

# The Internalization of Responsibility Values Through Worship Habituation to Enhance Students' Religious Awareness

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## ABSTRACT

This study aims to describe the process of internalizing the value of responsibility through a worship habituation program in increasing the religious awareness of elementary school students. This research employs a qualitative approach with a case study design conducted at SDIT Luqman Al Hakim 2 Yogyakarta. The research subjects consisted of the principal, vice principal for curriculum, Islamic Religious Education teachers, homeroom teachers, and students. Data were collected through participatory observation, in-depth interviews, and documentation of school activities related to the implementation of worship habituation. The data were analyzed using the stages of data reduction, data display, and conclusion drawing. The findings reveal that the internalization of the value of responsibility occurs through three stages: value transformation, value transaction, and value transinternalization. These stages are implemented through various structured and continuous worship habituation activities, including dhuha prayer, congregational prayer, dhikr, Qur'an recitation, and morning assemblies. Through these activities, students gain cognitive understanding of responsibility in worship and gradually develop affective awareness and behavioral practice in daily life. The study indicates that worship habituation serves as an effective medium for internalizing responsibility values and strengthening students' religious awareness, contributing to the development of character education based on religious values in elementary schools.

## I. INTRODUCTION

Character education is one of the main objectives of the national education system, particularly at the elementary school level. Schools function not only as institutions for the transfer of knowledge but also as strategic environments for shaping students' values and character. One of the important character values that needs to be instilled from an early age is responsibility. This value serves as the foundation for the development of discipline, moral awareness, and individual commitment in fulfilling obligations in daily life [1]. From the perspective of Islamic education, responsibility is not only related to social relations among humans but also to spiritual responsibility toward Allah SWT through the performance of acts of worship. Worship, particularly *ibadah mahdhah*, represents a fundamental obligation for every Muslim that encompasses both spiritual and character-building dimensions. Forms of *ibadah mahdhah* such as prayer, fasting, zakat, and pilgrimage are acts of devotion to Allah SWT whose procedures have been prescribed in the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). The practice of these forms of worship not only reflects religious obedience but also functions as a means of cultivating discipline, responsibility, and spiritual awareness in everyday life. Therefore, the habituation of worship from the elementary school level becomes an important strategy in instilling the value of religious responsibility in students [2]. However, the reality of worship practices in society indicates that consistency in performing religious obligations remains a challenge. A survey conducted by the Alvara Research Center in the Indonesia Moslem Report revealed that the level of consistency in performing the five daily prayers in Indonesia is still not optimal [3]. The survey results show that only about 38.9% of Indonesian Muslims perform the five daily prayers regularly,

while others perform them inconsistently. These findings indicate that although Indonesia has the largest Muslim population in the world, worship practices have not yet become fully internalized religious habits within society [4]. This condition highlights the importance of educational institutions in systematically cultivating worship habits from an early age.

In the context of Islamic education, character formation is not solely achieved through the cognitive delivery of learning materials but also through a continuous process of value internalization [5]. Value internalization refers to an educational process in which values become part of an individual's awareness and are reflected in daily attitudes and behavior. According to Suyadi, character education in the perspective of Islamic education places religious values as the foundation for shaping students' moral behavior, which should be instilled through real experiences and consistent habituation [6]. Through this process, students not only understand religious teachings conceptually but also internalize and practice them in their everyday lives. One strategy that can be employed to instill the value of religious responsibility is through worship habituation in the school environment. Habituation refers to a process of repeated behavioral practices that gradually become part of an individual's habits. In the perspective of character education, the habituation of worship is believed to foster religious character because acts of worship contain values of discipline, responsibility, and spiritual awareness. A religious school environment can serve as a social space that allows students to learn and practice religious values collectively. Research conducted by Hendro Widodo shows that a religious culture in schools significantly contributes to the formation of students' character through various religious activities integrated into school life [7]. Furthermore, Islamic Religious Education learning should provide religious experiences that enable students to understand religious values more deeply. Religious experiences obtained through worship practices and religious activities at school can help students develop religious awareness in their daily lives. In this context, Islamic Religious Education does not merely function as a medium for the transfer of religious knowledge but also as a process for forming spiritual experiences that shape students' character. Research conducted by Adi Kistoro indicates that religious experiences in Islamic Religious Education learning can strengthen students' understanding of religious values and encourage the development of religious behavior [8]. Several previous studies have shown that routine religious activities conducted in school environments contribute to the formation of students' religious character. Religious culture programs such as Qur'an recitation, congregational prayers, and daily religious activities have been proven to foster students' religious behavior. However, most of these studies focus primarily on the implementation of religious programs in general without deeply examining how the process of value internalization occurs within students through such activities.

