

THE IMPACT OF HABITUATION OF SPIRITUAL ACTIVITIES ON SOCIAL ATTITUDES AND BEHAVIORS OF OBSERVATIONAL STUDY STUDENTS AT SD MUHAMMADIYAH 3 BANDUNG

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Abstract

The formation of social attitudes and behaviors among elementary school students requires sustainable and contextual character education strategies. One approach widely implemented in faith-based schools is the habituation of spiritual activities through daily religious routines. This study aims to describe the impact of habituated spiritual activities on students' attitudes and social behaviors at SD Muhammadiyah 3 Bandung. The study employed a descriptive qualitative approach with an observational study design. Data were collected through participatory observation of students' spiritual activities and documentation, including activity schedules, school regulations, and archives of religious programs. Data analysis was conducted thematically through data reduction, data display, and conclusion drawing. The findings indicate that the habituation of spiritual activities such as prayers before and after lessons, BTQ/Khas programs, muroja'ah, congregational Dhuha prayer, congregational Zuhur prayer, Qur'anic memorization (tahfidz Al-Qur'an), and the implementation of the 6S culture (Smile, Greeting, Salutation, Addressing, Politeness, and Courtesy) contributes positively to the development of students' discipline, responsibility, and prosocial behavior. Scheduled worship routines encourage punctuality, compliance with rules, and more orderly social interactions among students. However, observational findings also suggest that the impact of spiritual habituation is not always linear in relation to students' engagement in academic learning. Therefore, proportional management and continuous evaluation of spiritual habituation programs are necessary to ensure that character development benefits remain balanced with students' academic learning needs.

Keywords: spiritual habituation, social behavior, elementary school, student attitudes, observational study.

1. INTRODUCTION

Basic education plays a strategic role in forming the foundation of students' attitudes, values, and social behavior. In the developmental stage of elementary school age, students are in the habituation-based learning phase, where experiences that are carried out repeatedly in the school social environment tend to be internalized into relatively fixed attitudes and characters. Therefore, character education at this level is not enough to be conveyed through

a purely cognitive approach, but needs to be realized in the form of real practices that are structured and consistent in daily life at school. (Ngalu, 2019; Ramadhani et al., 2025).

Rapid social and technological developments also bring challenges in the formation of students' characters. Children are increasingly exposed to various patterns of behavior that are not always in line with expected moral and social values. This condition requires schools to play an active role as a second social environment after the family that is able to instill positive values through a continuous habituation process. The school not only serves as a place for the transfer of academic knowledge, but also as a space for the formation of students' attitudes, disciplines, and social behaviors. (Suryana & Muhtar, 2022)

One of the approaches that is widely applied in strengthening character education in religious-based schools is the habituation of spiritual activities. Worship practices such as prayer before and after learning, congregational prayers, reading and memorizing the Qur'an, and habituating manners in social interaction are believed to have an important role in shaping religious character as well as students' social attitudes. The habituation not only instills spiritual values vertically, but also encourages the formation of horizontal values such as discipline, responsibility, caring, and empathy in students' social lives. (Fandra Maulana & Fihayati, 2025)

A number of studies show that the habituation of religious activities in elementary schools contributes positively to the formation of students' character and discipline. The habit of Dhuha prayer and congregational prayer, for example, has been proven to be able to build an attitude of discipline, order, and responsibility through time routines and adherence to common rules. The Qur'an literacy program (BTQ) is also reported to be effective in instilling students' religious character through a habituation process that is carried out consistently and in a structured manner. (Mistiningsih & Fahyuni, 2020) (Khairani & Rosyidi, 2022)

However, most previous research is still dominated by normative or perception-based approaches to subjects through interviews and questionnaires. Studies that emphasize direct observation of student behavior in the context of habituating spiritual activities are still relatively limited, especially at the elementary school level. In fact, the observational approach allows researchers to capture the real behavior patterns of students that arise as a result of habituation applied in the school environment.

The habituation of spiritual activities in schools is not carried out separately, but is integrated into the flow of students' daily activities. To provide a comprehensive overview of the structure of habituation, the flow of spiritual activities in SD Muhammadiyah 3 Bandung is presented in Figure 1.

