

Guidance on Prayer Practices to Foster Religious Character Among Students

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Abstract: This study aims to formulate a model and analyze the strategies, constraints, and impacts of prayer practice guidance in shaping the religious character of students at SDN Inpres Kotapulu, an institution lacking a prayer room (musala). This qualitative research with a case study design collected data through participatory observation, semi-structured interviews (with the principal, Islamic Education teacher, students, and parents), and documentation study. The results yielded a new conceptual contribution, namely the Adaptive Worship Practice Guidance Model Based on Environmental Resilience. This model is supported by three pillars: (1) spatial flexibility through the repurposing of classrooms; (2) collaborative pedagogical innovation via peer tutoring and rotation of prayer leaders; and (3) a tripartite ecosystem that synchronizes school policies with parental supervision to mitigate gadget distractions. The implementation of this model positively impacts students' discipline and politeness, fostering collective spiritual awareness through peer influence. This awareness also generates a spillover effect that encourages students to diligently pray at home. In conclusion, the lack of physical infrastructure is not an absolute barrier; rather, it can be overcome through adaptive social and pedagogical engineering to comprehensively shape students' religious character.

Keywords: prayer practice; religious character; musala facility; Islamic education; adaptive model.

Abstrak: Penelitian ini bertujuan untuk merumuskan model, menganalisis strategi, kendala, serta dampak pembinaan praktik ibadah salat dalam membentuk karakter religius peserta didik di SDN Inpres Kotapulu, institusi yang tidak memiliki fasilitas musala. Penelitian kualitatif dengan desain studi kasus ini mengumpulkan data melalui observasi partisipatif, wawancara semi-terstruktur (dengan kepala sekolah, guru PAI, peserta didik, dan orang tua), serta studi dokumentasi. Hasil penelitian menemukan sebuah kontribusi konseptual baru, yakni Model Pembinaan Praktik Ibadah Adaptif Berbasis Resiliensi Lingkungan. Model ini ditopang oleh tiga pilar: (1) kelenturan spasial melalui alih fungsi ruang kelas; (2) inovasi pedagogis kolaboratif melalui tutor sebaya dan rotasi imam salat; serta (3) ekosistem tripartit yang menyinkronkan kebijakan sekolah dengan pengawasan orang tua untuk memitigasi distraksi gawai. Implementasi model ini berdampak positif terhadap peningkatan kedisiplinan dan kesantunan siswa, serta menumbuhkan kesadaran spiritual kolektif melalui pengaruh teman sebaya (peer influence). Kesadaran ini juga memberikan efek limpahan (spillover effect) yang mendorong siswa disiplin beribadah di rumah. Kesimpulannya, ketiadaan infrastruktur fisik tidak menjadi hambatan mutlak, melainkan dapat diatasi melalui rekayasa lingkungan sosial dan pedagogis yang adaptif guna membentuk karakter religius secara komprehensif.

Kata Kunci: praktik ibadah salat; karakter religius; fasilitas musala; Pendidikan Agama Islam; model adaptif.

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Introduction

Islamic education at the elementary school level plays a fundamental role in instilling the values of faith, noble character, and religious understanding from an early age (Kamila, 2023; Hasan, 2024). One of the main pillars in shaping this character is through the practice of prayer (Nur Ainiyah, 2013). From an Islamic educational perspective, prayer is not merely taught as a mechanical ritual routine but is positioned as a powerful educational tool for fostering discipline, responsibility, honesty, and inner peace in students (Mudjib, 2022). Therefore, educational institutions are required to internalize these values through consistent habituation so that every movement and recitation in prayer can be performed by students properly, correctly, and with full awareness (Rahmawaty & Supriyadi, 2025).

The success of fostering prayer practices in schools is ideally supported by the availability of adequate facilities and infrastructure, such as a prayer room (Sujarwo & Muhamad Akip, 2024; Ainiyah & Rahayu, 2023; Azizah & Usman, 2023; Hasan & Aziz, 2023). A prayer room serves as a spiritual laboratory that provides a conducive, dignified, and sacred space for students to practice their worship with full devotion (Habibah et al., 2025). However, this ideal condition cannot always be met by every educational institution. This is clearly the case at SDN Inpres Kotapulu, where the school lacks a dedicated prayer facility in the form of a musala. The absence of such facilities compels school administrators and Islamic Religious Education (PAI) teachers to devise adaptive strategies, such as utilizing classrooms and available spaces as alternative venues for prayer. This situation presents unique challenges regarding the level of comfort, supervision, and the students' ability to maintain a state of devotion during prayer.