On the other hand, studies on worship habituation in Islamic education generally emphasize the routine practice of worship activities but provide limited explanation of how these activities systematically shape students' values of religious responsibility. Moreover, research that directly connects worship habituation, the process of value internalization, and the development of students' religious awareness remains relatively limited, particularly in the context of Islamic elementary schools. This phenomenon is also observed in the educational practices at SDIT Luqman Al Hakim 2 Yogyakarta, which serves as the research site for this study. The school has implemented various worship habituation programs such as *dhuha* prayer, *dzuhur* and *ashar* congregational prayers, Qur'an recitation, and morning assemblies conducted regularly and systematically. However, preliminary observations indicate that some students still perform worship situationally and rely on teachers' instructions. Some students do not immediately go to the prayer area when the call to prayer is heard and have not yet demonstrated consistency in performing worship without direct supervision. This condition indicates that routine worship habituation activities have not been fully internalized into strong religious awareness among students. Based on these conditions, a research gap exists in the study of character education based on religious values in elementary schools. Most previous studies

emphasize the implementation of religious culture programs or worship habituation in schools but have not sufficiently examined how the process of internalizing the value of responsibility occurs through these activities. Furthermore, studies that directly link worship habituation with the development of students' religious awareness through the stages of value internalization remain relatively limited. Therefore, this study aims to examine the process of internalizing the value of responsibility through worship habituation activities and to analyze how this process contributes to the development of students' religious awareness in elementary schools. The novelty of this study lies in the integration of the concept of value internalization with the practice of worship habituation in the context of an integrated Islamic elementary school, as well as in the analysis of the value internalization process through the stages of value transformation, value transaction, and value transinternalization in shaping students' religious awareness.

## II. METHODS

This study employs a qualitative approach with a case study design. This approach was chosen because the research does not merely focus on measuring outcomes, but seeks to gain an in-depth understanding of the process of internalizing the value of responsibility through the habituation of worship within a real educational context. Through a qualitative approach, the researcher is able to explore meanings, experiences, and the dynamics of interaction that occur between teachers and students in the implementation of worship habituation programs in schools [9]. The case study design enables the researcher to examine the phenomenon comprehensively within a specific educational institutional context, allowing the process of internalizing responsibility values to be understood more deeply [10]. This research was conducted at SDIT Luqman Al Hakim 2 Yogyakarta. The research participants consisted of the principal, Islamic Religious Education teachers, homeroom teachers, and several students as key informants. The informants were selected through purposive sampling by considering their direct involvement in the implementation of the worship habituation program at the school [11]. Through this technique, the selected informants were expected to provide relevant and in-depth information regarding the process of internalizing responsibility values within religious activities in the school environment [12]. Data were collected through three main techniques. First, participatory observation was conducted by directly observing the implementation of worship habituation activities in the school, such as congregational prayers, Qur'anic recitation (tadarus), and the practice of reciting prayers before learning activities [13]. This observation aimed to understand how the process of internalizing responsibility values takes place in daily religious activities at school. Second, in-depth interviews were conducted with the principal, teachers, and students to explore their experiences, perspectives, and interpretations regarding the implementation of worship habituation and its impact on students' religious awareness [14]. Third, documentation was used as supporting data through various school documents, such as schedules of religious activities, school regulations, archives of habituation programs, and photographs of activities that support the research findings [15].

