

## The Formation of Student Self-Regulation Through the Practice of Worship and Islamic Habituation

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### ABSTRACT

This study aims to identify forms of Islamic activities that support the development of student self-regulation at SMP Muhammadiyah 5 Surakarta. Self-regulation is an individual's ability to manage behavior, emotions, and thoughts to achieve specific goals; in an educational context, it is crucial for fostering discipline, responsibility, and independent learning among students. This study employs a qualitative approach with a phenomenological perspective, in which phenomena related to self-regulation are explored through various Islamic activities carried out by students in their daily lives at SMP Muhammadiyah 5 Surakarta. Data collection techniques include observation, interviews, and documentation. The results indicate that the development of students' self-regulation is fostered through various religious practices and Islamic habits, such as Dhuha prayer, Quran recitation, morning dhikr, as well as character development through teachers' exemplary behavior and regular religious programs. Additionally, students' involvement in Muhammadiyah-specific activities such as Hizbul Wathan (HW), Tapak Suci, and the Muhammadiyah Student Association (IPM) also significantly contributes to fostering values of discipline, responsibility, solidarity, and leadership. These activities foster self-awareness, emotional control, and internal motivation in students.

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## INTRODUCTION

The change in the educational paradigm in the modern era encourages the importance of forming a complete student character, not only from an intellectual aspect, but also emotionally and spiritually. One of the important skills in character education is self-regulation, which is the ability of individuals to consciously control emotions, thoughts, and actions to achieve the desired goals of students who have self-regulation. (Al Maula, 2023) will be better able to manage time, maintain motivation, and be consistent in completing tasks independently, even in challenging situations.

In Islamic education, the concept of self-regulation has strong roots through the implementation of worship and the habituation of Islamic behavior. Worship such as prayer, reciting the Qur'an, and dhikr is not only spiritual, but also trains discipline, patience, perseverance, and self-awareness of moral values and personal responsibility. (Hidayat, 2018) If applied consistently in the school environment, these practices can form a positive mindset and behavior that supports students' self-regulation. According to the involvement of students in regular worship at school is shown to improve emotional control and spiritual awareness. (Fauziah, 2021)

Muhammadiyah 5 Surakarta Junior High School is one of the Islamic-based schools that has a structured and sustainable Islamic habituation program, such as congregational Dhuha and Dzuhur prayers, Qur'an recitals, morning dhikr, cults, as well as typical Muhammadiyah organizational activities such as Hizbul Wathan (HW), Tapak Suci, and Muhammadiyah Student Association (IPM). This habituation not only strengthens religious values in students' lives, but also plays an active role in character formation and self-regulation development. A supportive school environment, teacher examples, and consistency in program implementation are important supporting factors in the process. (Kaharuddin et al., 2023)

Various studies support the importance of the role of Islamic activities in shaping students' self-regulation. Research shows that students who regularly attend religious programs in school show higher levels of independence and discipline. Meanwhile, it was found that the habit of daily worship in Islamic schools contributed positively to the increase of internal motivation and self-control of students. (Khurniawati & Mudzakir, 2023) However, until now there are still limited studies that explicitly link the practice of worship and Islamic habituation with the formation of student self-regulation, especially at the junior high school level.

Therefore, this research is important to explore how the practice of worship and Islamic habituation in SMP Muhammadiyah 5 Surakarta form students' self-regulation in daily life, as well as the factors that support and hinder the process. The results of this research are expected to make a theoretical and practical contribution to the development of Islamic-based character education and become a reference for other schools in designing student personality development programs that are not only ritualistic, but also transformative.

The importance of the formation of self-regulation cannot be separated from the challenges of the times faced by the current young generation. The rapid development of technology and information causes many students to experience distractions in learning, weak self-control, and lack of awareness of personal and social responsibilities. It is in this context that Islamic values-based education plays a strategic role in fortifying students from negative influences and forming spiritual, emotional, and social resilience. (Nuraini, 2020)

The establishment of self-regulation cannot be done instantly. It requires a continuous habituation process and a supportive environment. Schools as educational institutions have a great responsibility in instilling these values through curriculum, daily habituation, teacher examples, and extracurricular activities that lead to character strengthening. (Rahim & Setiawan, 2019) In this case, Islamic schools such as SMP Muhammadiyah 5 Surakarta have great potential because they make Islamic values the main basis of learning and school life. (Al Maula, 2023)

Muhammadiyah as a modern Islamic movement has long emphasized the importance of character education in all levels of education. Through the philosophy of "Knowledge, Morality, and Charity," Muhammadiyah schools instill values such as honesty, responsibility, discipline, and independence from an early age. Typical Muhammadiyah activities such as Tapak Suci and Hizbul Wathan are also a medium for learning leadership and self-control for students.

