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Implementation of the Worship Component of Indonesia's Seven Habits for Great Children Program: A Case Study at a Public Junior High School

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Abstract

Purpose: This study examined how the worship component of Indonesia's Seven Habits for Great Children Program was translated into school policies and everyday practices at SMP Negeri 1 Danau Kembar. It also investigated the conditions facilitating or constraining implementation and distinguished scheduled religious routines from independently sustained worship habits. Method: The study employed a qualitative single-case design. Data were generated through semi-structured interviews with school leaders, Islamic Religious Education teachers, and students, supported by non-participant observations and analysis of standard operating procedures, activity schedules, Seven Habits Journals, and program documentation. Data were analysed iteratively using the Miles and Huberman model through data reduction, data display, and conclusion drawing and verification. Credibility was strengthened through source and method triangulation. Main findings: The program primarily formalised religious practices already embedded in the school culture through communication, scheduled activities, distributed responsibilities, teacher modelling, worship facilities, and journal-based monitoring. Implementation included Qur'anic recitation, collective prayers, Dhuha and congregational Zuhr prayers, remembrance, supplication, and memorisation activities. However, participation remained uneven because of differences in student discipline, motivation, confidence, Qur'anic reading ability, teacher supervision time, and parental monitoring. Journal completion documented administrative reporting but did not independently demonstrate internalised worship habits. Novelty/Originality: The study shows that policy implementation depends more on interactions among existing school culture, organisational capacity, implementer commitment, student responsiveness, and family support than on formal program adoption alone. Contribution: It introduces a four-level distinction among formal activity provision, supervised participation, continuity across school and home, and autonomous habit formation. This framework supports more cautious evaluation of school-based religious character programs and recommends differentiated student support, reciprocal family communication, student feedback, and longitudinal monitoring.

Keywords: autonomous habit formation; policy implementation; religious habituation; school-family partnership; Seven Habits of Great Indonesian Children; worship practices

Introduction

Education plays a central role in shaping students' character through learning, social interaction, modelling, and sustained habituation. From the perspective of Islamic education, educational success is not limited to students' acquisition of knowledge but is also reflected in attitudes and behaviours consistent with Islamic values. Worship represents a tangible expression of Islamic teachings because it embodies obedience and devotion to Allah Almighty while cultivating regularity, self-discipline, and responsibility in everyday life (Kallang, 2018). Accordingly, schools are expected not only to provide religious knowledge but also to establish educational environments in which students can practise religious values consistently and meaningfully.

The development of worship habits, however, is neither immediate nor automatic. A habit develops through repeated behaviour performed in a relatively stable context until the behaviour becomes increasingly automatic (Lally et al., 2010). In educational settings, regular and sustained religious activities may help students progress from externally prompted participation towards more consistent religious practice. Habituation has therefore been regarded as an educational method for strengthening students' religious character because consistently practised religious activities can help them recognise, perform, and maintain religious behaviours in their daily lives (Ahsanulkhaq, 2019; Ngaisah, 2023). Nevertheless, repeated participation should not automatically be interpreted as the internalisation of a habit. Students may comply with a religious routine because of teacher supervision, school regulations, peer influence, or parental monitoring rather than because the practice has become self-initiated. It is therefore important to distinguish among the formal provision of activities, students' supervised compliance, the continuity of practice across settings, and the development of an independently sustained habit.

Efforts to strengthen positive habits among Indonesian students have received policy support through the *Seven Habits of Great Indonesian Children Program* (*Program Tujuh Kebiasaan Anak Indonesia Hebat*), introduced by the Indonesian Ministry of Primary and Secondary Education. The program promotes seven daily habits: waking up early, worshipping, exercising, consuming healthy and nutritious food, enjoying learning, participating in community life, and going to bed early. Among these components, worship is directly associated with the cultivation of students' religious character in both school and family environments (Kemendikdasmen, 2024). The program therefore positions positive habit formation as a responsibility shared by students, schools, families, and communities rather than as an activity confined to classroom instruction.

This broader ecological orientation is important because school-based character-development initiatives require more than the introduction of scheduled activities. Evidence from whole-school interventions indicates that coordinated actions involving the curriculum, school ethos, organisational arrangements, and family or community partnerships are more likely to

establish an environment that consistently supports student development (Goldberg et al., 2019). Nevertheless, the existence of a program does not guarantee that it will be implemented as intended. A broad review of implementation research demonstrated that program outcomes are strongly influenced by the quality of implementation and by contextual factors related to the program, its providers, organisational capacity, and implementation support systems (Durlak & DuPre, 2008). These findings suggest that the worship component of the Seven Habits Program needs to be examined not only in terms of the activities formally provided by the school but also through the communication mechanisms, personnel and facilities, implementers' commitment, organisational procedures, and school–family coordination that sustain those activities.

