

Optimization of Islamic Daily Life Activity in Building Student's Religious Character

Lusi Meilani¹, Syahidah Rena²

^{1,2}*Institut Ilmu Al-Qur'an (IIQ) Jakarta*

²syahidah.rena@iiq.ac.id

Abstrak:

Penelitian ini bertujuan untuk mengkaji penerapan Kegiatan “Daily Life Activity” dalam membentuk karakter religius siswa di SMP Bakti Mulya 400 Jakarta Selatan. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara dengan warga sekolah, dan analisis dokumen untuk memahami penerapan dan efektivitas kegiatan Daily Life Activity. Temuan penelitian menunjukkan bahwa kegiatan Daily Life Activity berhasil menanamkan nilai-nilai religius melalui kegiatan rutin, seperti shalat Dhuha, shalat berjamaah, berpakaian sopan pada hari Jumat, dan kegiatan amal, yang secara kolektif mendorong komitmen yang konsisten terhadap nilai-nilai Islam, tanggung jawab sosial, dan pemenuhan spiritual di kalangan siswa. Penelitian ini menyimpulkan bahwa Kegiatan “Daily Life Activity” menggambarkan model pendidikan karakter yang ideal yang dapat diterapkan dalam model kegiatan lain yang serupa di lingkungan pendidikan Islam lainnya serta berdampak dalam pengembangan riset kedepannya baik di dalam atau di luar sekolah.

Kata kunci: Pembiasaan, kegiatan Keislaman, karakter religius, Pendidikan Agama. Islam

Abstract:

This study aims to examine the implementation of Islamic Daily Life Activities (IDLA) in shaping the religious character of students at SMP Bakti Mulya 400 Jakarta Selatan. Using a qualitative descriptive approach, data were gathered through observations, interviews with key school figures, and document analysis to understand IDLA's implementation and effectiveness of the IDLA. The findings show that IDLA successfully instills religious values through regular activities, such as Dhuha prayer, congregational prayers, modest dress on Fridays, and charity initiatives, which collectively promote a consistent commitment to Islamic values, social responsibility, and spiritual fulfillment among students. This study concludes that the IDLA provides a viable model for religious character education, with implications for similar implementations in other Islamic educational settings and future research on its long-term effects beyond school.

Keywords: Habituation, Islamic activities, religious character, religious education

Introduction

The foundation of an individual's character lies in innate qualities present from birth, often described as core character and influenced by biological factors. Behavioral patterns emerge from the interplay between these biological traits and environmental interactions. Among society's most powerful tools, education offers a structured approach to instilling values, identity, and a sense of humanity in people. Schools utilize character education to provide students with crucial skills and moral understanding, preparing them for life's challenges.¹ In recent times, character education has garnered increasing attention across diverse educational settings, as it is considered essential for developing well-rounded, ethically sound individuals capable of positively influencing society. Research has demonstrated that character significantly impacts a person's resilience, ethical decision-making abilities, and overall success.²

Strengthening character education has a high relevance in the contemporary context as an effort to overcome the moral crisis that occurs among adolescents. This crisis includes various issues, such as juvenile delinquency, inappropriate actions of students towards educators, sexual harassment, drug abuse, increased promiscuity and crimes against peers, which have become social problems that have not been resolved thoroughly until now. Character education is therefore crucial, and the educational environment needs to be able to respond effectively to these issues. What schools need to do is to instill religious character in students, because this is very important to help students face the changing times and moral degradation.

Educational institutions have a duty that goes beyond teaching academic subjects. They are tasked with developing students into well-rounded individuals who are culturally sensitive and ethically grounded. To achieve this comprehensive objective, numerous schools have integrated religious and moral principles into their educational programs. This strategy has proven successful in fostering students' holistic growth and shaping them into responsible community members with strong ethical foundations. By weaving these values into the learning experience, educational institutions can greatly improve students' understanding of religion and strengthen their moral character, providing them with the necessary tools to lead lives guided by ethical and spiritual values.³