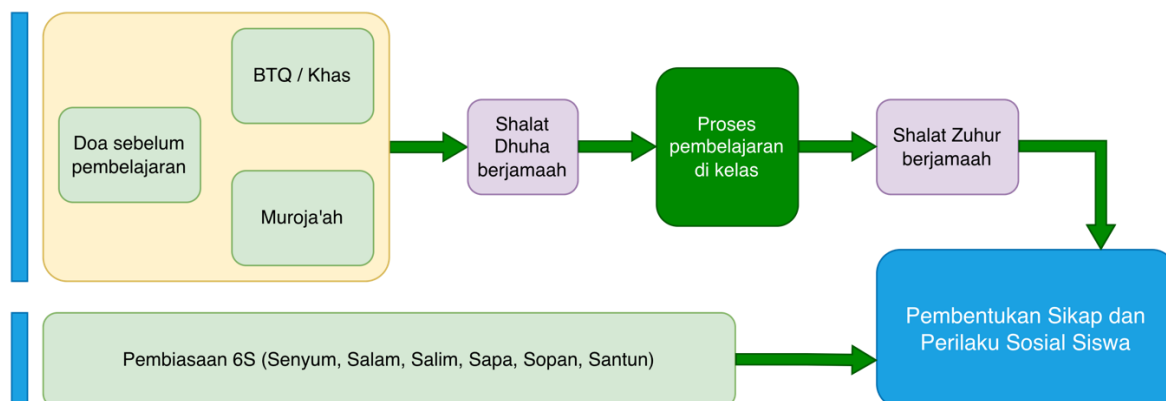


Image 1. The flow of habituation of spiritual activities at SD Muhammadiyah 3 Bandung
 Source: Results of observation and documentation of researchers (2025)

Figure 1 shows that the habituation of spiritual activities at SD Muhammadiyah 3 Bandung is carried out systematically and integrated into the flow of students' daily activities. The sequence of activities that started from learning prayers, followed by BTQ/Khas, muroja'ah, congregational Dhuha prayers, the learning process in the classroom, congregational Zuhur prayers, to the habituation of 6S shows that spiritual practice is not positioned as an additional activity, but as part of the school culture. The flow of habituation forms a repetitive and structured routine, so that spiritual and social values can be internalized through students' direct experiences in the daily context. This habituation structure is the basis for observations in this study to examine its impact on students' social attitudes and behaviors.

Based on this, this study focuses on the habituation of spiritual activities in SD Muhammadiyah 3 Bandung using a descriptive qualitative approach based on observation and documentation. This study aims to describe the forms of habituation of spiritual activities applied in schools and analyze their impact on students' social attitudes and behaviors as seen in daily activities. The results of the research are expected to make an empirical contribution to the development of spiritual habituation programs as part of strengthening character education in elementary schools.

2. RESEARCH METHODS

This study uses a descriptive qualitative approach with a non-interventional observational study design. This approach was chosen because the research aims to describe the phenomenon of habituation of spiritual activities and its impact on students' attitudes and social behaviors based on real behaviors observed in the natural context of the school environment, without performing any manipulation or special treatment of the research subject. (David Creswell, 2024; Suharjuddin et al., 2023)

The research was carried out at SD Muhammadiyah 3 Bandung City, an elementary school that consistently implements a program of habituation of spiritual activities as part of the school culture. The research subjects include all students who are involved in the implementation of spiritual habituation activities that take place regularly in the school

environment. This study did not assign individual interview informants, because the main focus of the study was directed at the behavior patterns of students that emerged during the activity.

Data collection techniques are carried out through participatory observation and documentation. Participatory observation was carried out by directly observing the implementation of students' spiritual habituation activities, including prayers before and after learning, BTQ/Khas and muroja'ah activities, congregational Dhuha prayers, congregational Zuhur prayers, tahfidz Al-Qur'an, and 6S habituation (Smile, Greetings, Salim, Greeting, Politeness, and Courtesy). The aspects observed included punctuality, compliance with rules, attitudes during activities, and patterns of social interaction between students. This observational approach allows researchers to obtain an objective and contextual picture of student behavior. (Atmojo et al., 2022)

