

Implementation of Worship Diligently and Eating Breakfast Together at Elementary School

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ABSTRACT

This study aims to analyze the implementation of the Berirama (Worship Diligently and Breakfast Together) habituation program at Kasongan State Elementary School, Bantul, Yogyakarta. This research employed a qualitative approach using a case study design. Data were collected through observation, in-depth interviews, and documentation involving the principal, teachers, students, and parents. The findings indicate that the Berirama program is implemented systematically, in a structured and sustainable manner through congregational Dhuha prayers, dhikr, Qur'an recitation, and breakfast activities conducted before the learning process begins. The program has evolved beyond a school routine into a process of character building through religious habituation and healthy lifestyle practices. Muslim students participate in congregational worship activities, while non-Muslim students receive spiritual guidance according to their beliefs. The implementation is supported by school policies, teachers' involvement, and active parental participation. This program contributes to establishing a disciplined school culture, improving students' learning readiness, and shaping sustainable character development through an integrated model combining spiritual, social, and health dimensions.

I. INTRODUCTION

Character education is the main foundation in shaping the personality of students so that they have an attitude of discipline, responsibility, and moral awareness in daily life. Discipline is not only related to compliance with rules, but also includes the ability to manage time, consistency in acting, and readiness to carry out learning activities. However, the phenomenon in the field shows that there are still many elementary school students who have not shown optimal disciplined behavior, such as arriving late, not being orderly in participating in worship activities, and not used to having breakfast before going to school. This condition shows that the formation of discipline requires a more systematic and sustainable strategy through a habituation approach.

Education is one of the strategic efforts in shaping the personality, character, and morals of students to become human beings who have faith, piety, and noble character[1]. Character formation is an important foundation in building a generation of nations that are disciplined, responsible, and have a high spiritual and social spirit. One of the main character values that need to be instilled from an early age in children is discipline, because discipline is the key to success in the learning process and in behaving in society. Instilling disciplined behavior from an early age will shape children's habits to be orderly, responsible, and obey and obey various regulations that apply wherever they are[2].

Islam teaches that the formation of character or morals is not only done through advice and teaching, but also through habituation (*ta'wīd*) and example (*uswah*)[3]. Character education is an effort to instill positive values and attitudes in students while equipping them with the basis to develop their personality and characteristics when interacting in community life. The emphasis on the concept of character education in this context refers to the teachings conveyed by the Prophet PBUH instilling discipline values through consistent habits in worship, keeping time, and keeping promises. This principle is in line with the concept of Islamic character education, which is to make worship and daily activities a means of moral and spiritual formation of students[4].

However, currently there are still many students who show less disciplined behavior, including still arriving late, lack of order when participating in worship activities, and order in the school environment. The low discipline of students in carrying out worship and the lack of awareness of the importance of breakfast do not solely come from the students, but are also influenced by the family and social environment. Some students are not used to managing their time regularly at home, so the habit of worship has not been carried out in an orderly manner. In addition, the busyness of parents and differences in parenting patterns cause healthy living habits, especially breakfast, to be the main concern. As a result, they easily feel tired, have difficulty concentrating, and are less prepared to take lessons when they come to school without eating first. Through breakfast together, schools can help form healthy living habits while creating an atmosphere of togetherness.

Based on the results of interviews with Islamic Religious Education teachers related to the BERIRAMA habituation program, which is carried out on Wednesdays, this habituation is followed by students in grades I-VI. Students have arrived around 06.30 WIB at SD Negeri Kasongan which is welcomed by the picket teachers, if there are students who come early, they are accustomed to helping prepare a place to pray in the yard with teachers. After the dhuha prayer, the students dhikr and pray together, then at 07.20-07.35 WIB return to class for tadarus, muraja'ah memorization of prayer readings and continued with breakfast together with a balanced nutrition menu provided by parents. Then continue activities as usual, namely studying and other extra-curriculars. This is not only done by students but also under the supervision of teachers who picket on that day.