Research on the habit formation of prayer and the development of religious character has received significant attention from academics (Ainiyah et al., 2025; Azizah et al., 2025; Batubara et al., 2026). Previous research by Maknun and Amalia (2024) found that habituation methods play a crucial role in instilling religious character values in elementary school students (Maknun & Amalia, 2024). In line with this, Fahmi and Susanto (2018) emphasize that the implementation of Islamic education habituation can significantly shape students' religious character (Fahmi & Susanto, 2018). On the other hand, regarding infrastructure challenges, studies such as those conducted by Hakim and Febrianty (2024) highlight that limited facilities and infrastructure are the dominant obstacles hindering the optimization of character education in elementary schools (Hakim & Febrianty, 2024).

Although various previous studies have examined strategies for fostering religious practices and managing facilities and infrastructure, a review of the literature reveals fundamental conceptual weaknesses. The majority of these studies tend to be deterministic, positioning the availability of representative facilities (prayer rooms) as an absolute prerequisite for the success of character education, and viewing the absence of such facilities solely as a hindrance or a dead-end. These studies fail to explore the dimensions of managerial flexibility and pedagogical resilience among teachers when faced with an infrastructure crisis. No research has specifically conceptualized how an educational institution can transform a limited physical environment into an ecosystem for fostering religious practices that remains pedagogically functional.

Therefore, there is a research gap that needs to be addressed. This study offers a theoretical contribution by positioning the lack of facilities not as the end of the character education process, but as a starting point for formulating a model of educator adaptation in conditions of infrastructure emergencies. Based on this rationale, this article aims to analyze the implementation, strategies, and challenges of fostering prayer practices at SDN Inpres Kotapulu, in order to formulate a Model for Adaptive Worship Practice Development Based on Environmental Resilience, as well as to evaluate its impact on the formation of students' religious character.

Method

This study employs a qualitative approach using a case study design. Qualitative research is conducted in a natural setting to gain a comprehensive understanding of a phenomenon (John W. Creswell, 2017). The researcher serves as the primary instrument in data collection and seeks to understand the meaning of an event from the perspective of the research subjects. The qualitative approach was chosen because this study aims to explore and deeply understand the phenomenon, the dynamics of interaction, and the contextual meaning of students' prayer practices in the absence of a prayer room, rather than to measure numerical data or test hypotheses statistically (Rustina et al., 2025). The research was conducted at SDN Inpres Kotapulu, located in Kotapulu Village, Dolo Subdistrict, Sigi Regency, over a four-month period from April to July 2026. This location was selected because the school consistently conducts religious practice guidance as part of the Islamic education curriculum despite the fact that it does not have a dedicated prayer room.

The data sources for this study were obtained from a total of 7 informants selected through purposive sampling (Bagus Sumargo, 2020). The criteria for selecting informants were specifically formulated based on their level of involvement and direct understanding of the research focus (Muh. Khusnul Himmam et al., 2026). The informants consisted of 1 school principal, who serves as a policy-maker and provider of alternative facilities, and 1 Islamic Religious Education (PAI) teacher, who serves as the primary implementer and supervisor of the training

activities. In addition, four students from the upper grades (Grades 5 and 6) were selected based on the following criteria: they had regularly participated in the prayer guidance program, were able to articulate their experiences clearly, and were chosen based on varying levels of fluency in their recitation (ranging from fluent to less fluent). To validate the impact of the training, the researcher also interviewed one parent who is the biological parent of a student previously interviewed.

Data collection was conducted using three main techniques: limited participatory observation, semi-structured interviews, and documentary analysis (K. Yin, 2019). Observations focused on direct monitoring of the use of the classroom as an alternative prayer space, teachers' guidance strategies, and students' behavioral responses. Semi-structured interviews were conducted to elicit in-depth and flexible information from informants regarding policies, implementation challenges, and the impact of prayer practices on students' behavior at school and at home (Desyana Mustafa & Dina Hermina, 2025). Secondary data served as a supplementary tool, obtained through a documentary study of Lesson Plans (RPP), attendance records for prayer sessions, and Islamic Education (PAI) teachers' assessment books (Laila Khairunnisa Purba et al., 2022).