Data analysis in this study employed the interactive analysis model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldana [16]. This model consists of three main stages: data condensation, data display, and conclusion drawing. Data condensation was carried out by selecting, focusing, and simplifying the data obtained from the field so that information relevant to the research focus could be identified. The data were then presented in the form of descriptive narratives and thematic matrices to facilitate a systematic understanding of the relationships among the data. The final stage involved drawing and verifying conclusions, in which the researcher interpreted the data to identify major themes related to the process of internalizing responsibility values through worship habituation. To ensure the trustworthiness of the data, this study applied source triangulation and technique triangulation [11]. Source triangulation was conducted by comparing information obtained from the principal, teachers, and students, while technique

triangulation was carried out by comparing the results of observations, interviews, and documentation [17]. In addition, the researcher conducted member checking with the informants to ensure that the interpretations produced were consistent with their experiences and the actual conditions in the field [18]. Through these procedures, the study is expected to produce credible and in-depth findings that authentically describe the process of internalizing responsibility values through worship habituation in enhancing students' religious awareness. This study is also constructed based on a conceptual framework that explains the relationship between the internalization of responsibility values through worship habituation and the enhancement of students' religious awareness. The framework is derived from the concept of internalizing responsibility values implemented through various worship habituation activities in the school environment. This process is analyzed using several theoretical foundations, including character education theory proposed by Thomas Lickona, which emphasizes the aspects of moral knowing, moral feeling, and moral action; the concept of religious habituation in Islamic education proposed by Zakiah Daradjat [19], which highlights habituation as a means of developing religious attitudes; and the theory of religiosity proposed by Rodney Stark and Charles Y. Glock, which explains the dimensions of individual religiosity [20].

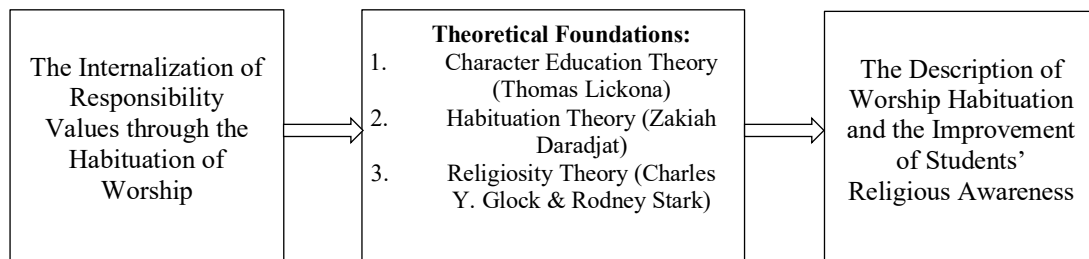


Figure 1. Conceptual Framework

The conceptual framework above demonstrates that the internalization of responsibility values through the habituation of worship is examined through three main theoretical foundations. These perspectives provide an analytical basis for understanding how worship habituation practices in schools contribute to the enhancement of students' religious awareness.

### III. RESULTS AND DISCUSSION

#### The Internalization of Responsibility Values through the Habituation of Worship

The researcher identified several responsibility values that are internalized through religious activities at SDIT Luqman Al Hakim 2 Yogyakarta. These values develop systematically through various daily worship practices, such as morning assemblies, congregational Duha prayer, Qur'anic recitation, congregational Dhuhr and Asr prayers, as well as collective dhikr and supplication. Through this series of activities, the researcher found several responsibility values that are consistently instilled in students, including responsibility toward worship to Allah, discipline in performing religious obligations, commitment to school rules and regulations, independence in carrying out worship, and social responsibility in maintaining order and solemnity during collective activities. The process of instilling these values occurs through the stages of value transformation, value transaction, and value transinternalization, which are integrated into the school's worship habituation activities. At the stage of value transformation, teachers convey and explain the meaning of responsibility values in the context of worship to students [21]. Responsibility toward worship to Allah is reflected in students' active participation in routine religious activities conducted at school. Observations indicate that every morning students participate in a morning assembly consisting of the recitation of *Asmaul Husna*, prayers, Qur'anic recitation, and the reinforcement of short hadith related to morality and responsibility. Teachers consistently provide explanations regarding the meaning of worship and the importance of fulfilling religious obligations as a form of obedience to Allah. Through this process, students gain an initial understanding of the value of responsibility in

performing acts of worship. The next stage is value transaction, which refers to the interaction process between teachers and students in practicing responsibility values through collective worship activities [22]. The value of discipline in performing worship is reflected in the orderly implementation of congregational prayers at school. Observations show that students participate in Duha, Dhuhr, and Asr congregational prayers according to the schedule established by the school. Teachers and homeroom teachers play an active role in guiding, reminding, and assisting students during these activities. Through such interaction and habituation, students not only understand the value of responsibility but also begin to internalize and practice it in their daily worship activities.