Documentation is used as supporting data to strengthen the findings of observations. The documents analyzed included the schedule of school religious activities, student discipline, spiritual habituation programs, as well as photo archives and activity records. The use of documentation helps researchers understand the structure and consistency of the implementation of spiritual habituation programs in schools and verify the findings of observations made. (Scott, 2020)

Data analysis was carried out using qualitative thematic analysis. The analysis process includes the data reduction stage to select and focus relevant data, presenting data in the form of a descriptive narrative, and drawing conclusions based on behavior patterns that appear repeatedly during observation. The analysis is directed at identifying the relationship between the habituation of spiritual activities and the formation of students' disciplinary attitudes and social behavior. (Castleberry & Nolen, 2018; Miles et al., 1994)

The validity of the data is maintained through triangulation techniques, namely by comparing the results of observations with documentation data, as well as through observations that are carried out repeatedly at different times to ensure the consistency of the observed behavior. In addition, researchers maintain an objective and reflective attitude during the observation and analysis process to minimize interpretation bias (David Creswell, 2024; Saadah et al., 2022; Susanto et al., 2023) .

3. RESULTS AND DISCUSSION

The results of the observation showed that there was a relationship between the habituation of spiritual activities and the formation of students' social attitudes and behaviors. To facilitate understanding of these relationship patterns, the relationship between spiritual habituation and aspects of students' attitudes and social behaviors is presented in Figure 2.



Image 2. The relationship between spiritual activity habituation and students' social attitudes and behaviors

Source: Results of observation and documentation of researchers (2025)

Figure 2 shows that the habituation of spiritual activities is directly related to the formation of students' social attitudes and behaviors as seen from the results of observation. Worship practices that are carried out regularly and collectively form a pattern of discipline, responsibility, and self-control of students in carrying out school activities. This impact is further reflected in prosocial behavior, such as cooperation, care, and mutual respect between students. This relationship confirms that spiritual habituation not only functions as a formal religious activity, but also as a mechanism for the formation of students' social character through repetitive and contextual experiences in the school environment.

3.1 Forms of Spiritual Habituation at SD Muhammadiyah 3 Bandung

Based on the results of observation and analysis of documentation, SD Muhammadiyah 3 Bandung implements the habituation of spiritual activities in a structured and integrated manner in the daily activities of students. These habits include prayers before and after learning, Qur'an Reading and Writing activities (BTQ/Khas), muroja'ah, congregational Dhuha prayers, congregational Zuhur prayers, tahfidz Al-Qur'an, and the habituation of 6S (Smile, Greetings, Salim, Greetings, Politeness, and Courtesy).

The results of observation and documentation analysis are summarized in the form of a table. This presentation aims to provide a systematic overview of the types of activities, implementation times, and habits that are part of school culture.

Table 1. Forms of Habituation of Spiritual Activities at SD Muhammadiyah 3 Bandung

Yes	Types of Activities	Implementation Time	Form of Activity	Habituation Traits
1	Prayers before and after learning	Every beginning and end of learning	Collective (class) of students in grades 1-6	Daily routine
2	BTQ / Special	Tuesday and Thursday mornings before school	Individual students in grades 1-6	Scheduled
3	Muroja'ah	Morning and noon	Collective grades 1-6	Structured

4	Dhuha Prayer in Congregation	Wednesday morning before learning	Congregational grades 1-6	Routine
5	Zuhur prayer in congregation	Zuhur Time	Congregation grades 4-6	Routine
6	Tahfidz Al-Qur'an	Daily/Weekly	Programmed	School programs
7	6S Habituation (Smile, Greeting, Salim, Greeting, Polite, Polite)	Every interaction at school	Social	Continuous habituation

Source: Results of observation and documentation of researchers (2025)

Prayer activities before and after learning are carried out by all students consistently at the beginning and end of each learning activity. The results of observations show that this practice is part of the classroom routine that is inseparable from the learning process. The habit of praying is in line with the purpose of religious character education which emphasizes the involvement of spiritual values in every learning activity. (Aswidar & Saragih, 2022; Imaniyah & Hidayah, 2024)

BTQ/Khas and muroja'ah activities are carried out on a scheduled basis on Monday and Thursday mornings before the core learning begins. Students take part in reading and repeating the Qur'an memorization together with the supervision of the teacher. The documentation of the activity schedule shows that the BTQ program has become part of the school curriculum and is implemented on an ongoing basis. The habit of reading and memorizing the Qur'an regularly plays an important role in building students' religious character through the process of internalizing repetitive values (Febriyanti et al., 2023; Imaniyah & Hidayah, 2024).