Religious character refers to the behaviors and attitudes that demonstrate an individual's devotion to religious teachings, acceptance of diverse beliefs, and promotion of social harmony. In the context of Islamic education, religious character development focuses on three key elements: *aqidah* (faith), *akhlak* (morality), and *ibadah* (worship). These components work together to create a comprehensive approach to religious education that goes beyond mere knowledge and belief, emphasizing practical application and ethical conduct in everyday life.⁴

Thomas Lickona, as cited by Majid and Andayani, explains that there are several stages that must be undertaken to build students' character. The first stage is moral knowing, which involves instilling good values or disciplinary character in students. The second stage is moral

¹Ma'ruf Wahyudi. *Nilai-Nilai Pendidikan Karakter Sunan Kalijaga*. Yogyakarta: Media Akademi. 2022.10.

²Laelatul Arofah, dkk. "Skala Karakter Religius Sebagai Alat Ukur Karakter Religius Bagi Siswa Sekolah Menengah Kejuruan". *Jurnal Pinus: Jurnal Penelitian Inovasi Pembelajaran*, 6, no. 2, (Desember 2021): 16-28.

³Moh. Ahsanulhaq. "Membentuk Karakter Religius Peserta Didik melalui Metode Pembiasaan". *Jurnal Prakarsa Paedagogia*, 2, no. 1 (Juni 2019): 21-33.

⁴Dewi Hariyani dan Ainur Rafik. P"embiasaan Kegiatan Keagamaan dalam Membentuk Karakter Religius di Madrasah". *Jurnal Al-Adabiyah: Jurnal Pendidikan Agama Islam*, 2, no. 1 (Juni 2021): 32-50

feeling, which aims to evoke a sense of love for moral discipline within the students' hearts. The third stage is moral doing, which is a crucial phase in character development, where students practice the values that have been instilled in them in their daily lives, such as discipline, responsibility, and others.⁵

A powerful method for cultivating religious character in students is through the practice of habituation, which involves the systematic repetition of specific actions until they become second nature. This approach is defined by deliberately planned behaviors that are consistently implemented and reinforced. By repeatedly engaging in these actions, students integrate them into their daily lives, embedding religious values into their character. This process goes beyond mere instruction, as habits are formed through actions that gradually become instinctive, reinforcing desired patterns of behavior.⁶ The continuous practice of positive actions facilitates the internalization of values, enabling students to more easily adopt these behaviors as natural responses and habits. In the context of religious education, habituation techniques play a crucial role in instilling moral conduct, creating an environment where students become accustomed to behaviors, skills, and mindsets that contribute to the development of their ideal character.⁷

In educational settings, habituation serves to instill positive habits deeply into students' core identities. The repeated engagement in structured, value-oriented activities fosters character education, promoting internal consistency in students' conduct, mindsets, and moral principles. This approach aligns with the notion that ongoing exposure and active involvement in ethical practices are crucial for developing a robust and adaptable character. These methods enable students to gain a deeper comprehension of societal values and moral tenets, enhancing their religious character and steering them towards continuous ethical and spiritual development throughout their lives.⁸

The purpose of habituation in students is so that they are trained in achieving a goal, so that the habit is deeply embedded and becomes difficult to abandon. Character cultivation needs to be done repeatedly so that it becomes a habit that is consistent and in accordance with the desired values. Religious activities at school function to familiarize students in religious behavior. Furthermore, the religious behavior will guide students in acting in accordance with moral and ethical norms. The habituation process focuses on repetition. In other words, what is familiarized is an activity that is done repeatedly until it becomes a habit. Habituation must be applied in the daily life of educators, so that the things that are familiarized, especially those related to good morals, can form an ideal personality. In this situation, it is important for learners to be familiar with specific behaviors, skills, competencies, and mindsets.

This research focuses on SMP Bakti Mulya 400 as the primary site for investigating how religious habituation influences the development of student character. The school has implemented the Islamic Daily Life Activities (IDLA) program to foster religious character among its students. This initiative encompasses a range of regular activities, including group prayers for dhuha (mid-morning), zuhr (noon), and asr (afternoon), as well as weekly practices of charity and modest dress observed on Fridays. These organized routines are designed to cultivate a religious character in students through faith-based practices, establishing an

⁵Thomas Lickona in Abdul Majid dan Dian Andayani, "*Pendidikan Karakter Perspektif Islam*", Bandung: PT Remaja Rosdakarya. 2017. 25.