Furthermore, the stage of value transinternalization becomes evident when responsibility values begin to be embedded within students and are reflected in more independent behavior. The value of independence in worship develops through the provision of responsibilities for students to take various roles during worship activities [1]. On several occasions, students are given the opportunity to serve as the *muadzin*, lead prayers, or recite collective dhikr. These experiences provide opportunities for students to take active roles and foster self-confidence in carrying out their religious obligations. In addition, the process of transinternalization is also reflected in the development of students' social responsibility during congregational worship activities. Students are trained to maintain order, respect peers who are performing worship, and cooperate in creating a solemn and orderly atmosphere. Teachers emphasize the importance of reminding and helping one another when a student has not yet fulfilled his or her religious obligations. Through such interactions, students learn that responsibility is not only individual in nature but is also related to concern for the surrounding social environment.

Table 1. Teacher and Student Activities in the Internalization Process

Stage of Value Internalization	Theoretical Aspect	Teacher Activities	Student Activities
Value Transformation	Moral Knowing (Lickona) / Cognitive (Zakiah Daradjat)	<ul style="list-style-type: none"> <li>- Explaining responsibility in worship.</li> <li>- Teaching prayer obligations and religious practices.</li> <li>- Delivering religious messages in morning assemblies and Islamic lessons.</li> <li>- Demonstrating correct worship practices.</li> </ul>	<ul style="list-style-type: none"> <li>- Listening to explanations about worship.</li> <li>- Understanding basic procedures and meanings of worship.</li> <li>- Learning about prayer obligations and etiquette.</li> <li>- Recognizing the importance of responsibility in worship.</li> </ul>
Value Transaction	Moral Feeling (Lickona) / Affective (Zakiah Daradjat)	<ul style="list-style-type: none"> <li>- Guiding students in worship habituation (morning assembly, Duha prayer, dhikr, recitation).</li> <li>- Providing motivation and role modeling.</li> <li>- Directing students to the prayer room.</li> <li>- Giving reflection after worship.</li> </ul>	<ul style="list-style-type: none"> <li>- Participating in collective worship activities.</li> <li>- Performing congregational prayers, dhikr, and recitation.</li> <li>- Showing discipline when worship time arrives.</li> <li>- Developing motivation to perform worship.</li> </ul>

Value Transinternalization	Moral Action (Lickona) / Psychomotor (Zakiah Daradjat)	<ul style="list-style-type: none"> <li>- Assigning roles such as <i>muadzin</i> or dhikr leader.</li> <li>- Monitoring students' worship consistency.</li> <li>- Reinforcing positive behavior.</li> </ul>	<ul style="list-style-type: none"> <li>- Performing worship independently.</li> <li>- Carrying out roles in worship activities.</li> <li>- Going to the prayer room without reminders.</li> <li>- Showing discipline and responsibility in daily worship.</li> </ul>
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Overall, the findings of this study indicate that worship habituation in schools functions as an effective medium for the internalization of responsibility values. Through activities that are conducted regularly, systematically, and accompanied by teacher guidance, responsibility values are not only delivered verbally but are also practiced concretely in students' daily lives within the school environment. This process demonstrates that the internalization of responsibility values occurs through the stages of value transformation, value transaction, and value transinternalization, which develop gradually through repeated and meaningful religious experiences. As a result, these processes contribute to the development of students' religious awareness and their sustained sense of responsibility.

