# Comparative Study on the Implementation and Internalization of Worship Habituation: A Case Study of SDN Ragatunjung 04 and TPQ An-Nashr

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**Abstract**

The cultivation of worship habits in elementary-aged children plays a vital role in building character and moral foundations, yet formal public schools and informal religious institutions often employ different pedagogical approaches. This study aims to analyze and compare the implementation and internalization of worship habituation between a public elementary school, SDN Ragatunjung 04, and a non-formal religious institution, TPQ An-Nashr. Using a qualitative comparative case study design, data were collected through in-depth interviews, direct observations of daily worship practices (such as Dhuha and Zuhr prayers), and document analysis. The findings reveal that SDN Ragatunjung 04 emphasizes a structured, formal integration of worship routines within the national curriculum framework, relying primarily on teacher discipline and scheduled monitoring. In contrast, TPQ An-Nashr focuses on an intensive, community-driven, and affection-based approach that fosters deeper personal motivation and spontaneous worship practices among students. While SDN Ragatunjung 04 succeeds in establishing consistency through formal regulation, TPQ An-Nashr demonstrates higher efficacy in internalizing worship values into students' daily self-identity. This research concludes that combining formal structural routines with relational, community-based encouragement optimizes both the implementation and deep internalization of religious habits in young learners.

***Keywords:*** worship habituation, character internalization, elementary education, comparative study, religious habituation

## Introduction

Character building and religious education during early childhood and primary education stages form the bedrock of holistic human development. Worship habituation (pembiasaan ibadah) serves as a foundational pedagogical method in Islamic education to instill discipline,

moral values, and spiritual awareness in children. In Indonesia, elementary-aged children typically experience religious learning across two distinct educational spheres: formal institutions, such as state elementary schools (SDN), and non-formal institutions, such as Qur'anic Learning Centers (TPQ).

Previous studies have widely acknowledged the importance of daily worship habituation. However, significant gaps remain in understanding how formal and non-formal educational environments differ in transitioning worship practices from mere external compliance into deep internal conviction. SDN Ragatunjung 04 represents a formal public school setting bound by the national curriculum and formal regulatory framework, whereas TPQ An-Nashr operates as a community-based, non-formal religious institution dedicated specifically to Islamic learning and practice.

This study aims to compare the pedagogical strategies, structural implementations, and psychological outcomes of worship habituation between SDN Ragatunjung 04 and TPQ An-Nashr. By examining these two distinct educational settings, this paper explores how institutional frameworks influence students' internalization of religious habits.

## Methods

This study utilized a qualitative comparative case study design. The comparative framework allowed for a detailed examination of two distinct educational contexts, SDN Ragatunjung 04 and TPQ An-Nashr, in terms of their strategies for implementing and internalizing worship habituation. Participants were selected using purposive sampling. Key informants included school principals, Islamic Religious Education (PAI) teachers, TPQ instructors (ustadz/ustadzah), and 15 students from each institution ranging from 7 to 12 years of age, as well as select parents.

The research was conducted over a six-month period. Preliminary field studies were carried out to observe baseline activities, followed by scheduled observations during daily routine hours, structured interview sessions, and thematic triangulation.

Data were gathered using three primary techniques:

1. In-depth Interviews: Conducted with educators, administrators, and students to understand pedagogical intents and individual attitudes toward worship.
2. Direct Observation: Non-participant observations during routine congregational prayers (Dhuha and Zuhr), Qur'an recitation, and daily supplications.
3. Document Analysis: Examination of school policies, attendance registers, worship logbooks (buku pemantauan ibadah), and lesson plans.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldana, comprising data condensation, data display, and conclusion drawing/verification. Cross-case comparative analysis was applied to highlight structural similarities and operational differences.

## Results

Implementation Structure of Worship Habituation The execution of worship habituation programs differs structurally between the two educational environments. SDN Ragatunjung 04

relies on formal schedules and integration with school regulations, whereas TPQ An-Nashr operates on a community-oriented, highly interactive routine.

**Table 1 Comparison of Implementation Frameworks**

| Dimension | SDN Ragatunjung 04 | TPQ An-Nashr |
|---|---|---|
| **Institutional Type** | Formal Public School | Non-Formal Religious Institution |
| **Primary Activities** | Morning Dhuha prayer, Zuhr congregational prayer | Qur'anic reading (Iqro/Tadarus), Asr prayer, daily du'a |
| **Enforcement Mechanism** | Attendance sheets, school rules, teacher supervision | Social reinforcement, affection, peer encouragement |
| **Frequency** | School operating days (Monday–Saturday) | Daily afternoon sessions |

Levels of Internalization and Student Autonomy. Observations and interview data revealed varying degrees of worship internalization among learners. At SDN Ragatunjung 04, students displayed high compliance driven by formal monitoring and structural rules. Conversely, students at TPQ An-Nashr demonstrated greater spontaneous initiative and personal engagement in performing prayers and recitations.

## Discussion

The empirical findings demonstrate that both formal and non-formal institutions successfully establish worship routines, yet they differ in achieving deep behavioral internalization. At SDN Ragatunjung 04, worship habituation is driven by structural discipline and administrative oversight. While this ensures consistent attendance during school hours, it occasionally leads to external compliance where students perform rituals primarily to meet school expectations. On the other hand, TPQ An-Nashr fosters an environment characterized by strong social cohesion and affective reinforcement. Because participation is intrinsically tied to community life and personal religious identity, students internalize worship habits as essential aspects of their daily lives. These results align with self-determination theory, which posits that intrinsic motivation develops more effectively in environments offering emotional support and relational connection rather than purely formal regulation. This study focused strictly on one public elementary school and one TPQ within a specific geographic area, which limits the direct generalizability of the findings to broader populations. Future research could incorporate quantitative metrics or expand the sample size across diverse regional socio-cultural backgrounds.

## Conclusion

This study concludes that while formal public schools like SDN Ragatunjung 04 excel at establishing structural consistency through regulated routines, non-formal institutions like TPQ An-Nashr excel at fostering internal motivation and emotional connection to worship. Combining formal structural frameworks with relational, community-driven encouragement provides the most effective pathway for internalizing religious habituation in elementary-aged students.

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