Student participation constitutes another important consideration. Students should not be treated merely as passive recipients of school-wide programs. A systematic review of whole-school interventions in secondary education indicates that active student participation can give students a meaningful role in activities and decisions that affect their school lives, although such participation remains insufficiently examined in secondary-school interventions (Berti et al., 2023). This consideration is particularly relevant to religious habituation. A program may be administratively well organised while still failing to explain how students understand its purpose, respond to monitoring, experience the activities, or develop the motivation to maintain religious practices without direct supervision. Consequently, examining implementation exclusively from the perspective of school administrators and teachers may obscure the difference between institutional compliance and students' personal engagement.

The Seven Habits of Great Indonesian Children Program has been implemented at SMP Negeri 1 Danau Kembar since the beginning of the 2025/2026 academic year. Based on the research documents, the school developed standard operating procedures, distributed responsibilities among school personnel, disseminated information to teachers, students, and parents, and used the Seven Habits Journal (*Buku Jurnal 7 KAIH*) to monitor students' practices at school and at home. The program did not replace the religious activities previously embedded in the school culture. Instead, it formally incorporated and strengthened those activities within a more structured policy framework. This situation creates an important analytical question: to what extent did the program introduce substantive changes to students' religious habituation, and to what extent did it reclassify existing religious routines under a new policy label?

Preliminary observations conducted during the researcher's field practicum from November to December 2025 indicated that the school had organised several routine religious activities, including Qur'anic recitation before lessons, collective prayers before and after lessons, and congregational prayer. The observations also identified variations in student participation. Some students did not participate attentively in Qur'anic recitation or collective prayer, arrived late for congregational prayer, or did not consistently

bring and complete their Seven Habits Journals. These preliminary indications should not be interpreted as evidence of either the program's success or failure. Rather, they point to a possible gap between formal program arrangements and students' everyday participation, thereby highlighting the need to examine communication, mentoring, monitoring, and collaboration between the school and families.

This study employs George C. Edward III's policy implementation framework to examine four interrelated dimensions of program implementation: communication, resources, disposition, and bureaucratic structure. Communication concerns the transmission, clarity, consistency, and feedback mechanisms through which program information is conveyed. Resources include the availability and capacity of personnel, time, information, authority, facilities, and supporting instruments. Disposition refers to implementers' understanding, acceptance, commitment, and willingness to carry out the program. Bureaucratic structure concerns standard operating procedures, the distribution of responsibilities, coordination, and potential fragmentation among implementing actors (Arwildayanto, Suking, & Siagian, 2018). In this study, these dimensions are treated as interacting implementation conditions rather than as four independent categories. For example, the existence of a standard operating procedure may have limited practical value when teachers lack sufficient time to supervise students, or when communication with families is inconsistent.

Previous studies have reported that religious habituation may support students' religious character and discipline. Hanif (2025), for example, found that worship habituation through congregational prayer and other religious activities could support student discipline. Amalia, Wahid, and Mumpuni (2025) similarly reported that the implementation of the Seven Habits of Great Indonesian Children could contribute to students' religious character through school-based habituation activities. Meanwhile, Susanto (2026) analysed the Seven Habits Program using Edward III's framework and emphasised the importance of communication, resources, disposition, and bureaucratic structure in program implementation. These studies provide an important foundation, but they leave several issues insufficiently examined. First, earlier studies tend to emphasise positive program outcomes without clearly distinguishing between participation under supervision and the independent formation of habits. Second, limited attention has been given to how a newly introduced national program interacts with religious practices that were already part of a school's established culture. Third, the function and evidentiary limitations of school–home monitoring instruments, such as the Seven Habits Journal, have received little critical analysis. Fourth, students' experiences and variations in participation are rarely integrated with organisational analyses of policy implementation.

This study addresses these gaps by examining how the worship component of the Seven Habits of Great Indonesian Children Program is translated from national policy into everyday practices at SMP Negeri 1 Danau Kembar. Its empirical contribution lies in analysing the interaction among

formal school arrangements, existing religious culture, student participation, and school–family monitoring within an early stage of program implementation. Conceptually, the study combines Edward III's implementation dimensions with a critical distinction between organised religious routines, supervised compliance, and independently sustained worship habits. Practically, it is expected to identify implementation conditions that may help schools strengthen the program without treating administrative completion or attendance as sufficient evidence that worship habits have been internalised.

Accordingly, this study addresses the following research questions:

1. How is the worship component of the Seven Habits of Great Indonesian Children Program translated into school policies and everyday practices at SMP Negeri 1 Danau Kembar?
2. How do communication, resources, implementers' dispositions, and bureaucratic structures facilitate or constrain the continuity of students' worship practices at school and at home?
3. How do students, teachers, and parents experience and interpret the implementation and monitoring of the worship component?

