

Development of a Reflection-Based Prayer Habituation Pocket Book to Enhance Prayer-Worship Consciousness of Fifth-Grade Students

Retno Susanti^{1*}, Djamaluddin Perawironegoro², and Waharjani³

¹²³ Master's Program of Islamic Religious Education, Faculty of Islamic Studies, Universitas Ahmad Dahlan, Yogyakarta, Indonesia
Email: 2576052065@webmail.uad.ac.id*

ARTICLE INFO

Article history

Received August 02, 2026

Revised September 17, 2026

Accepted September 20, 2026

Keywords: Pocket book; prayer habituation; reflection; worship consciousness; ADDIE

ABSTRACT

This study aimed to develop a Reflection-Based Prayer Habituation Pocket Book that is valid, feasible, and effective in enhancing the prayer-worship consciousness of fifth-grade students at SD Negeri Bendo Samigaluh, Kulon Progo, Yogyakarta. The study was motivated by students' mechanistic and externally driven prayer practices, resulting from the absence of a habituation instrument that incorporates structured self-reflection. This research and development (R&D) study employed the ADDIE model (Analysis, Design, Development, Implementation, Evaluation) with a mixed-method approach involving 16 fifth-grade students. Product effectiveness was examined using a one-group pre-test post-test design, analyzed through the Shapiro-Wilk normality test and the Wilcoxon Signed Ranks Test. The pocket book was rated highly feasible, with content-expert validation of 88.75% and media-expert validation of 88.63% (combined 88.69%). The mean worship-consciousness score increased from 40.00 to 42.00, with a significant Wilcoxon result ($Z = -2.590$; $\text{Sig.} = 0.010$), corroborated by a paired-sample t-test ($t(15) = -2.928$; $\text{Sig.} = 0.010$). Qualitative analysis of students' reflection journals showed that 60% of students formulated concrete plans to improve their worship practice, while the school principal (93.75%) and homeroom teacher (95.83%) rated the product highly. The pocket book is thus a valid, feasible, and effective alternative medium for enhancing elementary students' prayer-worship consciousness, although a longer implementation period is recommended to confirm the consistency of these results.

I. INTRODUCTION

Islamic Religious Education (PAI) in elementary schools plays a strategic role in shaping students' religious character and spiritual awareness from an early age. Prayer (salat), as the principal pillar of Islamic worship, is not merely a ritual obligation but an instrument for cultivating discipline, responsibility, and spiritual awareness. Ideally, fifth-grade elementary students should have reached a stage of independence in worship, reciting prayers correctly and performing salat on the basis of sincere self-awareness. The Qur'an (QS. Faṭir 35:32) classifies believers into three groups according to their devotion, affirming that the best among them are those who compete in righteousness, including consistency in worship. The Hadith narrated by Abu Dawud (no. 495) instructs that children be commanded to pray at the age of seven and reminded firmly at ten, indicating that fifth-grade students, typically aged 10–11, are at a critical stage for reinforcing the obligation of prayer. Preliminary observation and interviews conducted in January 2026 at SD Negeri Bendo Samigaluh revealed a substantial gap: of 16 fifth-grade students, only 40% performed the five daily obligatory prayers consistently without being reminded, while 60% admitted that they prayed only because of teachers' instructions or parental pressure rather than internal motivation. Congregational noon prayer was observed only on school days, while prayer at home, particularly on weekends, was rarely

monitored. This condition reflects a mechanistic habituation process that emphasizes physical routine while failing to touch students' inner consciousness. Theoretically, worship consciousness is a psycho-spiritual condition in which an individual not only performs salat physically but also understands, internalizes, and experiences its spiritual significance. Glock and Stark (1966) identified that mature religiosity comprises not only the ritualistic dimension but also the experiential, intellectual, and consequential dimensions of religious practice. When students' prayer practice touches only the ritualistic dimension, a separation occurs between action and consciousness, resulting in the absence of intrinsic motivation, precisely the condition found at SD Negeri Bendo Samigaluh. Within Self-Determination Theory, intrinsic motivation, the core of worship consciousness, grows only when individuals experience autonomy, competence, and relatedness (Deci & Ryan, 2000); none of these psychological needs were adequately facilitated by the school's existing habituation model, which lacked any instrument encouraging students to reflect independently on their prayer experience.