From the results of interviews with class 2B teachers, it was revealed that 10 out of 28 students came to school without breakfast. This data shows that some students still do not eat breakfast before leaving for school, thus potentially reducing their ability to concentrate, maintain enthusiasm, and be actively involved in learning. Furthermore, the results of the preliminary study at SD Negeri Kasongan have many habits that emphasize religious activities, one of which is congregational dhuha prayer, congregational dhuhur prayer, Qur'anic tadarus, prayer and dhikr together. Worship is all the efforts of Muslims in getting closer to Allah from something that he loves and appreciates, both in the form of words and deeds that are righteous and virtuous[5].

This research is strengthened by a previous study conducted by Heni Nuryati from the Faculty of Islamic Religious Sciences, Islamic University of Indonesia in 2018 with the thesis title

"Habituation of Congregational Prayer in Shaping Disciplinary Behavior of Students of Piyungan State High School, Bantul Regency." The study aims to describe and analyze the implementation of the habit of congregational prayer in shaping student disciplinary behavior. The results of the study show that the habit of congregational prayer carried out at Piyungan State High School, Bantul Regency makes a significant contribution to improving the level of student discipline. The findings confirm that religious activities that are carried out regularly and in a structured manner can play a role in shaping students' disciplinary behavior[6].

Research conducted by Neng Zakiyah Zein in 2022 at MTs Azzainiyyah Nagrog with the journal title *"The Formation of Student Discipline Behavior Through the Habit of Congregational Prayer"* examines the role of congregational prayer activities in fostering student discipline behavior. The results of the study show that the implementation of five-time congregational prayers needs to be carried out continuously and accompanied by consistent evaluation in order to be effective in shaping disciplined behavior and responsibility in students at the junior high school/MTs level.

Based on various findings of previous research, religious habituation activities have been proven to contribute to the improvement of students' disciplinary behavior. However, most research still focuses on one particular form of habituation, such as congregational prayer, without integrating it with other habits that support students' overall learning readiness. In fact, discipline is not only related to obedience to the rules of worship, but also includes punctuality, regularity in participating in activities, self-control, and physical and mental readiness in the learning process.

The Berirama (Worship Diligently and Eat Breakfast Together) program offers a more comprehensive approach because it combines the habit of worship together and regular breakfast in a systematic series of activities before learning begins. This integration theoretically has the potential to strengthen disciplinary behavior through the formation of a consistent daily routine, strengthening self-control, and increasing student learning readiness.

Empirically, a lot of research has been done on worship habits, but studies that combine spiritual and health aspects in one structured habituation model are still limited, especially in public elementary schools with heterogeneous social backgrounds of students. This condition shows that there is a research gap that needs to be studied further. Therefore, this study is important to systematically analyze how the implementation of habituation is implemented and how its role is in shaping student discipline behavior in elementary school.

SD Negeri Kasongan is one of the basic education institutions located in Bangunjiwo Village, Kasihan District, Bantul Regency, Special Region of Yogyakarta. This school is located in a fairly densely populated area and has an important role in fostering student behavior, especially in the aspect of discipline in the school environment. As a public elementary school, SD Negeri Kasongan is not only oriented towards academic achievement, but also emphasizes the habituation of disciplined and religious behavior in daily activities.

To support the development of disciplinary behavior, the school developed an innovation of the Berirama (Worship Diligently and Eat Breakfast Together) program. Through the Berirama program, students are trained to attend on time, follow a series of activities in an orderly manner, and obey the rules that have been set. These activities include congregational dhuha prayers, joint prayers, reading the Qur'an or short letters, and eating breakfast together in an orderly manner.

The Berirama program has two main activities, namely getting students used to worship on time at school and inviting them to have breakfast together before learning activities begin. Through these activities, students are trained to arrive on time, maintain cleanliness, foster a sense of togetherness, and have spiritual awareness and physical health[8].