The data analysis technique applied refers to the interactive analysis model by Miles, Huberman, and Saldaña (2020), which includes data condensation, the presentation of data in the form of descriptive narratives, and drawing conclusions (Miles et al., 2020). To ensure the credibility and validity of the data (trustworthiness), this study operationally implemented rigorous testing procedures (Sugiyono, 2022). First, triangulation was applied in two ways: source triangulation was conducted by cross-checking PAI teachers' claims regarding students' discipline levels and challenges posed by mobile device distractions against the accounts of students and parents at home; while technical triangulation was conducted by matching the results of oral interviews with physical evidence in the field (such as the condition of water faucets) and written records in the practical assessment grade books (Wiyanda Vera Nurfajriani et al., 2024).

Second, the member checking procedure was implemented by reconfirming interview transcripts and draft preliminary findings with key informants (primarily the school principal and PAI teachers) (Mohammad Ainun Najib et al., 2026). This step was taken so that informants could verify that the data recorded by the researcher matched what they had stated, thereby preventing misinterpretations of meaning. Third, an audit trail was maintained by systematically documenting and storing all research records. The archived materials included field notes and documentary photographs. Consequently, the validity of the entire reasoning process leading to the conclusions in this article can be traced back to the raw data (M. Husnullail et al., 2024).

Result and Discussion

Result

Optimizing Guidance and Flexibility in the Learning Environment

Field findings indicate that the lack of physical infrastructure in the form of a prayer room is addressed by SDN Inpres Kotapulu through consistent, structured guidance and managerial flexibility. Classrooms, which primarily serve as academic spaces, are successfully repurposed as makeshift spiritual spaces during prayer times. Rearranging the layout of desks and chairs – which were temporarily moved aside – and laying out prayer mats from the school’s inventory created an environment that allowed students to focus their minds before prayer began.

The flexibility in utilizing this alternative space was confirmed directly by the principal, who stated, “The school has also budgeted for the purchase of supplies such as mats and prayer rugs. As for the water faucets, since the wudu facilities in the back were damaged by the 2018 earthquake, we’re making the most of the approximately 10 water faucets that *“spaced out in front of their respective classrooms so that the children can continue to perform wudu in an orderly manner”* (Interview, May 13, 2026). The repurposing of classrooms and the use of these alternative facilities can be seen in Figure 1 and Figure 2.



Alternative Spaces for Religious Practice



Wudu Faucet

These findings regarding technical implementation in the field were also consistently confirmed by the students. When interviewed, student representatives from grades 5 and 6 explained, *“When we’re about to start the prayer practice, the desks are moved aside, and then we take the mats and prayer rugs provided by the school... For wudu, our teacher tells us to line up outside the classroom, and then we take turns using the water faucet in front of our classroom”* (Interview, May 18, 2026). Participatory observation noted that these limited facilities did not dampen the students’ enthusiasm; they were seen waiting orderly in line at the water faucet in front of the classroom and independently helping to tidy up the classroom before and after prayers were performed.

Pedagogical Innovation and the Exemplary Role of Islamic Education Teachers

The process of fostering religious practice at this school is greatly influenced by the methodological creativity of the Islamic Religious Education (PAI) teachers. To address the varying levels of proficiency among students, PAI teachers implement collaborative strategies such as peer tutoring and rotating the role of prayer leader. This practice is designed not only to evaluate the pillars of prayer but also to foster leadership qualities in students. The PAI teacher emphasized this strategy in an interview: *"I pair students who have already mastered the recitation with those who haven't, and then I assign the students... to take turns leading the prayer. The goal is for them to learn how to lead... and for their classmates who haven't memorized the prayers yet to follow along slowly until they become fluent"* (Interview, May 19, 2026). This policy was confirmed by a student who serves as class president: *"Yes, that's right, we're mixed together... And sometimes I'm also asked to help guide my classmates... We take turns leading the recitation – sometimes I do it, sometimes another classmate – so everyone gets a chance"* (Interview, May 25, 2026).

To strengthen the validity of academic achievement, the researcher conducted a documentary study of the Teaching Modules (Lesson Plans/RPP) for the Merdeka Curriculum Phase C in the subject of Islamic Education (PAI). The RPP documents show that the prayer practice material has been systematically organized, covering detailed psychomotor assessments from the Takbiratul Ihram to the Salam. The results of the recapitulation of Islamic Education teachers' practical assessments indicate varying levels of achievement, as shown in Table 1.