⁶Sri Marwiyati. "Penanaman Pendidikan Karakter melalui Pembiasaan". *Jurnal Thufula*, 9, no. 2 (Desember 2020): 152-163.

⁷Wahyuni dan Harun Al- Rasyid. "Pengaruh Pembiasaan, Kecerdasan Emosional dan Dukungan Orang Tua terhadap Kemandirian Anak". *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6, no. 4 (2022):3034-3049.

⁸Ambarini Roroningtyas. "Peran Pembiasaan terhadap Perkembangan Etika dan Moral Peserta Didik di Sekolah. *Cendikia Pendidikan*, 1, no. 6 (2023):10-20.

environment conducive to spiritual and moral growth. This research, centered on SMP Bakti Mulya 400's IDLA program, strives to offer meaningful perspectives on the effective incorporation of religious education into everyday school activities to nurture students' ethical and spiritual development. Moreover, the results will enhance the broader conversation about character education, highlighting the importance of organized religious practices in cultivating morally sound, socially responsible individuals. As such, this investigation aims to examine the execution of IDLA at SMP Bakti Mulya 400 and evaluate its influence on students' religious character.

Research Method

This qualitative descriptive study investigates the impact of Islamic Daily Life Activities (IDLA) on student character development at SMP Bakti Mulya 400, South Jakarta. Grounded in natural observation, the study engaged four key informants: the Principal, Vice Principal, the IDLA coordinator, and selected student representatives. Data were gathered through open observations of IDLA routines, structured interviews, and document analysis.

Adhering to Sugiyono's⁹ data analysis framework, the process involved data reduction, data display, and conclusion drawing. Data reduction focused on extracting relevant insights concerning IDLA's influence, while data display organized key themes and patterns into coherent summaries that highlighted emerging trends in character development. Conclusions were synthesized across multiple sources, with triangulation employed to ensure rigor and reliability. Findings underscore the effectiveness of IDLA activities in fostering students' religious character, reinforcing the critical role of structured, daily religious practices in advancing ethical growth within educational contexts.

Results And Discussions

Implementation of Islamic Daily Life Activity (IDLA) Habituation

The IDLA program at SMP Bakti Mulya 400 utilizes repetitive practices to foster religious character in its students. This approach, known as habituation, involves creating consistent, recurring behaviors that play a crucial role in students' moral and spiritual development. In the context of character education, this method not only exposes students to societal norms but also reinforces their grasp of religious and ethical principles. The IDLA program is structured into three key stages: preparation, implementation, and assessment. The initial planning phase is vital for methodically organizing activities and securing necessary resources. This stage involves incorporating Islamic values into students' daily schedules, arranging mandatory prayer times, and ensuring the availability of essential facilities like prayer rooms and ablution areas.¹⁰ Without meticulous planning, the activities' efficacy may be hindered by logistical or operational challenges. At SMP Bakti Mulya 400, the IDLA program is implemented through four primary activities: dhuha prayer, group zuhr and asr prayers, "Jum'at Berkerudung" (a dress code emphasizing modesty), and "Jum'at Bersedekah" (charitable giving on Fridays). These practices serve as tangible expressions of religious principles, fostering a robust sense of discipline, respect, and social consciousness among the student body.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, Edisi ke-2 Bandung (2019): Alfabeta : 23-25

¹⁰Insi Islamadeti. "Startegi Kegiatan Program Wajib Belajar Baca Tulis Al-Qur'an Bagi Siswa di SMKN 2 Seberang Musi". *An-Nizom*, 4, No. 2 (Agustus 2019): 91-103.