For Muslim students, Berirama activities are filled with religious activities such as reading morning prayers, reciting the Qur'an, and other routine worship according to Islamic teachings. This activity is carried out regularly before learning starts so that it can create a religious school atmosphere and train students to be more disciplined and calm. With this habit, students learn to manage their time, follow the rules, and build habits of worship consistently.

Meanwhile, non-Muslim students still get facilities to participate in habituation activities that are in accordance with the moral and spiritual values of their religion. The school provides a library as a place for non-Muslim students to pray, read the scriptures, do reflection, or participate in other spiritual literacy activities. The implementation in the library provides a calm and comfortable atmosphere, as well as fostering mutual respect between religious communities in the school.

Berirama can be seen as a tangible form of the implementation of the four core values in the 7 Great Indonesian Children's Habits Movement introduced by the Ministry of Primary and Secondary Education as an effort to form a superior generation towards 2045. This movement encourages children to implement seven habits from an early age, namely waking up early, worshiping, exercising, eating healthy food, love of learning, community, and sleeping on time[9].

Through the Berirama program, students are trained to wake up early through prayer and various morning activities before lessons start so that they are used to being disciplined and ready to take part in learning. This program also accustomed students to carry out worship according to their respective beliefs, eat healthy together, and foster a sense of togetherness and tolerance between students as a provision for community life. In addition, eating together in the Berirama program can increase children's awareness of the importance of consuming nutritious and balanced food. The value

of discipline in worship is highly emphasized in Islamic teachings[10]. Allah SWT says in Surah Al-Mu'minun verses 1–2:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خٰشِعُونَ

Artinya: “*Sungguh beruntung orang-orang yang beriman, (yaitu) orang-orang yang khusyuk dalam shalatnya*”[11].

This verse emphasizes that believers who carry out worship in a disciplined and solemn manner will obtain good luck. Discipline in worship is not only punctual, but also maintains solemnity, order, fostering a sense of responsibility and order in carrying out Allah's commands.

In addition, breakfast activities together also reflect the values of togetherness and responsibility for personal health because the body needs sufficient food intake to be able to carry out activities optimally. In the morning, the body's energy needs tend to be greater because various activities have started from the beginning of the day. Therefore, every individual is encouraged to get used to breakfast so that they can do activities without easily experiencing fatigue. Breakfast is a very important activity before engaging in daily physical activity[12]. Islam encourages its people to keep their time and make good use of life. This is affirmed in Surah Al-'Asr verses 1–3:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝

Artinya: “*Demi masa. Sungguh, manusia berada dalam kerugian, kecuali orang-orang yang beriman dan mengerjakan kebajikan serta saling menasihati dalam kebenaran dan kesabaran*”[11].

This verse reminds the importance of respecting time as a form of discipline and self-control. Through the BERIRAMA program, students are accustomed to using the morning time with useful activities, namely worship and eating together, so that their time is filled with things of positive value.

Based on the description of the phenomenon and the implementation of the Berirama program, a strong theoretical foundation is needed to explain how habituation carried out consistently can shape student discipline behavior. Conceptually, the effectiveness of a habituation program is not only assessed from its implementation in the field, but must also be reviewed from the perspective of character education theory and relevant habit formation theory. Therefore, scientific studies on the habituation of rhythm are important to be analyzed in more depth.

From the perspective of character education, discipline is not formed instantly, but rather through a repetitive and continuous process of practice. Thomas Lickona emphasizes that effective character education emphasizes not only the understanding of good values, but also the habituation of tangible actions carried out continuously in daily life. This means that the value of discipline will develop when students are accustomed to practicing it in a directed and structured routine activity[13].

In line with that, the theory of *habit formation* put forward by Imam Al Gazali explains that behavior that is carried out repeatedly in the context of the same time and situation will form an

automatic pattern in the individual. Habits that are practiced consistently will develop into part of a person's habits[14]. Thus, the Berirama program, which is carried out systematically every morning before learning begins, has a scientific basis as a strategy for forming disciplined behavior through worship routines and eating breakfast together.