One approach proven effective in shifting motivation from external to intrinsic is Dewey's (1933) notion that experience unaccompanied by reflection produces only mechanical habit without deep understanding. Gibbs (1988) developed a six-stage reflective cycle guiding individuals to describe experience, identify feelings, evaluate, analyze meaning, draw conclusions, and plan future action. When adapted into a prayer-habitation pocket book, this model can gradually shift salat from a mere physical routine into a consciously experienced spiritual practice, a transformative potential also demonstrated by Simbolon (2022) in the context of PAI learning. Prior studies confirm the relevance yet also the limits of existing approaches. Simbolon (2022) showed that reflection methods in PAI learning significantly improved students' comprehension, though the application was limited to general PAI content rather than prayer habituation specifically. Andayani and Dahlan (2022) and Hidayat and Purwowidodo (2024) demonstrated that dhuha-prayer habituation effectively builds religious character, discipline, and responsibility, yet neither incorporated a structured, independent reflection instrument. Meanwhile, Rahmawati and Fauzi (2023) confirmed that daily reflection journals shifted Madrasah Ibtidaiyah students' prayer motivation from extrinsic to intrinsic, and Sulistyowati et al. (2021) demonstrated the effectiveness of a reflective-metacognitive approach in building fifth-grade students' worship consciousness, although both stopped short of operationalizing reflection into a portable, independently usable medium.

Mapping these studies reveals a clear research gap: prior work tends to address prayer habituation and reflective approaches separately, and none has combined both within a single portable print medium equipped with a multidimensional measure of worship consciousness. The novelty of the present study lies in integrating three elements at once: (1) a pocket book as an easily carried, independently usable habituation medium; (2) a structured reflection column adapted from Gibbs' reflective cycle; and (3) a worship-consciousness measurement instrument based on Glock and Stark's five dimensions of religiosity, an integration not yet found in previous research. Accordingly, this study aims to develop a Reflection-Based Prayer Habituation Pocket Book that is valid, feasible, and effective for enhancing the prayer-worship consciousness of fifth-grade students at SD Negeri Bendo Samigaluh, and to analyze its effectiveness. Theoretically, the study contributes to the development of religious-character education models through the integration of habituation and reflection methods; practically, it produces a learning medium ready for direct use and replication by teachers in other elementary schools.

II. METHODS

This study employed a Research and Development (R&D) design, selected because the problem identified in the field, the absence of a portable instrument combining prayer habituation with structured self-reflection, could not be resolved through descriptive or purely experimental research alone, but required a new product to be systematically designed, academically validated, and empirically tested (Creswell, 2018). The product was developed using the ADDIE model (Analysis, Design, Development, Implementation, Evaluation) (Branch, 2009), chosen for its logical, structured stages and its continuous formative evaluation at every phase of development. A mixed-method approach was used, integrating qualitative data (observation, in-depth interviews, and documentation) during the needs-analysis and product-refinement stages, with quantitative data used to measure product feasibility and effectiveness. Effectiveness was examined using a one-group pre-test post-test design, a design commonly and appropriately used in small-scale R&D studies with limited subjects (Sugiyono, 2019). The absence of a control group was compensated through triangulation of the worship-consciousness scale, behavioral observation data, and post-intervention qualitative interviews, together with the use of appropriate statistical tests.

The research subjects comprised two PAI content experts, two media experts, the school principal, the fifth-grade homeroom teacher, and all 16 fifth-grade students of SD Negeri Bendo Samigaluh, Kulon Progo, Yogyakarta, as the primary subjects for the effectiveness test. Data were collected through four complementary techniques: observation of students' prayer practice (ritualistic and experiential dimensions), in-depth interviews with the principal, teacher, and student representatives, documentation of the school's existing prayer-checklist instrument and religious activity schedule, and questionnaires. Expert-validation and user-response questionnaires used a five-point Likert scale (1–5), while the worship-consciousness scale comprised 12 statements on a four-point Likert scale (SS/S/TS/STS), developed from seven indicators adapted from Glock and Stark's (1966) five dimensions of religiosity and validated for content by the PAI experts prior to use. Qualitative data (interview transcripts, observation notes, and validators' input) were analyzed following Miles, Huberman, and Saldaña's (2014) three-step procedure: data reduction, data display, and conclusion drawing/verification through source triangulation. Quantitative feasibility data from the expert and user-response questionnaires were analyzed by tabulating scores and calculating the feasibility percentage using the formula $P = (f/N) \times 100\%$, where P is the feasibility percentage, f is the obtained score, and N is the maximum possible score; the product was classified as feasible once the percentage reached at least 61% (< 21% very infeasible; 21–40% infeasible; 41–60% moderately feasible; 61–80% feasible; 81–100% highly feasible). Effectiveness was analyzed by first testing the normality of the pre-test and post-test scores with the Shapiro-Wilk test (appropriate for $n < 30$); when the assumption of normality was not met, the Wilcoxon Signed Ranks Test was applied instead of the paired-sample t-test, with a paired-sample t-test additionally run for comparison. The product was concluded to be effective when the two-tailed significance value was below 0.05.

