objective is to preserve the fundamental concept of habitus as it pertains to the interrelationship between the body and the habitus itself. Firstly, habitus is only a concept that exists in the mind of the actor, that is, when it is still an idea, and the mind is part of the body. Secondly, habitus is contingent upon the actor's praxis and the process of interaction within their surrounding environment. Thirdly, practical transonomy is that which is visible or accessible to the five senses, such as gender, height, temperature, and so forth. In Bourdieu's view, habitus is a system of dispositions, or long-lasting schemes of perception, thought, and action that are acquired. These dispositions manifest as lifestyles, values, dispositions, and expectations of social groups.

The subsequent term is designated "arena". Bourdieu posits that agents do not act in a vacuum but rather within the context of concrete social situations, which are shaped by a set of objective social relations. To avoid the determinism of objectivistic analysis, he developed the concept of arena. Any social formation is structured through a series of hierarchically organized arenas.

The term "arena" is also used to describe a structured space that operates according to its own set of rules and power relations. The concepts of habitus and domain are in a dialectical relationship. On the one hand, the realm influences the formation of the habitus in accordance with its structural and operational characteristics. In order to participate in a field, one must trust and accept the structures, rules, and values of the resources in question. Furthermore, arenas can be understood as specific spaces within a society. There are various kinds of arenas, including educational, business, artistic, and political. Bourdieu emphasizes that every actor who wants to succeed in a particular arena must have the right habitus and capital.

Bourdieu's concepts, including habitus, capital, and arena (field), can be employed to elucidate the existence of domination within society. This is achieved

by tracing the ownership or accumulation of capital among each member of society. Additionally, Bourdieu developed his theory of symbolic domination (power practices in a symbolic context) to differentiate his analysis from that of classical Marxian theory. In addition to these concepts, Bourdieu introduces the notions of symbolic capital, cultural capital, social capital, and economic capital.

Bourdieu posits that power relations and social mapping are not structured in a pyramidal or ladder-like hierarchical manner. Instead, he proposes that they are better understood as a configuration based on the ownership and composition of capital. In essence, Bourdieu's theoretical framework is grounded in the synthesis of four distinct paradigms: positivism (evident in his examination of the governing principles within a given field and his utilization of quantitative data in the conceptualization of social class), phenomenology (manifest in his The concept of habitus is understood as a scheme of consciousness that informs an agent's actions. Bourdieu's work also engages with structuralism as a paradigm and method of analysis. Additionally, his work demonstrates an engagement with Marxism, particularly in terms of sensitivity to power relations within the structure of a field, as evidenced by his concept of domination and symbolic violence.

In Bourdieu's view, the concept of "practice" is not objectively determined and is not the result of free will. To illustrate his attention to the dialectical correlation between structure and the way people construct reality, Bourdieu labeled his theoretical orientation as "structuralism of genesis", also known as "constructivist structuralism".

In the course of dialectical interaction, objective structures and subjective notions, structures and agents converge. This encounter is what Bourdieu refers to as "practice". During his tenure as a philosopher and sociologist, he endeavored to construct a theoretical model of social practice, a theoretical edifice that sought to transcend the dichotomy of objectivism and subjectivism. Bourdieu then interpreted practice as the consequence of dialectical dynamics between internalization, externalization, and externalization internality. It is essential to recognize that externalization represents an objective structure existing beyond the realm of social conduct, whereas internality encompasses the intrinsic attributes of individual social actors.

In the narrow sense, economic capital is defined as capital that is directly convertible into money and can be objectified in the form of property rights. It is the most independent type of capital, in comparison to other forms of capital, which are more tied to specific domains. Economic capital is more freely transferable between domains and is also the easiest to pass on to others.

Cultural capital may be observed to manifest in three distinct forms: embodied, objectified, and institutionalized. In the embodied state, cultural capital manifests as dispositions of the body and mind that are valued within a specific domain. This form of cultural capital is acquired through a process of embodiment and internalization, whereby these dispositions become integrated into the agent's habitus over time. It cannot be transferred to others in the same way as economic capital. To illustrate, an individual who was raised in a household



with a library and a proclivity for reading will internalize a broad insight and love for books. This disposition will subsequently be valued and become capital in the academic realm.