In addition to having a strong theoretical foundation, this research also has empirical urgency. Most of the previous research focused more on worship habituation as a single variable in shaping student discipline. Meanwhile, studies that integrate spiritual habits and healthy living habits in one integrated model at the elementary school level are still relatively limited. In fact, discipline is not only related to obedience to the rules of worship, but also includes punctuality, regularity in participating in activities, readiness to learn, and responsibility to oneself.

Based on this background, the researcher is interested in conducting research to systematically analyze the implementation of rhythmic habituation in SD Negeri Kasongan Bantul Yogyakarta and its role in shaping student discipline behavior. This research is expected to contribute to the development of a character education model based on religious habits in the school environment, especially at the elementary school level, as an effort to strengthen the formation of student discipline in a sustainable manner.

II. METHODS

This study uses a qualitative approach with a case study type, which aims to deeply understand the implementation of the Berirama habituation program (Worship Diligently and Eat Breakfast Together) in shaping student disciplinary behavior. This approach was chosen because it is able to explore phenomena contextually and thoroughly according to real conditions in the field[15].

The research subjects consist of school principals, Islamic Religious Education teachers, classroom teachers, physical education teachers, students, and student guardians who are directly involved in the implementation of the program. The object of the research is the implementation of the habituation program at SD Negeri Kasongan Bantul Yogyakarta. The research population included all school residents, while the sample or informants were selected using the snowball sampling technique, which is the gradual determination of informants based on the recommendations of the previous informants until the data obtained is considered saturated and sufficient[16].

Data collection techniques are carried out through observation, in-depth interviews, and Documentation. Observation Is Used To Directly Observe The Implementation Of BERIRAMA activities, interviews are conducted to obtain in-depth information from relevant informants, while documentation is used to complete data in the form of archives, photos of activities, and school documents[17].

The research instrument in this study is the researcher himself as the main instrument (*human instrument*) assisted by observation guidelines, interview guidelines, and documentation sheets. The use of this instrument aims to obtain valid data and in accordance with the focus of the research.

The data analysis technique uses an interactive analysis model which includes three stages, namely data reduction, data presentation, and conclusion drawn. The analysis process is carried out continuously from data collection until valid findings are obtained. To ensure the validity of the data, source triangulation techniques and techniques are used, namely comparing data from various informants as well as various data collection methods[18].

III. RESULTS AND DISCUSSION

The results of the study show that the implementation of the BERIRAMA program at SD Negeri Kasongan is carried out in a planned, routine manner, and involves all school residents. This program is part of the school culture in shaping student discipline behavior through religious habits and healthy living habits. The main activities in the BERIRAMA program include congregational dhuha prayers, morning prayers and tadarus, as well as breakfast together before learning begins. The implementation of the activity is carried out every Wednesday and is attended by students in grades I to VI.

Based on the results of interviews with Islamic Religious Education teachers, students began to come to school at 06.30 WIB and were welcomed by picket teachers. Students who arrive early are accustomed to helping prepare a place to pray with the teacher. After the implementation of the congregational dhuha prayer, students carry out dhikr and prayer together. Furthermore, at 07.20–07.35 WIB, students return to class to carry out the tadarus of the Qur'an, muraja'ah, memorization of prayer readings, and continued with breakfast together using a balanced nutritional menu prepared by parents. After the entire series of activities is completed, students follow the learning as usual.

The implementation of the BERIRAMA program not only functions as a routine school activity, but develops into a process of forming positive habits through the repetition of activities that are carried out consistently. These habits shape students' behavior patterns through religious activities and healthy living habits that are carried out in a structured manner before learning begins. These findings are in line with habituation theory which states that repetitive and continuous behaviors will develop into habits that persist in individuals[14].