Although Islamic habituation programs have been running regularly in many Islamic schools, including SMP Muhammadiyah 5 Surakarta, there is still a need for an in-depth study of its impact on the psychological aspects of students, especially the ability to regulate themselves. (Zimmerman, 2000) So far, many Islamic programs have been carried out only as a formality or routine, without evaluating the extent to which these activities shape the character of students. (Uhardin & Samudi, 2023) Therefore, this study not only wants to observe the Islamic activities carried out, but also to see how these activities are internalized by students and contribute to the formation of their self-regulation in daily practice.

Thus, through this study, it is hoped that a more complete picture will emerge of the relationship between worship practices, Islamic habits, and the formation of students' self-regulation. The findings of this study are also expected to be a reference in designing a more structured, directed, and long-term impact model for Islamic character development. (W. Sari & Maulidah, 2022). Furthermore, the formation of student self-regulation through an Islamic approach also has strategic value in forming a generation that is not only academically intelligent, but also

strong in morals, resilient in facing challenges, and independent in making decisions. (Khurniawati & Mudzakir, 2023) In the midst of a character crisis that occurs in many young people today, the habituation of worship and Islamic spiritual values is an important foundation in strengthening students' identity and self-control. (Pintrich, 2004)

The implementation of appropriate and sustainable Islamic habituation not only has an impact on students' spiritual attitudes, but also shapes time management skills, study focus, perseverance, and social responsibility. This shows that self-regulation and Islamic values are not two separate things, but are closely related in shaping the personality of students as a whole. Therefore, it is important for Islamic educational institutions, especially Muhammadiyah schools, to ensure that every religious activity in the school environment not only runs in a formality, but also has a real impact on the development of students' personalities. (Nuraini, 2020)

SMP Muhammadiyah 5 Surakarta with all its characteristics as a modern Islamic school has various practices of Islamic habituation that have potential in forming student self-regulation. However, the extent to which the real influence of this habituation on students' self-regulation has not been studied systematically. (Kaharuddin et al., 2023) Therefore, in-depth research is needed to reveal how the process of forming self-regulation occurs through the practice of worship and Islamic habituation in the school, as well as to find out what factors are the supporters and obstacles.

On the basis of this thought, this research is important to answer the academic and practical needs in designing Islamic character education that is able to answer the challenges of the times, as well as strengthen the role of Muhammadiyah schools as pioneers in moral development and self-development of students. (Sudrajat & Shodiq, 2024)

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## METHODS

This research uses a qualitative approach with a case study type, because it aims to describe and understand in depth how the formation of student self-regulation is formed through the practice of worship and Islamic habituation at SMP Muhammadiyah 5 Surakarta. (Hidayati & Saputra, 2020) Data collection techniques were carried out through in-depth interviews with school principals, Islamic coaches, students, and parents; direct observation of Islamic activities such as dhuha prayers, morning tadarus, and tahfidz programs; as well as documentation in the form of schedules, character assessment rubrics, and photos of Islamic activities. (Figueiredo & others, 2021)

The collected data was analyzed using the Miles and Huberman model, through the stages of data reduction, data presentation, and conclusion drawn. To maintain the validity of the data, the researcher uses triangulation of sources and techniques, as well as conducting member checks on informants to verify the correctness of the data. (Bandura, 1986) This research also refers to Zimmerman's self-regulated learning theory and Bandura's social modeling theory, and is reinforced by the Islamic educational and character literature of Muhaimin and Tilaar. (E. Sari, 2024)

## RESULTS AND DISCUSSION

### RESULTS

### 1. Overview of Research Locations

SMP Muhammadiyah 5 Surakarta is an Islamic educational institution that combines a general and Islamic curriculum. This school has two education systems, namely regular and boarding (dormitory). The focus of education is not only on the cognitive aspect, but also on the spiritual, emotional, and social aspects. Through Islamic habituation, this school forms the character and self-regulation of students from an early age. (Winne & Hadwin, 2008)

Some of the Islamic activities that have become the culture of the school include: dhuha prayers, morning tadarus, tahfidz programs, cults, Islamic mentoring, and daily Islamic manners. All of these activities are integrated into the daily schedule, both for regular and boarding students. For boarding students, the implementation of activities is more intensive and scheduled until the evening. (Lickona, 2012)

### 2. Worship Habits in Forming Student Self-Regulation

The results of observations and interviews show that the habit of worship that is carried out consistently is the main foundation in the formation of student self-regulation. Worship activities carried out by students are not only routine, but also form the ability to manage time, responsibility, and self-control. (Althof & Berkowitz, 2006)

#### Dhuha Prayer

It is carried out every morning before teaching and learning activities. Students are directed to pray in congregation with teachers. This activity not only accustomed to sunnah worship, but also trained readiness and discipline in the morning.