III. RESULTS AND DISCUSSION

The results are presented in two parts: the development of the Reflection-Based Prayer Habituation Pocket Book following the five ADDIE stages, and the effectiveness of the product in enhancing students' prayer-worship consciousness.

3.1 Development of the Reflection-Based Prayer Habituation Pocket Book

In the Analysis stage, observation, in-depth interviews, and documentation study were conducted concurrently during the first month. Observation of the congregational noon prayer, using an observation sheet built on Glock and Stark's dimensions, found that of 16 students, only 4 (25%)

prayed without being reminded, while 12 (75%) still had to be reminded, sometimes repeatedly; students also showed limited solemnity (fidgeting, looking around) and performed no reflection after prayer. Interviews with the principal and teacher confirmed that the school's active congregational-prayer program still relied on strict supervision, exemplary conduct of school staff, and a conventional checklist book containing only date and tick-mark columns, with no space for reflection or self-evaluation; in Self-Determination Theory terms, students' worship behavior remained at the stage of external regulation. Documentation analysis of the currently used habit-tracking journal ("Jurnal 7 Kebiasaan Anak Indonesia Hebat") revealed that, in one student's book, only about 32% of the days in a month were filled in, never covering all five daily prayers, while another student's journal was left entirely blank, confirming that the existing instrument was neither designed to prompt reflection nor consistently used.

Based on this triangulated analysis, the Design stage produced an A6-sized (10.5 × 14.8 cm) pocket book titled "Buku SakuKU: Cinta Salat Cinta Ibadah," using green and turmeric-yellow colors associated with a religious yet cheerful impression for 10–11-year-old children. Its content structure comprises an introduction to the meaning of prayer, a simplified guide to the conditions, pillars, and recitations of salat, a daily monitoring sheet for the five daily prayers, and a weekly reflection sheet containing three Gibbs-based prompting questions: "How was the quality of my prayer this week?", "What did I feel after performing my prayers?", and "What do I want to improve in my prayer next week?" These three questions were deliberately designed to match the concrete-operational cognitive stage of 10–11-year-olds (Piaget, 1972) while simultaneously addressing the intellectual, experiential, and consequential dimensions of worship consciousness and the autonomy, competence, and relatedness needs central to Self-Determination Theory. In the Development stage, the printed product was validated by two PAI content experts and two media experts across two rounds (pre- and post-revision).

Table 1 summarizes the final validation results

Validator	Feasibility (%)	Criterion
PAI content experts	88.75	Highly feasible
Media experts	88.63	Highly feasible
Combined	88.69	Highly feasible

Table 1. Expert Validation Results

As shown in Table 1, the combined feasibility score of 88.69% far exceeds the 61% minimum threshold, indicating that the Reflection-Based Prayer Habituation Pocket Book is highly feasible for use with fifth-grade students. Content experts requested the addition of a congregational-prayer column and a daily good-deeds column, while media experts requested the university logo, the author's name, and printing on 100-gsm HVS paper; all revisions were incorporated before implementation. In the Implementation stage, the validated product was distributed to all 16 fifth-grade students, preceded by a pre-test and followed, after the intervention period, by a post-test and user-response questionnaires completed by the principal and teacher. Owing to time constraints, the intervention ran for one week of the planned four weeks (28 days) at the time data were collected for this study. The Evaluation stage triangulated three data sources: the quantitative pre-test/post-test comparison, qualitative analysis of students' reflection journals, and the principal's and teacher's response questionnaires.

3.2 Effectiveness of the Pocket Book in Enhancing Prayer-Worship Consciousness

Table 2 presents the descriptive statistics of the worship-consciousness scores before and after the intervention.

Table 2. Descriptive Statistics of Pre-test and Post-test Scores

Data	N	Mean	SD	Min	Max
Pre-test	16	40.00	7.005	24	48
Post-test	16	42.00	4.690	30	47

The mean score increased from 40.00 to 42.00, a gain of 2.00 points, while the standard deviation decreased from 7.005 to 4.690, indicating that students' scores became more homogeneous after using the pocket book; the minimum score also rose from 24 to 30. To determine whether this increase was statistically meaningful, the normality of the data distribution was first examined using the Shapiro-Wilk test (Table 3).