This program forms student behavior patterns through the repetition of positive activities that are integrated with Islamic educational values, so that they are able to foster awareness, order, and responsibility in daily life. In the perspective of integrative Islamic education and the educational neuroscience approach, habituation that is carried out consistently is believed to strengthen positive behavioral connections in students, so that the character of discipline does not only emerge as a school rule, but becomes part of students' awareness and life habits[19].

The formation of students' character is not enough through the delivery of theory alone, but must be realized in real activities that are carried out continuously. Religious habits in school can help build students' self-control and discipline from elementary age. Therefore, the implementation of

Berirama is a form of habituation-based character education that supports the formation of student disciplined behavior in the elementary school environment[20].

The Berirama program carried out at SD Negeri Kasongan shows that religious habituation in schools not only functions as a worship routine, but also as a means of character formation and strengthening the psychological condition of students. These activities that are carried out consistently are able to create a more orderly, calm, and conducive learning atmosphere so that students are better prepared to follow the learning process. Spiritual habituation that is integrated into school culture also helps foster discipline, responsibility, and self-control attitudes in students through a continuous habituation process. These findings are in line with research that states that religious culture in the educational environment contributes to strengthening students' character and mental health through spiritual activities that are carried out regularly and in a targeted manner[21].

The activities of congregational dhuha prayers, dhikr, and tadarus in the Berirama program not only have a worship dimension, but also act as a spiritual stimulus that has a positive influence on the psychological condition of students. Spiritual activities that are carried out regularly and solemnly can help build emotional calm, increase self-control, and foster moral awareness in students. This condition is reflected in the change in student behavior who becomes more orderly, calm, and ready to follow the learning process after carrying out a series of worship activities. From the perspective of educational neuroscience, religious activities that are carried out repeatedly can provide positive stimulation to brain functions related to emotional regulation, concentration, and character formation, thereby supporting the creation of learning discipline and mental readiness of students in the school environment[22].

In addition, breakfast activities together in the Berirama program also have an important role in supporting students' learning readiness. Adequate nutritional intake before learning can help improve students' concentration, focus, and cognitive function. Thus, the habit of eating breakfast not only has an impact on physical health, but also supports students' mental readiness and learning ability, thereby strengthening disciplined behavior in participating in learning activities optimally[22].

If analyzed further, the Berirama program shows the integration of three main dimensions in character education, namely the spiritual dimension (worship), the biological dimension (health), and the social dimension (togetherness and order). This integration is in line with the concept of holistic education that emphasizes the balance between physical and spiritual aspects in the formation of students' character. In this context, *the novelty* of the research lies in the ability of the Berirama program to systematically integrate the three dimensions in one habituation activity.

Compared to previous research that tended to separate worship habits and healthy living habits, this study shows that the integration of the two has a more comprehensive impact on the formation of student discipline. This reinforces the finding that character building will be more effective if it is done through an approach that touches on various aspects of child development simultaneously.

Furthermore, from the perspective of habituation theory in Islamic education, it must be carried out consistently, gradually, and supported by a conducive environment. The results of this study show that a supportive school environment, teacher involvement as an example, and consistency in program implementation are key factors for the success of Berirama's habituation. Thus, the success of the program is determined not only by the type of activity, but also by a structured and sustainable implementation system.

The Berirama program not only functions as a routine school activity, but also as a means of internalizing religious values, discipline, and togetherness of students through daily habits. Habituation that is done consistently will form a positive character of students in social and spiritual life. This is in line with Suyadi's opinion that character education will be effective if integrated into the school culture through repetitive and meaningful activities that will form a pattern of behavior that remains in students[22]. In addition, Yusutria et al.'s research emphasized that Islamic pedagogy combined with cultural values and habituation is able to strengthen students' character education and prevent negative behavior in children and adolescents. [23]

Research on character education at SMKN Pleret Bantul Yogyakarta shows that the habituation of religious activities in schools has an important role in shaping students' character and emotional intelligence. Various activities such as prayers before and after learning, dhuha prayers, congregational prayers, reading the Qur'an, sunnah fasting, and other religious activities have been proven to be able to instill spiritual values in students. Through this habituation, students not only experience an increase in religiosity, but also show the development of empathy, self-awareness, the ability to control emotions, and better motivation to learn. These findings are in line with the implementation of the Berirama program which integrates worship activities and positive habituation as an effort to build students' character of discipline, responsibility, and learning readiness. Thus, religious habituation that is carried out consistently can have a positive influence on the character development, emotional intelligence, and academic achievement of students[24].