1. Dhuha Prayer

The sunnah prayer known as dhuha is performed between sunrise and just before midday. At SMP Bakti Mulya 400, students gather for this prayer on Tuesdays and Fridays from 7:30 to 7:50 AM in the school's auditorium. Class teachers guide their students to the prayer area, where they engage in the dhuha prayer followed by group Quran recitation. This practice aims to cultivate positive traits like self-discipline and effective time management by establishing a regular prayer routine. Based on the explanation above, it can be seen that the purpose of the dhuha prayer habit at SMP Bakti Mulya 400 is to develop positive character in students and form student discipline by managing time and committing to a worship schedule. A study by Siregar indicates that morning prayers enhance students' cognitive preparedness and positive mindset, contributing to both academic and moral growth.¹¹

2. Congregational Zuhur and Asr Prayers

In Islam, praying together is highly valued, especially for mandatory prayers, as it promotes unity and shared worship. Students at SMP Bakti Mulya 400 take part in communal zuhr and asr prayers, scheduled at 12:10 PM and 3:10 PM respectively. When it's time to pray, students promptly head to the ablution facilities before assembling in the auditorium for group prayer. The school's provision of well-maintained ablution areas and a large prayer space enhances the experience, making religious observance more accessible and appealing to students. Izzah and Purwaningsih suggest that group prayers are particularly influential during adolescence, a crucial period for identity development.¹² Through daily participation in communal prayers, students cultivate a sense of religious duty and learn the significance of punctuality and collective worship.

The school emphasizes that regular attendance at zuhr and asr prayers reinforces students' religious convictions and instills a habitual respect for spiritual obligations. According to Pramita Cucu Mawarni, the Vice Principal, consistent participation in congregational prayers nurtures religious commitment, steering students towards personal accountability in fulfilling their spiritual responsibilities. c. Jumu'ah Berkerudung SMP Bakti Mulya 400 implements a weekly tradition called "Jum'at Berkerudung," which promotes the wearing of hijabs among female students on Fridays. This practice aligns with Islamic modesty principles and reinforces values of decency and respect. It also serves as a reminder of Islamic dress guidelines. For students who are not accustomed to wearing hijabs, this initiative creates a supportive atmosphere where peers and teachers offer encouragement. The practice helps build a shared identity based on common values, promoting unity and religious awareness among female students. According to research by Wibowo, such practices strengthen identity and provide moral foundations, which are essential for developing religious character in Islamic educational contexts.¹³

The school employs a gradual approach when dealing with students who are reluctant to participate. A student's first failure to comply results in a gentle reminder. Subsequent instances are addressed through increased guidance and, if necessary, minor corrective measures such as memorizing brief Quranic verses. This supportive and non-punitive strategy

¹¹Alif Musthafa Siregar. *Fikih Salat Sunah*. T.tp.:Penerbit Guepedia. 2021.55.

¹²Lathifatul Izzah & Ratna Purwaningsih. "Peran Guru dalam Pembiasaan Shalat Berjama'ah". *Jurnal Literasi*, 8, no.1 (2017): 1-10.

¹³Hamidsakti Wibowo. *Hikmah Sedekah*. Semarang:Tiram Media. 2023.5.

allows for gradual adaptation, enabling students to understand the importance of the practice at their own pace.

3. Jum'at Bersedekah

At SMP Bakti Mulya 400, the "Jum'at Bersedekah" initiative highlights the significance of charitable giving by promoting weekly student donations. Each Friday, members of the student council make rounds to classrooms, encouraging peers to contribute to the school's charity fund. This practice not only cultivates compassion and social consciousness but also instructs students on the value of altruism and supporting their community. The funds gathered through "Jum'at Bersedekah" are directed towards local communities, providing meals or resources to those in need, thereby extending the charitable spirit beyond school boundaries. This programs focused on charity enhance social connections and instill a sense of responsibility in students, complementing broader character education objectives. The assessment of IDLA practices is crucial for the longevity and effectiveness of the IDLA program at SMP Bakti Mulya 400.

Based on the analysis study above, it can be concluded that this Friday blessing activity Jum'at Bersedekah, it aims to train empathy and build the social soul of each student so that they always have a sense of caring for the surrounding environment and are always grateful for all the blessings that Allah SWT.