Table 3. Shapiro-Wilk Normality Test Results

Data	Statistic	df	Sig.
Pre-test	0.860	16	0.019
Post-test	0.819	16	0.005

Because both significance values (0.019 and 0.005) were below 0.05, the data did not meet the assumption of normality, so the non-parametric Wilcoxon Signed Ranks Test was used in place of the paired-sample t-test to examine the difference between pre-test and post-test scores. Results are presented in Table 4.

Table 4. Wilcoxon Signed Ranks Test Results

N	Negative Ranks	Positive Ranks	Ties	Z	Asymp. Sig. (2-tailed)
16	2	9	5	-2.590	0.010

Of the 16 students, 9 experienced an increase in score, 2 decreased, and 5 remained unchanged. The Wilcoxon test yielded $Z = -2.590$ with an asymptotic significance (2-tailed) of 0.010 (< 0.05), leading to rejection of the null hypothesis: there was a statistically significant, positively directed difference between students' pre- and post-intervention worship-consciousness scores. As a cross-check, a paired-sample t-test on the same data produced a consistent result, $t(15) = -2.928$, Sig. (2-tailed) = 0.010, with a strong pre-post correlation of 0.968 (Sig. = 0.000). This consistency between the non-parametric and parametric tests strengthens confidence that the observed increase reflects a genuine effect of the pocket book rather than random variation, a finding that is notable given that implementation had run for only one week of the planned four. This quantitative result is corroborated by qualitative evidence from students' reflection journals. Of the 16 journals, 15 were completed and analyzed (one student could not yet fill the reflection column because he/she had not yet learned to read). Table 5 summarizes the depth of reflection across three aspects.

Table 5. Depth of Students' Reflection Journals (n = 15)

Category	Prayer Quality	Feelings	Improvement Plan
Descriptive/routine	7 students (46.7%)	10 students (66.7%)	3 students (20%)
Reflective	8 students (53.3%)	5 students (33.3%)	3 students (20%)
Deeply reflective	-	-	9 students (60%)

The majority of students (60%) were able to formulate concrete and specific improvement plans, for instance naming which prayers had been missed and setting concrete intentions for dawn, dhuha, and night prayers, while responses about inner feelings after prayer remained comparatively brief and uniform (e.g., "calm," "happy") for 66.7% of students. This pattern is consistent with elementary-age children's developmental tendency to articulate concrete, action-oriented content more readily than abstract affective or spiritual experience, suggesting that eliciting deeper affective

reflection requires a longer habituation period than that available in this study. Finally, Table 6 presents the principal's and teacher's response-questionnaire results, covering content suitability, practicality, and impact on students' worship consciousness.

Table 6. Principal's and Teacher's Response-Questionnaire Results

Respondent	Content	Practicality	Impact	Total
Principal	100%	100%	81.25%	93.75%
Homeroom teacher	100%	100%	87.5%	95.83%

Both respondents rated content suitability and practicality at a perfect 100%, while the impact on worship consciousness, though still rated highly (81.25% and 87.5%), was comparatively lower, a pattern consistent with the short implementation period noted above. Read together, the significant increase in worship-consciousness scores (Wilcoxon, $Z = -2.590$, $\text{Sig.} = 0.010$), the qualitative evidence of improved self-evaluation capacity, and the highly positive user appraisal converge to support Self-Determination Theory's proposition that intrinsic motivation grows once autonomy, competence, and relatedness are facilitated (Deci & Ryan, 2000), and extend prior work by Simbolon (2022), Andayani and Dahlan (2022), Rahmawati and Fauzi (2023), and Sulistyowati et al. (2021) by demonstrating that habituation and structured reflection can be combined within a single portable, independently usable medium grounded in Glock and Stark's (1966) multidimensional model of religiosity. Two limitations should nonetheless be noted: the short intervention period relative to the planned 28 days, and one student's inability to complete the written reflection column due to limited reading literacy, both of which point directly to the recommendations offered below.