In addition, Dhuha prayers and congregational Zuhur prayers are carried out as part of the school culture. Dhuha prayers are carried out by all students on Wednesday morning before learning starts, while congregational Zuhur prayers are carried out by students in grades 4, 5, and 6 every day at a predetermined time. The implementation of congregational worship forms a routine pattern that teaches order, punctuality, and compliance with common rules, as also found in research on the habit of congregational prayer in elementary schools. (Arimbi & Minsih, 2022; Surahyo & Nurwahyudi, 2024)

The habituation of 6S is a reinforcement in the aspects of manners and social interaction of students. Based on the results of observations, students are accustomed to greeting and showing good manners when interacting with teachers and peers. This habituation is carried out consistently in the school environment and becomes part of the social culture that is instilled from an early age.

3.2 The Impact of Spiritual Habituation on Students' Attitudes

The results of observations show that the habituation of spiritual activities has a positive impact on students' attitudes, especially in the aspects of discipline and responsibility. Discipline can be seen from the punctuality of student attendance in participating in worship activities, the readiness of worship equipment, and compliance with the schedule set by the school. Students tend to arrive on time and adapt their activities to the series of spiritual activities that take place.

The habit of praying in congregation routinely forms an attitude of personal responsibility in students. During the activity, students were seen following the rules in an orderly manner without the need for intensive supervision. This indicates that a structured worship routine encourages the gradual internalization of discipline attitudes. This finding is in line with a study that states that the habit of worship that is carried out consistently can shape the character of student discipline. (Khofi, 2024; Widia Sukmah et al., 2025)

In addition to discipline, spiritual habituation also contributes to student self-control. During prayer, BTQ, and congregational prayer activities, students seemed to be able to hold back, wait for their turn, and participate in activities with a calm attitude. This habit forms self-control which is an important part of students' positive attitudes in the school environment.

3.3 The Impact of Spiritual Habituation on Students' Social Behavior

In terms of social behavior, the habituation of spiritual activities shows an influence on the improvement of students' prosocial behavior. The results of observations during congregational prayer activities show that there is a cooperative social interaction, such as reminding each other, helping friends in preparing worship equipment, and maintaining common order. This interaction pattern reflects the growth of empathy and social concern.

The habit of congregational worship also teaches students to obey collective rules, such as the preparation of shaf and order during the implementation of worship. Compliance with these common rules contributes to the formation of mutual respect and the ability to work in a group. These findings reinforce the results of previous research that showed that collective religious practices are associated with increased prosocial behavior and social concern in learners. (Septantiningtyas et al., 2024)

The habituation of 6S shows a real impact in students' daily interactions. Based on observations, students are used to greeting, showing politeness, and respecting teachers and friends. This pattern of behavior forms a positive social climate and supports the creation of a conducive learning environment. In line with the findings, the habituation of religious and social values in elementary school plays an important role in building healthy social behavior in children. (Jannah & Suryani, 2025; Sari & Ningsih, 2024)

3.4 Observational Critical Findings: Non-Linear Impacts of Spiritual Habituation

Although the results of the observations show that the habituation of spiritual activities contributes positively to the formation of students' disciplined attitudes and social behaviors, the field findings also show that there is an impact that is not always linear on student involvement in the academic learning process. On some occasions, after a series of spiritual activities that took place in a dense and sequential manner, some students seemed to show a decrease in focus, initiative, and responsiveness during classroom learning activities.