## DISCUSSION

### **Analysis of Pierre Bourdieu's Habitus Theory in the "Good Practice" Learning Model at SD Muhammadiyah Sarilamak**

Bourdieu's habitus theory is also known as a genetic structuralism analysis of human social behavior, which in turn arises from subjectivism. In this case, it can be understood that the social world is constituted by agents who consciously and freely determine their actions. Consequently, scientific knowledge of the social world must be obtained from the agent's direct consciousness. Thus, scientific knowledge is an extension of common sense knowledge, as it is merely a second-level representation, namely the representation of the agent's representation.

In objectivism, the social world is constituted by relations and forces that are beyond the agent's power and consciousness, and which determine the agent's consciousness and actions. Consequently, scientific knowledge can only be obtained by distancing from the agent's direct representation, and explanations for it must be sought in causes that the agent is not aware of.

In-depth interviews with several teachers at Muhammadiyah Sarilamak Elementary School were conducted with the aim of identifying and categorizing the various forms of exemplary practices observed at the school. Sakiah Rangkuti, a teacher at Muhammadiyah Sarilamak Elementary School, described the pedagogical approach as one that emphasizes instilling positive habits and values in students through creative and inspiring methods. The primary program that provides this support is the "One Thousand Daily Infaq" program.



**Image 1. : "One Thousand Daily Infaq"**

The program represents a pedagogical approach to instilling Islamic values through the practice of almsgiving. This is due to the fact that this educational institution is based on Islamic teachings, with a particular focus on the principles of Muhammadiyah. Consequently, this constitutes one of the distinctive features of the school as a whole. The practice of Daily Infaq has been taught by teachers in this school with the intention of instilling moral goodness through a polite and generous attitude, with the understanding that all assets should be donated to those who are entitled to receive them. This is instilled in students from the outset of their academic careers, with the objective of establishing a lasting and deeply ingrained habit. Furthermore, through the continuous and regular practice of this act, students develop an intrinsic awareness and understanding of the value of sharing, without the need for external prompting or reminders.

Meanwhile, according to Sonya Supoyo, one of the homeroom teachers at SD Muhammadiyah Sarilamak, another program serves as a conduit for educators to instill positive habits. This is the “Friday Garbage Alms” program, which was initiated by the principal with the objective of promoting a clean lifestyle and environmental stewardship



**Image 2. : “Friday Garbage Alms”**

The students enrolled in the program receive instruction on how to collect plastic bottle waste from their homes or surrounding environments and transport it to the school. The objective is to educate students on the importance of reducing waste and to demonstrate how beverage bottle waste can be repurposed as a valuable resource. At SD Muhammadiyah Sarilamak, students are instructed in the transformation of bottle waste into items such as flower pots, handicrafts, and other creative products. In addition, the students are instructed in the maintenance of the surrounding environment.

Thirdly, the “Library Visit” is an additional component of the programme. This program is an initiative designed to familiarize children with the act of reading books in the regional library. The location of SD Muhammadiyah

Sarilamak, situated in close proximity to the regional library of Lima Puluh Kota Regency, West Sumatra Province, is the primary rationale behind the implementation of the Library Visit initiative. This activity represents a distinctive program designed to cultivate reading interest and literacy culture, while simultaneously expanding student's knowledge base. Consequently, students are not solely confined to the confines of their academic curriculum, but are afforded the opportunity to broaden their understanding through the exploration of a diverse array of books within the regional library.



**Image 3. : “Library Visit”**

The fourth event is designated as “Cheerful Friday”. This program is a routine activity held by teachers and students with the objective of fostering the development of potential talents, interests, and skills in the fields of art, culture, and social. The program is conducted on Fridays and involves all students from grades one to six. Each class has an opportunity to select a field of interest, including dance, music, poetry, speech, and theater. This provides an opportunity for teachers to observe student's potential and ascertain their future interests. Through an interview with Fauziah, as a member of the teaching staff at SD Muhammadiyah, she observed that the students demonstrated a diverse range of creativity in the context of the “Cheerful Friday” activity.