IV. CONCLUSION

The Reflection-Based Prayer Habituation Pocket Book was successfully developed through the five ADDIE stages and found highly feasible for use with fifth-grade students, with combined expert-validation feasibility of 88.69% (content experts 88.75%; media experts 88.63%), well above the 61% minimum threshold. The product also proved effective in enhancing students' prayer-worship consciousness: the Wilcoxon Signed Ranks Test showed a statistically significant increase in scores from 40.00 to 42.00 ($Z = -2.590$, $\text{Sig.} = 0.010$), corroborated by a paired-sample t-test ($t(15) = -2.928$, $\text{Sig.} = 0.010$), and supported by qualitative evidence that the majority of students (60%) formulated concrete plans to improve their worship, as well as by highly positive appraisals from the principal (93.75%) and homeroom teacher (95.83%). Given that implementation covered only one week of the planned four, longer-duration studies with larger samples are recommended to confirm the consistency of these results, alongside continued institutional integration of the pocket book, additional teacher support for the experiential dimension of reflection, and an audio or pictogram-based alternative for students with limited reading literacy.

V. REFERENCES (10 PT)

- Andayani, A., & Dahlan, Z. (2022). Konstruksi karakter siswa via pembiasaan shalat dhuha. *Muallimuna: Jurnal Madrasah Ibtidaiyah*, 7(2), 99–112. <https://doi.org/10.31602/muallimuna.v7i2.6531>
- Arsyad, A. (2019). *Media pembelajaran (Edisi revisi)*. Rajawali Pers.
- Branch, R. M. (2009). *Instructional design: The ADDIE approach*. Springer.
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.)*. SAGE Publications.
- Daradjat, Z. (2005). *Ilmu jiwa agama*. Bulan Bintang.
- Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01

- Dewey, J. (1933). *How we think: A restatement of the relation of reflective thinking to the educative process*. Henry Regnery.
- Gibbs, G. (1988). *Learning by doing: A guide to teaching and learning methods*. Further Education Unit, Oxford Polytechnic.
- Glock, C. Y., & Stark, R. (1966). *Religion and society in tension*. Rand McNally.
- Hadi, M. R., Lubna, & Mukhlis. (2026). Refleksi dan self-assessment dalam pembelajaran PAI berbasis Kurikulum Merdeka: Upaya meningkatkan kesadaran spiritual dan karakter religius peserta didik. *Geoscience: Jurnal Pendidikan, Sains, Geologi dan Geofisika*, 7(2), 1629–1636. <https://doi.org/10.29303/goescienceed.v7i2.1940>
- Hidayat, R. T., & Purwowododo, A. (2024). Pengembangan kesadaran keberagamaan dan pembentukan karakter siswa melalui pembiasaan sholat dhuha di madrasah ibtidaiyah. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 8(4). <https://doi.org/10.35931/am.v8i4.3653>
- Kvale, S., & Brinkmann, S. (2015). *InterViews: Learning the craft of qualitative research interviewing* (3rd ed.). SAGE Publications.
- Levie, W. H., & Lentz, R. (1982). Effects of text illustrations: A review of research. *Educational Communication and Technology Journal*, 30(4), 195–232. <https://doi.org/10.1007/BF02765184>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). SAGE Publications.
- Piaget, J. (1972). *The psychology of the child*. Basic Books.
- Rahmawati, N., & Fauzi, A. (2023). Pengaruh jurnal refleksi harian terhadap motivasi dan kebiasaan salat siswa Madrasah Ibtidaiyah. *Jurnal Pendidikan Agama Islam Al-Tarbawi*, 10(2), 88–105.
- Saepuloh, A., & Asiyah, D. (2022). Layanan konseling kelompok dengan teknik refleksi sebagai upaya meningkatkan kesadaran diri siswa. *Gema Wiralodra*, 13(1), 64–71.
- Simbolon, Z. (2022). Implementasi metode diferensiasi dalam refleksi pembelajaran Pendidikan Agama Islam di SMPN 1 Tantom Angkola. *GUAU: Jurnal Pendidikan Profesi Guru*, 2(3), 161–168.
- Sugiyono. (2019). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Sulistiyowati, E., Mujib, A., & Hidayat, R. (2021). Efektivitas pendekatan reflektif-metakognitif dalam membentuk kesadaran beribadah siswa kelas V sekolah dasar Islam. *Ta'dib: Jurnal Pendidikan Islam*, 26(1), 45–62.
- Abu Dawud, S. (n.d.). *Sunan Abi Dawud, Kitab al-Salah*, hadith no. 495. Dar al-Kutub al-'Ilmiyyah.
- Al-Albani, M. N. (1998). *Sahih Sunan Abi Dawud*. Maktabah al-Ma'arif.