The Evaluation Of IDLA Programs

The school conducts weekly evaluations on Fridays to pinpoint areas for enhancement in IDLA activities. Furthermore, monthly reviews involving the entire teaching staff offer a comprehensive perspective on the program's challenges and achievements. This ongoing feedback mechanism allows the school to fine-tune its strategies, ensuring the IDLA program remains effective in cultivating students' religious character. As Nurjanah points out, evaluation extends beyond identifying areas for improvement; it involves a collaborative assessment of habituation practice outcomes.¹⁴ By gathering input from both educators and learners, the school can tackle obstacles, recognize successes, and maintain a clear path towards realizing its educational objectives.

The findings are consistent with existing research on religious habituation and character formation. Roroningtyas contends that organized habituation in educational contexts can significantly influence students' grasp of moral and religious principles,¹⁵ as evidenced by the steady participation in IDLA activities at SMP Bakti Mulya 400. The regular religious practices cultivate discipline, nurture empathy, and strengthen community bonds, all essential components in molding well-rounded, ethically grounded students.

While SMP Bakti Mulya 400's IDLA program is comprehensive and impactful, it is essential to recognize that habituation practices may need to be tailored based on students' unique backgrounds and readiness to engage with religious routines. Not all students naturally gravitate towards structured religious practices; therefore, supportive approaches, such as gentle reminders and gradual adaptation, prove effective. The implementing character education through habituation requires ongoing reinforcement and adaptable methods to accommodate diverse student needs.

¹⁴Siti Nurjanah. *Dasar-Dasar Evaluasi Pembelajaran*. Lombok Tengah: HDF Publishing. 2023. 2.

¹⁵Ambarini Roroningtyas. "Peran Pembiasaan terhadap Perkembangan Etika dan Moral Peserta Didik di Sekolah. *Cendikia Pendidikan*, 1, no. 6 (2023):10-20.

Efficacy of Islamic Daily Life Activity (IDLA) Habituation in Fostering Religious Character

The impact of IDLA on molding students' religious character is consistent with established character education theories, which emphasize the importance of habituation in cultivating moral conduct. The daily practices promoted by IDLA create a basis for instilling values that students gradually internalize, supporting Roroningtyas' claim that school-based habituation can effectively convey societal values and ethical principles.¹⁶ The systematic repetition of religious practices enables students to progress beyond mere compliance and develop a genuine adherence to Islamic teachings. This influence is evident across five aspects of religious character: faith, observance, affective connection, understanding, and moral conduct:

1. **Faith as the Core of Religious Character:** Faith serves as the foundation of religious character, driving consistent practice and ethical behavior. IDLA's focus on regular prayer and Quranic engagement nurtures a robust belief system in students, strengthening their faith. This observation aligns with religious education research that underscores the role of faith as a motivating force for sustained religious engagement. By incorporating faith-centered activities into daily routines, IDLA allows students to reinforce their connection to Islamic values, transitioning from habitual practice to authentic faith-driven actions. These activities not only provide religious knowledge and experience but also form habits and a supportive environment for spiritual growth;
2. **Habituation's Impact on Religious Observance:** The IDLA program showcases the effectiveness of habituation, where consistent practice promotes automaticity in religious behavior. Activities such as the Dhuha prayer and daily group prayers help solidify religious practices as integral components of students' lives. This consistency aligns with Lickona's theory of character formation, which posits that moral actions must be repeated until they become ingrained habits. At SMP Bakti Mulya 400, the repetition of prayer not only encourages students to adhere to Islamic practices but also establishes these practices as fundamental elements of their character. The communal aspect of group prayers fosters a shared commitment to religious observance, enhancing students' sense of community and accountability. This dimension of religious practice can be known from the extent to which students perform their religious ritual obligations such as performing compulsory and sunnah prayers, fasting, praying before and after doing something and so on. This is a visible characteristic of the religiosity of a Muslim is from his worship behavior to Allah SWT;
3. **Spiritual Depth and Emotional Engagement:** Students report profound spiritual experiences during religious activities, indicating that IDLA impacts their inner lives and promotes genuine spiritual growth. Studies in religious psychology highlight the importance of emotional involvement in internalizing values and building a strong moral character. When students describe feelings of tranquility and unity during prayer, it suggests that IDLA activities are effectively nurturing not only discipline but also a deep sense of spiritual identity, which is crucial for developing religious character;
4. **Knowledge Enhancement through Educational Elements:** By incorporating Quranic recitation and discussions on religious teachings, IDLA aligns with Islamic educational frameworks that promote knowledge-based practice. This blend of practice and education