Table 1. Summary of Prayer Practice Evaluation Results Based on Assessment Documents from Islamic Education Teachers for Grades 6 and 5

No	Practical/Memorization Components	Indicators of Student Achievement	Teachers' Pedagogical Follow-Up
1	Intention for Prayer & Physical Movements	Very Good (Generally Easy to Memorize)	Classical repetition of movements at the beginning of practice
2	Recitation of Short Surahs	Okay	Guidance on Tajweed When Reciting Al-Fatihah
3	The Opening Prayer & the Qunut Prayer	Needs Guidance (Frequently Stalls)	Assignment Write a prayer on a piece of paper
4	Final Salutation	Enough - Needs Guidance	Utilizing peer tutors (listening to the imam during practice)

The data in Table 1 aligns with the complaints of the majority of students who find it difficult to memorize long passages. To address this, the Islamic Education

teacher provided a unique strategy that was also validated by the students: *"I write the Qunut Prayer and the Final Salutation on a piece of paper, then I stick it on my bedroom wall so that I can read from it while praying. Little by little, I'll end up memorizing them"* (Interview, May 25, 2026).

The Dynamics of External Challenges

The teaching of prayer practices at SDN Inpres Kotapulu is not immune to structural challenges, one of which is the limited allocation of face-to-face class time for religious education. The schedule for Islamic Religious Education (PAI), which is held only once a week, creates a vulnerability in students' ability to retain the memorized material on prayer practices. This was emphasized by a PAI teacher who complained about the length of the gap between sessions: *"For example, it's on Saturday for sixth grade, then Thursday for first grade, so the gap is very long. If they don't review at home, they're bound to forget the material quickly"* (Interview, May 19, 2026).

This structural challenge is compounded by external environmental dynamics, particularly the high level of digital distraction resulting from the widespread use of mobile phones outside of school hours. The PAI teacher highlighted that the presence of mobile phones often diverts students' focus: *"On top of that, there are now many temptations to play with mobile phones at home"* (Interview, May 25, 2026). These concerns were directly corroborated by parents, who face similar difficulties in managing their children's screen time at home. Parents acknowledged this shift in focus: *"Because of children's addiction to smartphones, they often prioritize playing on their phones over reviewing their schoolwork."* (Interview, June 3, 2026).

As a mitigation and character-building measure, the school took a firm stance by implementing a policy banning the bringing of mobile devices onto school grounds. The principal explained the rationale behind this policy: *"The influence of the digital environment – or gadgets – is our biggest challenge. That is why the school has implemented a strict policy prohibiting students from bringing cell phones to school, unless there are specific instructions for assignments or competitions"* (Interview, June 3, 2026). He also added that without firmness, *"If we allow it, the character development we've worked so hard to build could be ruined"* (Interview, June 3, 2026). The validity of this policy was confirmed by students, who also indicated that parents support these restrictions at home: *"At school, the principal strictly forbids bringing cell phones. At home, my mom also gets angry if I keep playing on my phone, because I have to go to Quran study in the afternoon. So, my screen time is limited"* (Interview, June 3, 2026).

In addition to limiting digital distractions, the school also strives to accommodate students' religious activities outside of formal school hours. School administrators have carefully postponed the implementation of a five-day school week (full-day school) to maintain the rhythm of students' religious education in the afternoons. The principal explained this consideration: *"Regarding the postponement of the full five-day school week or full-day school that is also currently under consideration.*

We're thinking about the children who have to attend MDA (Madrasah Diniyah) or religious study groups in their neighborhoods in the afternoons" (Interview, June 3, 2026). This adaptive measure demonstrates the school's commitment to supporting students' overall spiritual development so that schedules do not conflict.

Recognizing that the development of religious character cannot be left solely to formal educational institutions, the principal emphasized the importance of intensive communication with parents. *"No matter how excellent the school's programs are, they won't work without parental support at home. We maintain constant coordination through the parents' WhatsApp group, and we also schedule face-to-face meetings at the start of the school year to align our visions,"* (Interview, June 3, 2026) he explained. This synergy and collaboration have been met with a very positive response from parents, who are actively supporting the school's programs. This is evident from the remarks of one parent: *"The principal once informed us about the school's programs through the parents' WhatsApp group... Essentially, we as parents also realize that this guidance must be supported at home as well, so we will continue to support it"* (Interview, June 5, 2026). This set of data shows that two-way communication between the school and families is the key to overcoming various external challenges in guiding children's religious practice.