#### Tadarus Al-Qur'an

Tadarus is carried out routinely before class hours start. Students read the Qur'an in turn, either individually or in small groups guided by teachers or ustadz. It forms concentration, inner tranquility, and daily spiritual habituation.

#### Program Tahfidz

The memorization target for regular students is a minimum of 1 juz, while for the boarding program it can reach 3-5 juz. The tahfidz process not only requires memorization, but also requires commitment and independent time management. This activity has been proven to form students' perseverance and self-control.

#### Congregational Prayers and Cults

Congregational zuhur prayers are carried out at school. After the prayer, some students had their turn to deliver a short cult. This not only increases courage and leadership, but also internalizes Islamic values that are part of self-regulation.

### 3. The Role of Teachers in Character Building and Self-Regulation

Teachers play a big role as models or role models for students. (Romadhon, 2022) In an interview, the principal said that teachers should be the first to exemplify morals, discipline, and consistency of worship. (Nasir & Rijal, 2021)

"The teachers are his passion to be role models. Including participating in prayers and tadarus. Even when the children start to slacken, it is the teacher who guides again." (Interview, Principal)

Teachers not only teach orally, but also accompany students in worship activities. The presence of teachers during congregational prayers, tahfidz, and mentoring are important factors in fostering self-control and the spirit of spiritual learning of students.

### 4. The Role of Parents and the Social Environment

Although schools have established a disciplined and Islamic environment, some obstacles arise from the family side, especially in the supervision of gadget use. Parents are often overwhelmed with limiting children while at home:

"If they are at school, their children are good. But when you are at home, the cellphone continues. Prayer is not supervised like in school." (Interview)

To overcome this, the school suggests synergy between schools and parents. For example, with joint evaluations, communication groups, and parental involvement in supporting the habit of worship at home. The school also created a Google Form instrument to measure obstacles and habituation success. (Zimmerman, 2002)

## 5. Supporting and Inhibiting Factors in the Formation of Self-Regulation Supporting Factors:

- a. There is a more scheduled boarding and tahfidz program.
- b. Teacher's example in worship and morals
- c. Structured Islamic activity schedule
- d. Synergy and intensive communication between schools and parents.
- e. The school's social environment is conducive and full of examples.

### Inhibiting Factors:

- a. The influence of gadgets and lack of control from parents at home.
- b. Extracurricular activities that sometimes interfere with students' worship routines.
- c. Lack of time for worship assistance at home on weekends.

## 6. The Impact of Islamic Activities on Student Self-Regulation

- a. The activity of Islamic habituation at SMP Muhammadiyah 5 Surakarta has a real impact on the formation of student self-regulation. This can be seen from:
- b. Ability to manage time: students are used to waking up early, praying dhuha, tadarus, and attending lessons on time.
- c. Discipline and commitment: students are consistent in participating in worship activities, even memorizing the Qur'an gradually.
- d. Spiritual independence: students are able to carry out worship without being asked,
- e. Personal responsibility: students begin to become aware of personal tasks without always being supervised.

"We prepare them so that they can become independent, disciplined, and responsible cadres of Islam. That's what's important." (Interview, Tahfidz Coaching Teacher)

## 7. Expectations and Continuation of Construction

The school hopes that the graduates of Muhammadiyah 5 Surakarta Junior High School will not only excel academically, but also have a strong character, be able to regulate themselves in religion, and continue to maintain the habit of worship even after graduation. Some alumni have also become tahfidz teachers and mentors of their younger classmates. (Triyuliasari & Mubarak, 2024)

"The important thing is istikamah. Hopefully, after graduation, they will continue this habit in their next studies." (Interview, Waka Siswaan)

## DISCUSSION

This study aims to analyze the formation of student self-regulation through the practice of worship and Islamic habituation in Muhammadiyah 5 Surakarta Junior High School. Based on findings in the field, Islamic activities such as dhuha prayer, tadarus, tahfidz, and kultum have a significant contribution in shaping students' ability to regulate themselves, control behavior, and instill personal responsibility for religious values.

### 1. The Relationship of Worship Habit with Self-Regulation

Findings in the field show that the habit of worship that is carried out consistently has succeeded in fostering positive habits in students. (Handrianto & Rahman, 2019) Activities such as dhuha prayers, morning tadarus, and tahfidz encourage students to have an orderly daily schedule, increase spiritual awareness, and foster self-discipline. (Jamiludin & Darnawati, 2022)

This is in line with the self-regulated learning theory from Zimmerman (2002) which states that self-regulation is the result of repetitive behavioral training, built from awareness, reflection, and active involvement. When students are accustomed to performing worship regularly, they learn to manage time, monitor progress, and evaluate themselves on their worship targets, such as the number of memorizations or the regularity of prayers.