¹⁶Ambarini Roroningtyas. "Peran Pembiasaan terhadap Perkembangan Etika dan Moral Peserta Didik di Sekolah. *Cendikia Pendidikan*, 1, no. 6 (2023):10-20.

allows students to grasp the underlying principles of their actions, enriching their religious character. This approach is supported by Mushfi and Susilowati, who stress the importance of knowledge in maintaining religious character, as understanding strengthens students' commitment and encourages informed observance.¹⁷ SMP Bakti Mulya 400's integration of religious education within IDLA activities provides students with both the knowledge and practice necessary for a comprehensive religious foundation. Students will also have an understanding of the teachings of Islam obtained from learning at school and the family environment;

5. Ethical Growth through Community Service: The inclusion of charitable activities, such as "Friday Charity," in the IDLA program plays a significant role in developing students' ethical character. These initiatives teach empathy and social responsibility, which are essential components of religious ethics. Through regular participation in charitable acts, students learn to prioritize community welfare, aligning with Islamic principles of zakat and sadaqah (charity). Another research emphasizes the role of such activities in fostering compassion, confirming that IDLA's focus on charity instills values of generosity and community-mindedness. Educators have noted that students who engage in charitable activities demonstrate increased empathy, showcasing the program's effectiveness in promoting ethical behavior alongside religious observance.

Based on the explanation above, it can be seen that the religious effect can be seen from the increased confidence of students to participate in religious activities in public, such as calling to prayer and chanting sholawat. As well as the desire of students to pray in the initial shaff shows a religious effect in the form of increased commitment and adherence to religious teachings.

The religious character education model implemented through the IDLA program at SMP Bakti Mulya 400 offers a practical example for other Islamic schools to emulate. Its structured approach and emphasis on daily practice provide a framework that can be adapted by similar institutions to foster comparable results. Educational facilities seeking to implement such initiatives may find success by incorporating regular scheduling, dedicated spaces, and ongoing assessments to effectively reinforce religious character.

Nevertheless, the research highlights certain constraints in the IDLA's range and flexibility. Applicability in Various Settings: The effectiveness of the IDLA program at SMP Bakti Mulya 400 may not directly translate to schools with differing student populations or available resources. Institutions lacking adequate facilities for group prayer or Quranic instruction might encounter obstacles in replicating the program's structure. Additional research is necessary to evaluate how IDLA-style programs could be modified for schools with varying logistical capabilities and student requirements.

Conclusion

The key results underscore that the repetitive and structured nature of IDLA effectively acclimates students to Islamic practices, fostering the internalization of values and establishing enduring religious habits. This is particularly noticeable in students' increased dedication to prayer, compassion for others, and overall spiritual satisfaction, suggesting a stronger connection to their faith. These observations contribute to the broader field of character education by emphasizing the importance of habituation and organized religious practice in moral growth.

¹⁷Muhammad Mushfi dan susilowati. "Transinternalisasi Nilai-nilai Kepesantrenan Melalui Konstruksi Budaya Religius Sekolah". *Jurnal Pendidikan Agama Islam*, vol. 16, no. 1 (Juni 2019): 580-590.

Moreover, the educational elements within IDLA, such as Quranic recitations, enhance students' religious knowledge, facilitating a comprehensive approach to religious character education. This study adds to the existing literature on religious character education by confirming the importance of regular, integrated religious activities in moral and ethical development. Subsequent research could build upon these findings by examining the long-term impacts of IDLA programs on students' religious practices outside of school, utilizing quantitative methods to monitor the persistence of these habits. Additional studies could also explore the adaptability of IDLA in non-Islamic settings, providing insights into how structured character education can benefit various cultural and religious contexts.

Suggestion

Future research should focus on longitudinal studies to evaluate the lasting impact of Islamic Daily Life Activities on students' religious practices and character. Quantitative analyses could measure the consistency of religious habits formed through IDLA and their effects on students' lives. Investigating the adaptability of IDLA programs in diverse educational settings can reveal how to customize character education for different contexts. Comparative studies of various IDLA models would help pinpoint the most effective implementation strategies. It's also important to explore how to better integrate IDLA into school curricula to boost its influence on students' academic and personal growth, and to examine how parental and community support can strengthen the values promoted by IDLA.