By addressing these questions, the study seeks to provide a contextually grounded account of program implementation rather than to make a causal claim about the program's effectiveness in forming students' religious character.

Method

This study employed a qualitative approach with a single-case study design. The qualitative approach was selected to develop an in-depth and context-sensitive understanding of how the worship component of the *Seven Habits of Great Indonesian Children Program* was implemented under natural conditions at SMP Negeri 1 Danau Kembar. A case study is appropriate for investigating a contemporary phenomenon within its real-life institutional and social context through multiple sources of evidence (Crowe et al., 2011).

The bounded case was the implementation of the worship component of the Seven Habits Program at SMP Negeri 1 Danau Kembar during the 2025/2026 academic year. The school constituted the spatial boundary, while the initial implementation period constituted the temporal boundary. The primary unit of analysis was the implementation process, including program communication, available resources, implementers' dispositions, bureaucratic arrangements, religious activities, monitoring practices, and the factors that facilitated or constrained implementation. The study focused on implementation processes and participants' experiences. It was not designed to establish the causal effectiveness of the program or to measure changes in students' religious character.

George C. Edward III's policy implementation framework informed the initial analytical categories of communication, resources, disposition, and

bureaucratic structure. The framework was used as a sensitising analytical lens rather than as a rigid classification system. This approach enabled the analysis to examine evidence that corresponded with the framework while remaining open to context-specific patterns emerging from the data, including student participation, peer influence, school and family coordination, and the use of the Seven Habits Journal.

The study was conducted at SMP Negeri 1 Danau Kembar, a public junior secondary school in Solok Regency, West Sumatra, Indonesia. The site was selected purposively because the school had implemented the Seven Habits of Great Indonesian Children Program since the beginning of the 2025/2026 academic year and had integrated its worship component into existing religious activities.

Before the formal introduction of the program, the school had organised religious practices such as Qur'anic recitation, collective prayers, and congregational prayer. Following the introduction of the program, the school developed standard operating procedures, distributed responsibilities among school personnel, communicated the program to students and parents, and used the Seven Habits Journal to monitor students' activities at school and at home. This setting provided an information-rich case for examining how a newly introduced national program interacted with an established school religious culture.

Preliminary observations were undertaken during the researcher's field practicum from November to December 2025. These observations were used to identify the research problem and refine the focus of the study. Data obtained from preliminary observations were distinguished from the evidence collected during the formal research process.

Participants were selected through purposive criterion sampling. The participants consisted of the principal, the vice-principal for curriculum, Islamic Religious Education teachers, and students who were directly involved in or experienced the implementation of the worship component of the Seven Habits Program.

Participants were eligible when they possessed direct knowledge of program planning, coordination, implementation, monitoring, or evaluation. School leaders were selected because of their responsibilities for policy development and institutional coordination. Islamic Religious Education teachers were selected because they facilitated and supervised religious activities. Students were selected because they directly participated in the program and used the Seven Habits Journal.

Student selection considered differences in grade level, gender, participation in religious activities, Qur'anic reading ability, and consistency in completing the Seven Habits Journal. This variation was intended to prevent the study from representing only highly active or consistently participating students.

Parents were not treated as direct sources of primary interview data unless they had formally participated in the research. Consequently, findings

concerning parental support and home monitoring were interpreted as the perceptions of school personnel and students or as information recorded in school documents. They were not presented as direct representations of parents' experiences.

Participants' identities were protected using role-based codes, such as PR for the principal, VP for the vice-principal, IRET for Islamic Religious Education teachers, and ST for students. Personal information that could reveal participants' identities was excluded from the research report.

Data were collected through semi-structured interviews, non-participant observations, and document analysis. The use of multiple sources of evidence was intended to produce a comprehensive understanding of the case and establish a clear chain of evidence. Combining interviews, observations, and documents also enabled the researcher to identify similarities, differences, and contradictions among formal policies, participants' accounts, and everyday practices (Crowe et al., 2011).

Semi-structured interviews were conducted with the principal, the vice-principal for curriculum, Islamic Religious Education teachers, and selected students. The interviews explored program planning, communication, coordination, implementation, supervision, monitoring, evaluation, and follow-up. They also examined the factors that supported or constrained implementation, student responses to religious activities, use of the Seven Habits Journal, and coordination between the school and families.

Questions for school leaders focused on policy translation, standard operating procedures, resource allocation, distribution of responsibilities, and program evaluation. Questions for teachers addressed daily implementation, mentoring, supervision, student participation, and practical constraints. Student interviews explored how students understood the program, experienced its religious activities, responded to school and family monitoring, and maintained worship practices across school and home settings.

The interviews were guided by open-ended questions and follow-up prompts. Participants were given opportunities to elaborate on their experiences and clarify their responses. Interviews with students used age-appropriate and non-judgmental language to minimise pressure arising from the school hierarchy and the religious nature of the research topic. Interview results were recorded in transcripts or detailed interview notes and organised using participants' identification codes.