#### **Worship Habituation and Students' Religious Awareness**

This study found that the implementation of worship habituation at SDIT Luqman Al Hakim 2 Yogyakarta plays an important role in shaping students' religious awareness. Worship habituation is carried out through various structured religious activities, such as morning assemblies, congregational Duha prayer, Qur'anic recitation, congregational Dhuhr and Asr prayers, dhikr, and collective supplication [23]. Through these activities, students gain direct religious experiences that enable them not only to receive values passively but also to construct the meaning of responsibility in worship through experience, pedagogical interaction, and personal reflection [24]. In this study, students' religious awareness is analyzed using the framework of religiosity dimensions proposed by Charles Y. Glock and Rodney Stark, which include the dimensions of belief, religious practice, and religious experience. At the initial stage, students' religious awareness is reflected in their understanding of the meaning of responsibility in worship. Interview results indicate that most students in grades IV, V, and VI understand that responsibility is related to the obligation to perform religious practices such as prayer, fasting, and other religious activities. This understanding indicates that students have reached the stage of moral knowledge (*moral knowing*) as explained by Thomas Lickona. At this stage, students begin to recognize that worship is an obligation of a Muslim toward Allah. Teachers and homeroom teachers also confirmed that most students already possess an understanding of responsibility in worship, although in practice some students still require guidance and reinforcement through habituation activities at school. The next stage is the development of the affective dimension or moral feeling, where the responsibility values that students understand begin to be experienced emotionally. Interview findings show that many students feel guilty, uneasy, or uncomfortable when they neglect worship. Conversely, they feel happy, proud, and satisfied when they are able to perform worship properly and on time. These findings indicate that responsibility values are not only understood cognitively but have also touched the students' inner emotional dimension. This finding is consistent with the concept of religious education proposed by Zakiah Daradjat, which emphasizes that consistent worship habituation can shape inner attitudes, religious feelings, and emotional tendencies toward good behavior.

The next stage is the emergence of real behavior in the form of moral action, when students begin to perform worship independently, discipline themselves, and demonstrate responsibility. Interview results show that most students state that they have become accustomed to performing

worship without always being reminded by teachers. Students take the initiative to go to the school prayer room (*musholla*) when prayer time arrives and strive to perform worship with personal awareness. This finding is also supported by observational data showing that when the bell signaling worship activities rings, most students immediately proceed to the prayer room to perform congregational prayer. This condition indicates that consistent worship habituation has formed relatively stable religious behavior among students. In addition, students' religious awareness is also reflected in the dimension of religious practice. Interview data indicate that most students have become accustomed to performing daily acts of worship such as the five daily prayers, Qur'anic recitation, supplication, and dhikr. The consistency of these practices is further supported by observations and school documentation showing the regular implementation of congregational worship activities. This habituation suggests that worship practices are not merely school routines but have become part of the students' internalized religious habits. Within the dimension of religious experience, students also express feelings of closeness to Allah, inner peace, and happiness when performing worship regularly. Some students state that worship activities make them feel closer to Allah, calmer, and more accustomed to doing good deeds. These findings indicate that worship habituation not only produces observable religious behavior but also provides meaningful spiritual experiences for students. Students' religious awareness is also strengthened through social interactions within the school environment. In several cases, students show concern for peers who have not yet performed their worship by reminding them politely and gently [25]. This attitude indicates that responsibility in worship is not only individual in nature but also develops into social responsibility within peer relationships [26]. This finding suggests that worship habituation in schools does not merely shape personal religious behavior but also builds a supportive religious culture among students [27].

Table 2. Teacher and Student Activities in Worship Habituation

Stage / Aspect	Teacher Activities	Student Activities
Worship Habituation Program	<ul style="list-style-type: none"> <li>- Designing and implementing worship habituation programs at school.</li> <li>- Organizing activities such as Duha prayer, congregational prayer, dhikr, Qur'anic recitation, and morning assemblies.</li> <li>- Directing students to the prayer room (<i>musholla</i>) when worship time arrives.</li> </ul>	<ul style="list-style-type: none"> <li>- Participating in the school's worship habituation activities.</li> <li>- Taking part in Duha prayer, congregational prayer, dhikr, and Qur'anic recitation.</li> <li>- Going to the <i>musholla</i> when the worship bell rings.</li> </ul>
Value Understanding (Moral Knowing)	<ul style="list-style-type: none"> <li>- Explaining the meaning of responsibility in worship.</li> <li>- Emphasizing that worship is a Muslim's obligation to Allah.</li> <li>- Guiding students in understanding their religious duties.</li> </ul>	<ul style="list-style-type: none"> <li>- Understanding responsibility in worship.</li> <li>- Realizing that prayer and other acts of worship are obligations to Allah.</li> <li>- Expressing their understanding during interviews.</li> </ul>
Value Internalization (Moral Feeling)	<ul style="list-style-type: none"> <li>- Providing motivation and role modeling in worship.</li> <li>- Accompanying and observing students during worship activities.</li> </ul>	<ul style="list-style-type: none"> <li>- Feeling guilty when neglecting worship.</li> <li>- Feeling happy and proud when performing worship properly.</li> <li>- Developing inner motivation to worship regularly.</li> </ul>