Bibliography

- Ahsanulhaq, Moh. "Membentuk Karakter Religius Peserta Didik melalui Metode Pembiasaan." *Jurnal Prakarsa Paedagogia*, 2, no. 1 (Juni 2019): 21-33.
- Arofah, Laelatul dkk. "Skala Karakter Religius Sebagai Alat Ukur Karakter Religius Bagi Siswa Sekolah Menengah Kejuruan". *Jurnal Pinus: Jurnal Penelitian Inovasi Pembelajaran*, 6, no. 2, (Desember 2021): 16-28.
- Febriana, L & Qurniati, A. "Pendidikan Agama Islam Berbasis Religiusitas". *El Ta'dib: Journal of Islami Education*, 1,1 (2021): 4-7.
- Hariyani, Dewi dan Rafik, Ainur . "Pembiasaan Kegiatan Keagamaan dalam Membentuk Karakter Religius di Madrasah". *Jurnal Al-Adabiyah: Jurnal Pendidikan Agama Islam*, 2, no. 1 (Juni 2021): 32-50.
- Islamadeti, Insi. "Strategi Kegiatan Program Wajib Belajar Baca Tulis Al-Qur'an Bagi Siswa di SMKN 2 Seberang Musi". *An-Nizom*, 4, No. 2 (Agustus 2019): 91-103.
- Izzah, Lathifatul & Purwaningsih, Ratna. "Peran Guru dalam Pembiasaan Shalat Berjama'ah". *Jurnal Literasi*, 8, no.1 (2017): 1-10.
- Majid, Abdul dan Andayani,Dian. "*Pendidikan Karakter Perspektif Islam*". Bandung: PT Remaja Posdakarya. 2017.
- Marwiyati, Sri. "Penanaman Pendidikan Karakter melalui Pembiasaan". *Jurnal Thufula*, 9, no. 2 (Desember 2020): 152-163.
- Mushfi, Muhammad dan Susilowati. "Transinternalisasi Nilai-nilai Kepesantrenan Melalui Konstruksi Budaya Religius Sekolah". *Jurnal Pendidikan Agama Islam*, vol. 16, no. 1 (Juni 2019): 580-590.
- Nurjanah, Siti. *Dasar-Dasar Evaluasi Pembelajaran*. Lombok Tengah: HDF Publishing. 2023.

- Roroningtyas, Ambarini. “Peran Pembiasaan terhadap Perkembangan Etika dan Moral Peserta Didik di Sekolah. *Cendikia Pendidikan*, 1, no. 6 (2023):10-20.
- Saleh, Aris Rahman. “Dimensi Keberagamaan dalam Pendidikan”. *Jurnal Jendela Pendidikan*, 2, 04 (2022): 580–590.
- Sayyidah, Aisyah Farah, dkk. “Peran Religiusitas Islam dalam Meningkatkan Kesejahteraan Psikologis”. *Al-Qalb : Jurnal Psikologi Islam*, 13, 2 (2022): 103–115
- Siregar, Alif Musthafa. *Fikih Salat Sunah*. T.tp.:Penerbit Guepedia. 2021.
- Atin, Sri & Maemonah, Maemonah. “Internalisasi Nilai-Nilai Karakter Religius Melalui Pembelajaran Akidah Akhlak Di Madrasah Ibtidaiyah. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 20, 3(2023): 323–337.
- Wahyudi, Ma’ruf. *Nilai-Nilai Pendidikan Karakter Sunan Kalijaga*. Yogyakarta: Media Akademi. 2022..
- Wahyuni dan Al- Rasyid, Harun. “Pengaruh Pembiasaan, Kecerdasan Emosional dan Dukungan Orang Tua terhadap Kemandirian Anak”. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6, no. 4 (2022):3034-3049.
- Wibowo, Hamidsakti. *Hikmah Sedekah*. Semarang:Tiram Media. 2023.