Based on repeated observations, this condition does not appear evenly in all students, but in certain groups who seem to experience fatigue or boredom after following a fairly intense activity routine. This situation indicates that spiritual habituation that is carried out consistently still requires a balanced management of time and intensity so as not to have an

impact on the dynamics of academic learning. These findings are in line with the view that habituation-based character education needs to consider the balance between the affective, cognitive, and psychomotor dimensions of students. (Wahib, 2022)

From the observational side, the decline in learning involvement appears in the form of passive behavior, such as reduced participation in class discussions, delay in responding to teachers' instructions, and decreased enthusiasm for participating in learning activities. This phenomenon strengthens the argument that the habituation of spiritual activities does not necessarily improve all aspects of students' learning attitudes at the same time, but rather more dominantly influences aspects of discipline and social behavior. This is in line with the assertion that religious practices tend to be strongly correlated with prosocial behavior and self-control, but are not necessarily directly related to academic involvement (Arvianna et al., 2021; Nastasia et al., 2021; Nurhafiza, 2019)

These critical findings underscore the importance of continuous evaluation of the implementation of spiritual habituation programs in schools. Regular and collective worship habits still require adaptive integration with learning activities, so that the spiritual values instilled do not stop at formal routines, but can be internalized meaningfully without reducing the quality of the learning process. This kind of integrative approach is also suggested in the study of character education which emphasizes the importance of synergy between habituation activities and learning strategies in the classroom. (Maqhfiroh & Kusuma Wardani, 2025)

To summarize observational findings related to the impact of spiritual habituation on students' social attitudes and behaviors, the results of the observations that have been presented in the previous chapter are presented in the form of a table. This presentation is intended to provide a brief overview of the aspects of attitudes and behaviors observed along with the characteristics of the field findings.

Table 2. The Impact of Habituation of Spiritual Activities on Students' Social Attitudes and Behaviors

Observed Aspects	Behavioral Indicators	Observational Findings
Discipline	Punctuality of participating in worship activities	Increasing and relatively consistent
Responsibilities	Compliance with rules of conduct	Visible without intensive supervision
Self-control	Order during worship	Stable and awake
Social behavior	Cooperation and concern between students	Seen in congregational activities
Social attitudes	Courtesy and respect	Strengthen through 6S habituation
Learning engagement	Focus and participation in the classroom	Not always linear

Source: Results of the researchers' observations (2025)

Table 2 shows that the habituation of spiritual activities in schools has a positive impact on the formation of students' attitudes of discipline, responsibility, and social behavior as seen from the results of observation. Increased discipline and compliance with rules shows the success of worship habituation in forming the regularity of student behavior. On the other

hand, the findings regarding learning engagement that are not always linear confirm that spiritual habituation requires proportional management to remain in harmony with the dynamics of academic learning. This summary of findings corroborates previous analysis that the effectiveness of habituating spiritual activities largely depends on the balance between worship routines and students' learning needs.

Thus, the observational findings in this study show that the habituation of spiritual activities has a significant contribution to the formation of students' social attitudes and behaviors, but the impact needs to be managed in a balanced manner so as not to cause side effects in the form of decreased learning engagement. These results provide a critical perspective that the effectiveness of spiritual habituation is highly dependent on its planning, duration, and integration with academic activities in primary schools.

4. CONCLUSION

The habituation of spiritual activities applied at SD Muhammadiyah 3 Bandung has proven to make a positive contribution to the formation of social attitudes and behaviors of elementary school students. Based on the results of observation and analysis of documentation, spiritual activities that are carried out in a structured and sustainable manner, such as prayer before and after learning, BTQ/Khas, muroja'ah, congregational Dhuha prayer, congregational Zuhur prayer, tahfidz Al-Qur'an, and the habituation of 6S, form a pattern of discipline, responsibility, and social interaction behavior that is more orderly and prosocial in students.

Scheduled worship routines encourage punctuality, adherence to rules, and students' ability to control themselves while participating in school activities. In addition, the practice of congregational worship and the habituation of social manners show an important role in fostering empathy, cooperation, and mutual respect among students. These findings confirm that spiritual habituation can function as an effective strategy in strengthening character education at the elementary school level.

However, the results of the study also show that the impact of spiritual habituation is not always linear on students' academic engagement. Under certain conditions, some students show a decrease in focus and learning participation after participating in a series of activities that are quite dense. These findings indicate the need to manage spiritual habituation programs proportionately so that the character benefits obtained remain balanced with academic learning needs.

Based on these findings, schools are advised to evaluate and adjust the planning and implementation of spiritual habituation programs, including the integration of spiritual values into the classroom learning process. This integrative approach is expected to help students understand the meaning of spiritual activities more contextually while maintaining the quality of learning engagement. Further research can further examine the relationship between spiritual habituation and the academic aspects of students with more diverse approaches and methods.

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