Religious Behavior (Moral Action)	<ul style="list-style-type: none"> <li>- Reminding students when worship time arrives.</li> <li>- Guiding students who still need assistance.</li> <li>- Monitoring the implementation of worship activities.</li> </ul>	<ul style="list-style-type: none"> <li>- Performing worship independently.</li> <li>- Going to the <i>musholla</i> when prayer time arrives.</li> <li>- Practicing worship without constant reminders.</li> </ul>
Religious Awareness	<ul style="list-style-type: none"> <li>- Fostering a religious environment at school.</li> <li>- Establishing rules and a culture of worship.</li> </ul>	<ul style="list-style-type: none"> <li>- Performing worship with awareness of religious obligations.</li> <li>- Reminding peers to perform worship.</li> <li>- Experiencing closeness, peace, and happiness in worship.</li> </ul>
Impact	<ul style="list-style-type: none"> <li>- Observing positive behavioral changes among students.</li> </ul>	<ul style="list-style-type: none"> <li>- Demonstrating discipline, responsibility, and consistency in worship and learning activities.</li> </ul>

Overall, the findings of this study indicate that worship habituation plays a significant role in shaping students' religious awareness through a gradual and continuous process. This process occurs through the understanding of responsibility in worship (*moral knowing*), the emotional internalization of religious obligations (*moral feeling*), and the manifestation of these values in real behavior (*moral action*). Through worship activities that are conducted regularly, systematically, and with teacher guidance, students not only understand the meaning of worship as a religious obligation but also experience its spiritual benefits and demonstrate more independent and consistent religious behavior. Furthermore, worship habituation implemented in schools strengthens students' religiosity across several dimensions, including belief, religious practice, and religious experience as conceptualized by Charles Y. Glock and Rodney Stark. The integration of these dimensions indicates that sustained worship habituation can foster a comprehensive religious awareness, in which worship is not merely understood as a formal obligation but becomes a meaningful religious experience in students' daily lives.

#### IV. CONCLUSION

The internalization of responsibility values among students occurs through a gradual process consisting of value transformation, value transaction, and value transinternalization, with worship habituation serving as the primary medium. At the stage of value transformation, teachers convey and emphasize the importance of responsibility in performing acts of worship through habituation activities such as congregational prayer, Qur'anic recitation, daily supplications, and dhikr. The stage of value transaction takes place through interaction, guidance, and teachers' role modeling in accompanying worship practices, enabling students not only to understand but also to internalize the meaning of responsibility in fulfilling their religious obligations. Subsequently, at the stage of value transinternalization, responsibility values become embedded within students and are reflected in worship behaviors that are performed independently, with discipline and consistency. This process strengthens students' development across cognitive, affective, and psychomotor aspects, which collectively shape the character of responsibility in their daily lives. Worship habituation also plays a significant role in enhancing students' religious awareness. The implementation of structured and routine religious activities, such as congregational prayers, Qur'anic recitation, daily supplications, and dhikr, provides repeated religious experiences that reinforce the understanding, internalization, and

practice of religious values. Through this process, students' religious awareness develops gradually from externally driven compliance toward internally grounded awareness based on understanding and personal conviction. This development is reflected in the strengthening of religiosity dimensions, including belief, consistent religious practice, and deeper religious experience as conceptualized by Charles Y. Glock and Rodney Stark. Consequently, students demonstrate greater responsibility in fulfilling their religious obligations both within the school environment and in their daily lives.

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