Internalization of Religious Values

The ongoing guidance on prayer practices shows positive signs of transforming the religious character of students at SDN Inpres Kotapulu. This process of internalizing religious values does not stop at the cognitive ability to memorize prayer recitations, but is tangibly reflected in the students' discipline and improved daily social conduct (adab). The principal confirmed that although the character-building process requires a long-term commitment, tangible results are beginning to show in the students' daily lives: *"Alhamdulillah, thanks to these religious programs, we can see and observe changes in character... building character isn't as easy as flipping the palm of your hand... we strive for it every day in every activity, and we emphasize it at every assembly"* (Interview, June 3, 2026).

Indications of this change in adab are evident in students who have been observed to be more mindful of basic manners and courtesy. This was enthusiastically expressed by fifth-grader Muh Iyad, who explained the changes in his behavior at school: *"I've gotten into the habit of, whenever a teacher is sitting down and my friends and I walk past them, asking for permission and saying 'tabe'... when asking a friend for something, I use a polite tone to ask for help, and when returning it, I do so politely and say 'Thank you'"* (Interview, June 8, 2026). In line with this, Nadirah also recognizes the importance of good character when interacting with peers: *"For example, if we borrow something... after returning it, we must say 'thank you'"* (Interview, June 8, 2026). The PAI teacher also emphasized that the goal of this religious education is to foster lasting discipline: *"We must be disciplined in everything, especially*

when speaking, so that we can communicate smoothly and get used to it – so that students remember and practice these habits at home and wherever they may be” (Interview, June 9, 2026).

The changes in manners and discipline reported by the students were strongly validated by parents’ observations at home, confirming that religious values extend into the family sphere. Purnomo’s mother emphasized this in her interview: *“The change is very noticeable. Purnomo is much more polite; he’s started getting used to saying ‘please’ and ‘thank you’ when borrowing things”* (Interview, June 12, 2026).

Furthermore, the practice of performing congregational prayer in groups within the classroom indicates the development of strong socio-emotional bonds (the functional dimension of *habluminannas*) among students. This communal worship experience fosters openness and a sense of family, as expressed by Marwah Sania: *“I feel that praying together... is more enjoyable for me... Because there’s a real sense of family at school... I’m also more open with my friends”* (Interview, June 8, 2026).

Within this context of social relations, the emergence of peer influence (positive influence from peers) stands out as a particularly notable field finding. Collective spiritual awareness is evident when students no longer act purely on the teacher’s instructions but begin to take independent initiative to spread kindness. Marwah proactively encourages her peers to pray by advising, *“I teach my friends that praying in congregation is better than praying alone”* (Interview, June 8, 2026). Religious leadership was also demonstrated by Purnomo, who recognized his role as class president: *“As class president, I usually come to encourage and help the teacher guide... get along well with others and together encourage classmates to pray, as well as be polite and respectful toward the teacher”* (Interview, June 8, 2026). This noble initiative was further validated by his mother, who heard her son’s account: *“As class president, he also told me that at school he actively helps the teacher guide his classmates – first by directing them to pray, and then by gently reprimanding those who were playing around during prayer time”* (Interview, June 12, 2026).

Ultimately, these religious practices at school have a very positive spillover effect on students’ prayer routines at home. The students collectively acknowledged that consistent practice at school motivated them to perform prayers more independently. Muh Iyad explained his efforts to fulfill his obligations: *“Usually, if I don’t have time to pray at the mosque, I pray at home. Yes, I pray at home. It’s because I’m already used to it from school”* (Interview, June 8, 2026). Purnomo, who previously often neglected his religious duties, now demonstrates internal motivation to pray fully: *“I don’t always pray all five times – sometimes I only manage a few – but I try to make it all five”* (Interview, June 8, 2026).

This improvement in prayer discipline was fully confirmed by the student’s guardian at the end of the triangulation process: *It’s true... Purnomo’s prayers are*

still a bit inconsistent at times... But, since the school introduced a prayer routine, alhamdulillah, he's been able to be more.

Discussion

The results of this study offer a new perspective that recontextualizes previous research on the urgency of infrastructure in Islamic education. Previous studies, as noted by Hakim & Febrianty (2024), tend to emphasize that the scarcity or absence of physical facilities, such as prayer rooms, can have a devastating impact and significantly hinder the character education process (Hakim & Febrianty, 2024). However, rather than merely confirming this literature, the findings at SDN Inpres Kotapulu offer a new conceptual contribution: the "Model for Adaptive Worship Practice Development Based on Environmental Resilience."