### 2. The Role of Teachers as Role Models in the Formation of Self-Regulation

Teachers have a central role in instilling character and discipline in students. The results of the interview stated that teachers not only direct, but also became a real example in the implementation of daily worship. (Rani, 2021) This attitude reflects the social learning theory from Bandura (1986), which emphasizes that a person's behavior can be learned through observation of models, in this case teachers.

When teachers consistently carry out worship and accompany students, they do not only teach verbally, but also provide direct experiences that form an example. This attitude is an important foundation for the formation of students' self-regulation, because students see firsthand how to manage time, overcome laziness, and maintain commitments independently.

### 3. *Environmental and Family Support*

The formation of student self-regulation is not only influenced by the school, but also very much determined by the home environment. Data shows that the main challenge comes from uncontrolled use of gadgets at home. Many parents feel overwhelmed in supervising their children, so the habit of worship that has been formed at school is not fully maintained at home.

This shows the importance of collaboration between schools and parents. In the context of Bronfenbrenner's developmental ecological theory, microenvironments (school and home) must support each other so that the values formed in one environment can be reinforced by another. Therefore, the role of intensive communication, joint evaluation, and teacher-parent synergy is needed.

### 4. *Internal-External Supporting and Inhibiting Factors*

Internally, students have a great opportunity to develop self-regulation through worship habits. A supportive school environment, an orderly schedule, and the existence of a boarding program are factors that strengthen the formation of self-regulation.

However, externally, obstacles arise from home conditions, time constraints, and a less controlled digital culture. Excessive access to technology without assistance can be a serious distraction in maintaining worship habits that have been formed in schools

### 5. *Research Contribution to Islamic Character Education*

This research makes an important contribution to strengthening Islamic character education. The practice of worship is not only a spiritual obligation, but also a pedagogical tool in shaping character and self-regulation. With consistent habituation and intensive mentoring, students are able to internalize the values of discipline, responsibility, and self-control. In addition, this study also shows that Islamic schools can design an integrative approach, not only in the academic aspect but also in spiritual and social-emotional aspects. This strengthens the school's position as a pioneer in fostering holistic Islamic character.

## CONCLUSION

This study shows that the formation of *student self-regulation* in SMP Muhammadiyah 5 Surakarta can be achieved effectively through the habit of worship and Islamic practices that are carried out consistently. Activities such as dhuha prayers, tadarus, tahfidz, and kultum have been proven to contribute to building discipline, spiritual awareness, and students' personal responsibility for religious values. The role of teachers as role models, structured school environment support, and collaboration with families are important factors in strengthening this self-regulation process.

However, the challenges of the home environment, especially in terms of technology use and lack of parental controls, are external obstacles that need to be overcome. By referring to the theories of developmental psychology and social learning, this study affirms the importance of an integrative approach between spiritual, social, and emotional aspects in Islamic character education. As a contribution, this study underlines the role of Islamic schools as pioneers in character development through in-depth worship habituation strategies. However, limitations in the scope and methodological approach are important notes for further research so that the results obtained can be more measurable and widely applicable.

This study finds that consistent Islamic worship practices and habituation programs play a significant role in strengthening students' self-regulation, particularly in terms of time management, emotional control, discipline, and personal responsibility, with the integration of curricular, extracurricular, and teacher role-modeling elements serving as key reinforcing factors. These findings highlight the importance of structured and value-based religious activities as an effective approach to character education in Islamic schools. For future research, it is recommended to employ quantitative or mixed-method approaches to measure the effectiveness of such programs more

objectively, as well as to expand the scope across different educational levels and institutional contexts, while also examining additional variables such as family influence, digital environment, and students' psychological factors to provide a more comprehensive understanding of self-regulation development.

### LIMITATIONS

This study has several limitations. First, it was conducted only at SMP Muhammadiyah 5 Surakarta, so the findings cannot be generalized to other schools. Second, the use of qualitative methods may lead to subjectivity in data interpretation. Third, this study focuses on school-based Islamic activities such as Dhuha prayer, tadarus, tahfidz, and kultum, while external factors like parental supervision and students' use of digital devices were not examined in depth. In addition, the study does not explore the long-term impact of these practices on students' self-regulation. Therefore, future research is recommended to involve more schools and use more varied methods for more comprehensive results.

### AUTHOR CONTRIBUTION

ADR contributed to the research design, data collection, data analysis, and manuscript writing. NLI contributed to conceptual supervision, validation of the research framework, and critical revision of the manuscript.

### CONFLICT OF INTEREST

The authors declare no conflict of interest.

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