The Berirama program which is realized through worship activities and breakfast together shows that there is an integration between spiritual development and the fulfillment of students' physical needs in shaping disciplined behavior. The activities of congregational dhuha prayers, dhikr, and tadarus accustomed students to obey schedules, maintain order, and foster an attitude of responsibility and self-control. Meanwhile, breakfast activities together help build students' physical readiness and concentration before participating in the learning process in class. The habituation that is carried out regularly creates a positive school culture, so that students become more orderly, focused, and ready to participate in learning activities. Thus, the Berirama program not only strengthens students' religious values, but also supports the formation of disciplined character through a balance between spiritual needs and physical readiness of students[25].

The implementation of the Berirama (Worship Diligent and Eating Breakfast Together) program is carried out through the habituation of religious and social activities that are carried out regularly before the learning process begins. These activities include congregational dhuha prayers, dhikr, recitals of the Qur'an, and breakfast together which is attended by all students in an orderly and scheduled manner. The implementation of this program not only aims to instill religious values, but also to form the character of discipline, responsibility, and social concern of students. Through habituation that is carried out consistently, students are accustomed to respecting time, obeying school rules, maintaining order, and preparing for physical and mental conditions before participating in classroom learning. Thus, the Berirama program is part of the school culture that supports the creation of a religious, conducive, and characterful learning environment[26].

The findings of this study are in line with the concept of character education which emphasizes the importance of habituation and educational environment in shaping student behavior. Character education is not only carried out through the delivery of material, but also through routine activities that shape values and behaviors in daily life. In this context, the Berirama program is a form of implementation of character education through religious habituation and healthy living habits that are carried out consistently in the school environment[27]

Overall, this discussion emphasized that the implementation of the Berirama program is not only practically relevant, but also has a strong theoretical foundation in Islamic education and educational neuroscience. This program can be an innovative model in the development of habituation-based character education that not only emphasizes the moral aspect, but also pays attention to the biological and psychological aspects of students.

IV. CONCLUSION

The results of the study show that the implementation of the Berirama (Worship Diligently and Eating Breakfast Together) program at SD Negeri Kasongan Bantul Yogyakarta is carried out in a planned, systematic, and sustainable manner through congregational dhuha prayer activities, dhikr, reciting the Qur'an, and eating breakfast together before the learning process begins. This program has

not only become a school routine, but has developed as a process of forming disciplined behavior through religious habituation and healthy living habits that are carried out consistently. Operationally, the habituation of Berirama includes two main forms, namely the habit of worship and the habit of eating breakfast together, where Muslim students carry out the dhuha prayer in congregation while non-Muslim students follow spiritual guidance according to their beliefs, then continue with breakfast activities together in class with the assistance of teachers. The research claims are supported by observations, interviews, and documentation that show the active involvement of principals, teachers, students, and parents in supporting the sustainability of the program. The findings are considered logical because students are accustomed to attending on time, participating in activities in an orderly manner, maintaining order, and preparing for physical and mental conditions before participating in learning. This study also shows a relationship with previous research which confirms that the habituation of religious activities is able to shape the character of student discipline through the repetition of directed and continuous activities. In addition to supporting the theory of character education and habituation theory which states that disciplinary behavior is formed through continuous practice, this research also presents novelty through the integration of spiritual, health, and social aspects in one integrated habituation model in elementary schools. Thus, this research makes a scientific contribution to the development of habituation-based character education models that are holistic, applicative, and relevant in shaping student discipline behavior in a sustainable manner in the elementary school environment.

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