#### **Image 4. : “Cheerful Friday”**

The fifth event is entitled “Market Day”. This program represents one of the school’s activities, conducted on a monthly basis, with the objective of fostering an entrepreneurial spirit among students. In the context of rapid global competition, there is a growing emphasis on equipping children with entrepreneurial skills. This is evident in primary and secondary school programs that foster creativity and innovation through small business initiatives, including the sale of food items such as snacks and junk food, as well as regional specialties. This is carried out in Muhammadiyah schools with the objective of fostering in students an awareness of the business potential of sales, as well as an independent spirit. It should be noted that this initiative not only generates income but also encourages the development of innovative, healthy, and nutritious culinary techniques.



#### **Image 5. : “Market Day”**

The five programs mentioned above illustrate that educators at SD Muhammadiyah Sarilamak are taking practical steps to instill positive values in students, with the aim of fostering a preference for virtuous actions. The formation of the habitus in this context is inextricably linked to the existing capital. The social, economic, social, and symbolic capital inherent in the learning model at Muhammadiyah Sarilamak Elementary School serve as crucial enabling factors for the development of “good habits” within the student population.

Furthermore, the arena (domain) in question, namely the educational space at SD Muhammadiyah Sarilamak, is characterized by a pronounced Islamic foundation and orientation. The actors or agents, in this case educators, also demonstrate sufficient dedication and a commendable work ethic. Consequently, the learning model designed to instill positive values at SD Muhammadiyah Sarilamak is supported by a multitude of factors. When analyzed using Bourdieu’s conceptual framework, the appropriate habitus, capital, and arena will produce practices that become the orientation of the agents (in this context, educators).

This study investigated how Pierre Bourdieu’s habitus theory can elucidate the “good practice” learning model at SD Muhammadiyah Sarilamak, which

integrates moral education within Islamic pedagogical contexts. The research question was grounded in understanding how the interplay between habitus, capital, and arena shapes students' behavioral dispositions and character formation. The findings align with global trends emphasizing value-based and contextually embedded education, particularly within primary learning frameworks that integrate culture and character.<sup>21</sup> The theoretical orientation of habitus viewed as internalized dispositions that guide perception and action finds resonance in educational practices that seek to transform student behavior into embodied virtues through repeated praxis. Thus, the analysis situates SD Muhammadiyah Sarilamak's "good practice" model as both a cultural and pedagogical field wherein agents (teachers) actively construct moral habitus through systematic socialization.

The primary findings reveal that the school's programs such as "One Thousand Daily Infaq," "Friday Garbage Alms," "Library Visit," "Cheerful Friday," and "Market Day" function as pedagogical instruments for cultivating Islamic character, generosity, environmental awareness, literacy, creativity, and entrepreneurship. These structured and routine practices exemplify Bourdieu's conceptualization of durable and transferable habitus formed through repetitive and socially reinforced behavior. Each program embodies an arena in which moral and social capital are cultivated, ensuring that the internalization of values becomes a naturalized part of students' daily behavior. Moreover, the integration of community-based and environmental practices aligns with contemporary pedagogical models that emphasize experiential and project-based learning as effective means to shape student agency and ethical awareness (). Hence, the study underscores how pedagogical habitus is intentionally designed through Islamic ethics and localized cultural capital.

A notable finding is that the model successfully translates Islamic values into lived experiences through contextualized and student-centered programs, producing a moral habitus that sustains collective identity. This mirrors the outcomes of value-based learning approaches that reinforce behavioral consistency through participatory practices rather than didactic instruction.<sup>22</sup> The "Friday Garbage Alms" program particularly exemplifies how ecological ethics and social responsibility are interlinked within a faith-based learning environment, echoing research that positions environmental education as a moral as well as cognitive domain.<sup>23</sup> The transformation of waste materials into creative products not only embodies economic and cultural capital but also constructs symbolic

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<sup>21</sup> Fitriadi et al., "Enhancing Critical Thinking in Elementary Education: A Systematic Review of Effective Learning Models."