The development of this adaptive conceptual model challenges the assumption in previous literature that the absence of worship infrastructure is an absolute barrier (Yesi Ika Sundari & Barid Syamsiah, 2024). The adaptive training model discovered in the field is based on three main operational pillars, namely: (1) Spatial Flexibility (repurposing classrooms and modifying public sanitation facilities/water faucets as orderly emergency worship areas); (2) Collaborative Pedagogical Innovation (the use of peer tutors and a rotating leadership system for prayer leaders to address disparities in students' memorization proficiency amid limited religious education class hours); and (3) Tripartite Ecosystem (synchronizing the strict enforcement of school policies banning electronic devices with parental supervision of screen time at home) (Heri Kristianto et al., 2024; Mustika Anggraini et al., 2025; Nyimas Yunierti Prihatin et al., 2023).

The pedagogical pillars in this adaptive model align with Mudjib's (2022) perspective, which emphasizes that prayer should ideally not be taught merely as a mechanistic ritual routine (Mudjib, 2022). Assigning prayer leaders on a rotating basis not only trains motor skills but also fosters self-confidence, independence, and responsibility (Mohammad Rijal Aufa et al., 2023). This approach confirms the effectiveness of experiential learning, in which students absorb religious understanding through holistic mental and physical engagement (Rahmawaty & Supriyadi, 2025; Shella Oktaviana et al., 2026).

Furthermore, the implementation of this adaptive mentoring model successfully revealed the complexity of external challenges, namely the high level of digital device distractions in the home environment. This reinforces the hypothesis of Fahmi and Susanto (2018), who emphasize that the cultivation of Islamic education requires a conducive environment (Fahmi & Susanto, 2018). The tripartite ecosystem pillar in this adaptive model is a key finding: the synergy between teachers at school and parental supervision at home serves as the primary bulwark for maintaining students' religious discipline against the negative disruptions of technology (Syahrir L et al., 2024).

From a sociological perspective, the successful implementation of this adaptive model has generated a novelty in the form of the growth of collective spiritual awareness through positive peer influence. The practice of congregational prayer, structured in this way within the classroom, fosters strong socio-emotional bonds among students. This reality provides theoretical confirmation that the prayer ritual possesses a horizontal dimension (*habluminannas*) that is functional in improving ethical conduct and civility in social interactions. The internalization of religious values is considered to have reached its peak when students independently take the initiative to admonish, guide, and counsel their peers to maintain order during the prayer practice (Abdul Wahid Zaini et al., 2022; Miftakhul Muthoharoh, 2021).

Ultimately, the conceptual success of the Adaptive Prayer Practice Development Model in this school generates a positive spillover effect, in which students are motivated to perform the five daily prayers while at home. This overall interpretation confirms that educational institutions with limited resources do not need to wait for ideal facilities to become available to begin fostering worship habits; rather, they can adapt the existing social and pedagogical environment to achieve comprehensive success in character education.

Conclusion

This study concludes that the absence of physical facilities, such as a prayer room, at SDN Inpres Kotapulu does not constitute an insurmountable obstacle to instilling religious values; rather, it has given rise to a new conceptual framework: the Model for Adaptive Worship Practice Development Based on Environmental Resilience. Operationally, this model is supported by three main pillars: spatial flexibility through the repurposing of classrooms and the modification of emergency water faucets; collaborative pedagogical innovation by Islamic Religious Education (PAI) teachers through peer-tutoring methods and the rotation of prayer leaders; and the establishment of a tripartite ecosystem that aligns school policies with parental supervision.

The implementation of this adaptive and structured worship guidance model indicates a comprehensive positive impact on the transformation of students' religious character. Islamic values are tangibly reflected in daily behavior, marked by an increased sense of responsibility, discipline in worship, and improvements in students' social etiquette. A key finding of this study reveals the growth of collective spiritual awareness driven by positive peer influence, in which students independently begin to take the initiative to guide and remind one another to behave properly during worship. This awareness ultimately produces a spillover effect that encourages students to be more disciplined in performing their religious practices independently at home.

Academically, this study confirms that the development of holistic religious character at the elementary education level is highly dependent on the sustained

synergy between educators' exemplary behavior, strict enforcement of school policies banning electronic devices, and parental supervision of screen time to mitigate the high level of distraction caused by the digital environment. Although this adaptive model demonstrates a high level of success, as a policy implication, the provision of appropriate places of worship by local governments and relevant stakeholders is still recommended. This step is essential to ensure maximum comfort and a sense of devotion, thereby supporting the sustainability of students' spiritual character education in the future.

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