<sup>22</sup> T Sutarti, n. Triyanto, and M Ramli, "The Potential of Social Pedagogy-Based Learning Models to Enhance Student Tolerance: An Exploratory Study," *Multidisciplinary Science Journal* 7, no. 4 (2025), <https://doi.org/10.31893/multiscience.2025210>.

<sup>23</sup> M Zainil and A K Kenedi, "The Effect of The Blended Learning-Based Elchotectim Model on High-Order Thinking Skills of University Students," in *AIP Conference Proceedings*, ed. D Roy and G Fragulis, vol. 3220 (Universitas Negeri Padang, Padang, Indonesia: American Institute of Physics, 2024), <https://doi.org/10.1063/5.0235092>.

capital tied to environmental stewardship.<sup>24</sup> These findings highlight how the concept of habitus extends beyond individual behavior to encompass the collective moral economy of the school.

Equally significant, the “Market Day” and “Cheerful Friday” programs illustrate the cultivation of social and cultural capital through entrepreneurship and artistic expression. These practices correspond with research showing that experiential and creative pedagogies enhance 21st-century competencies, such as collaboration, innovation, and self-regulation.<sup>25</sup> Within Bourdieu’s framework, these activities serve as arenas for the acquisition and redistribution of symbolic capital, enabling students to negotiate their identity and agency in structured yet flexible spaces.<sup>26</sup> The alignment between structured discipline and creative autonomy observed at SD Muhammadiyah Sarilamak demonstrates a balanced configuration between structure and agency a hallmark of constructivist structuralism (Puger et al., 2024; Gunarhadi & Usodo, 2024). Therefore, the model operationalizes Bourdieu’s notion of practice as the dynamic interplay between internalized dispositions and the structured conditions of the educational field.

When compared with previous findings, the “good practice” model shares methodological affinities with social pedagogy and community-based learning models that promote tolerance, cooperation, and civic engagement. However, it diverges by embedding moral formation within a faith-based framework that prioritizes the unity of knowledge, action, and ethics. Unlike models such as hybrid STEM learning or deep learning approaches that emphasize cognitive outcomes the habitus-based approach centralizes dispositional and moral formation as educational outcomes. The model also differs from technologically mediated learning paradigms by emphasizing direct teacher-student interaction and embodied learning, resonating with earlier critiques of depersonalized educational technologies. Consequently, while maintaining pedagogical effectiveness, the model sustains a distinctive moral intentionality grounded in Islamic and communal habitus.

Furthermore, these results corroborate findings from blended and inquiry-based pedagogies that highlight the effectiveness of contextual engagement and moral reasoning in developing critical thinking and social awareness.<sup>27</sup> The consistency of outcomes between the “good practice” model and experiential or project-based frameworks reinforces the universality of habitus formation through

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<sup>24</sup> A I Barokah, L Yuliana, and S Raharja, “Developing a Community-Based Academic Supervision Model: A Strategic Reform for Enhancing Professional Learning in Indonesian Primary Schools,” *European Journal of Sustainable Development Research* 9, no. 4 (2025), <https://doi.org/10.29333/ejosdr/16862>.

<sup>25</sup> M Zainil et al., “The Influence of a STEM-Based Digital Classroom Learning Model and High-Order Thinking Skills on the 21st-Century Skills of Elementary School Students in Indonesia,” *Journal of Education and E-Learning Research* 10, no. 1 (2023): 29–35, <https://doi.org/10.20448/jeelr.v10i1.4336>.

<sup>26</sup> A Mustadi, A Ghufon, and A Fakhruhin, “Promoting Students’ Critical Thinking and Creativity through TPACK Based Flipped Classroom Learning Model in Higher Education,” *Edelweiss Applied Science and Technology* 8, no. 5 (2024): 1249–59, <https://doi.org/10.55214/25768484.v8i5.1828>.

<sup>27</sup> Mustadi, Ghufon, and Fakhruhin.



repetition and reflection. However, the integration of Islamic principles provides a unique interpretive lens where symbolic capital faith, charity, and discipline functions as moral currency within the educational arena. This indicates that moral and spiritual dispositions, once embedded within the habitus, perpetuate social harmony and ethical conduct beyond the confines of schooling.

The results can be explained through Bourdieu's dialectical synthesis of structure and agency, wherein the teachers at SD Muhammadiyah Sarilamak act as agents reproducing and transforming the educational field through moral exemplarity. The institutional culture serves as both the structure that constrains and the medium that enables the development of moral capital. Through consistent exposure to structured moral practices, students develop dispositions that align with the broader social expectations of piety, discipline, and altruism. This suggests that the school's field operates as a moral ecosystem in which habitus functions not merely as a psychological construct but as a social mechanism of value reproduction.<sup>28</sup> Nevertheless, interpretation must remain cautious, acknowledging that the generalizability of such faith-based habitus formation may vary depending on local sociocultural configurations.<sup>29</sup>

The implications of this study are both theoretical and practical. Theoretically, it extends Bourdieu's habitus framework into the domain of Islamic education, demonstrating that moral formation can be analyzed through the interrelation of habitus, capital, and arena. Practically, it offers a model for moral pedagogy that is culturally responsive, community-driven, and structurally sustainable.<sup>30</sup> This approach can inform educational policy and teacher training in designing programs that balance moral, cognitive, and social outcomes within holistic. Future studies may explore comparative analyses of habitus formation across different Islamic and secular schools to examine how symbolic and cultural capital influence character education. Thus, the "good practice" model of SD Muhammadiyah Sarilamak contributes a replicable, context-sensitive paradigm for embedding moral habitus in contemporary primary education.

## CONCLUSION

This study set out to analyze the "good practice" learning model at SD Muhammadiyah Sarilamak through Pierre Bourdieu's habitus theory, aiming to explain how students' positive character and behavioral dispositions are shaped

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<sup>28</sup> A Kustiyan and S Surachmi W, "Implementation Problem Based Learning Model Using Zoom Meeting Application," in *Journal of Physics: Conference Series*, ed. M W Sari, vol. 1823 (Universitas Muria Kudus, Magister of Elementary Education, Kudus, Indonesia: IOP Publishing Ltd, 2021), <https://doi.org/10.1088/1742-6596/1823/1/012077>.

<sup>29</sup> n. Sugiharto et al., "Freestyle Swimming (Crawl) Learning Model for Autistic Children in Elementary School," *International Journal of Human Movement and Sports Sciences* 11, no. 3 (2023): 668–75, <https://doi.org/10.13189/saj.2023.110321>.

<sup>30</sup> Barrie G. Dale, *Managing Quality, Management in Education*, vol. 5, 2003, <https://doi.org/10.1177/089202069100500208>.

within an Islamic educational framework. The findings reveal that moral formation at this institution emerges through an interconnected system of pedagogical practices such as the “One Thousand Daily Infaq,” “Friday Garbage Alms,” “Library Visit,” “Cheerful Friday,” and “Market Day” which serve as structured arenas where habitus, capital, and field interact dialectically to produce enduring moral dispositions. These programs illustrate how teachers, as agents endowed with cultural, social, and symbolic capital, facilitate the internalization of Islamic values through repetitive, embodied experiences that become integral to students’ everyday conduct. Theoretically, the study extends Bourdieu’s concept of habitus into Islamic education, demonstrating that moral education operates as a sociocultural process of internalized practice rather than mere instruction, while practically offering a replicable model of character education grounded in community culture and structural sustainability. However, the limitation of this study lies in its single-site and qualitative scope, warranting further comparative research across different educational contexts to examine variations in habitus formation and capital dynamics. Ultimately, the analysis concludes that the “good practice” model at SD Muhammadiyah Sarilamak exemplifies how Islamic education, when framed through Bourdieu’s habitus, can effectively construct moral subjectivity and sustain value-based learning practices that bridge ethical, cognitive, and social development.

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