Non-participant observations were conducted to examine how the program operated in everyday school settings. The observations focused on Qur'anic recitation before lessons, collective prayers before and after lessons, the Dhuha prayer, the congregational Zuhr prayer, remembrance and supplication after prayer, teachers' supervision and modelling, student participation, and the use of worship facilities.

The observation protocol documented the activity, setting, sequence of events, participants involved, forms of teacher support, patterns of student participation, use of facilities, and incidents that supported or contradicted

information obtained through interviews. Descriptive field notes were separated from the researcher's reflective and interpretive notes.

The observations did not assess the personal religiosity of individual students. They focused on the implementation of school-organised activities, observable patterns of participation, and institutional conditions relevant to the program.

Documentary sources included the school's standard operating procedures, implementation guidelines, activity schedules, teacher duty schedules, the Seven Habits Journals, monitoring and evaluation records, and documentation of religious activities. The documents were examined to identify the program's formal objectives, distribution of responsibilities, activity schedules, monitoring procedures, and expected forms of school and family participation.

Documentary evidence was compared with interview accounts and observed practices. Completion of the Seven Habits Journal was treated as evidence of administrative recording rather than as direct proof that a worship activity had occurred. Its evidentiary value was assessed cautiously by comparing journal records with participants' accounts and other available evidence.

The researcher served as the primary research instrument and was supported by semi-structured interview guides, an observation protocol, a document-review form, field notes, and analytical memoranda. The researcher's engagement with the setting and interpretation of the data were recognised as integral components of the qualitative research process.

The researcher had previously undertaken a field practicum at SMP Negeri 1 Danau Kembar from November to December 2025. This prior involvement facilitated access and contextual understanding, but it also created possible familiarity bias, confirmation bias, and socially desirable responses from participants. To address these risks, the researcher distinguished preliminary impressions from formally collected evidence, used open-ended and non-judgmental questions, compared information across participants and methods, and examined evidence that contradicted the initial interpretation.

Reflective notes were used to document how the researcher's prior knowledge, assumptions, and relationship with the setting might influence data collection and interpretation. The researcher did not evaluate students' personal level of religiosity but focused on their experiences of program implementation and participation in school-organised activities.

Data were analysed iteratively using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification (Moleong, 2018; Sugiyono, 2019). Data collection and analysis occurred concurrently so that preliminary interpretations could inform subsequent interviews, observations, and document examination.

First, interview records, field notes, and documents were read repeatedly to develop familiarity with the dataset. Second, segments of data

relevant to the research questions were assigned initial codes. Deductive codes were derived from Edward III's implementation framework, including information transmission, communication clarity, staff availability, facilities, implementer commitment, standard operating procedures, and role distribution.

Inductive codes were developed from patterns emerging from the data. These included student motivation, peer reminders, variation in Qur'anic reading ability, parental monitoring, journal completion, teacher time constraints, and the distinction between supervised participation and independent worship practices.

Third, related codes were grouped into categories and provisional themes. The process of developing themes was recursive. Codes, categories, and themes were repeatedly compared with the complete dataset. This procedure was informed by the thematic analysis principles proposed by Braun and Clarke (2006), particularly familiarisation with the data, initial coding, theme development, theme review, and clear definition of the final themes.

Fourth, data displays and within-case matrices were developed to compare findings across school leaders, teachers, students, observations, and documents. These matrices were used to identify convergence, complementarity, and contradiction. For example, teachers' accounts of consistent journal completion were compared with student accounts, journal records, and relevant observations. Contradictory and deviant cases were retained as analytically important evidence rather than removed from the analysis.

Finally, conclusions were developed by comparing empirical patterns with Edward III's implementation framework. The analysis also examined interactions among the four implementation dimensions. For example, the availability of a standard operating procedure was analysed in relation to teachers' available time, the number of students requiring supervision, and the consistency of communication with families. Conclusions were reviewed and revised when they were not adequately supported by evidence from multiple sources.

An audit trail was maintained through field notes, coding records, analytical memoranda, data-display matrices, and documentation of changes made to the interpretation. This process established a traceable connection between raw data, codes, categories, themes, and the conclusions reported in the study.

The trustworthiness of the study was addressed through credibility, transferability, dependability, and confirmability. Credibility was strengthened through source triangulation and method triangulation. Source triangulation involved comparing information from the principal, vice-principal, Islamic Religious Education teachers, and students. Method triangulation involved comparing evidence obtained from interviews, observations, and documents (Moleong, 2018; Sugiyono, 2019).

Triangulation was not limited to identifying agreement among sources. Complementary and contradictory evidence was also examined. Differences between formal procedures, participants' accounts, and observed practices were retained and interpreted as part of the findings.

Transferability was supported by providing a detailed description of the school context, program characteristics, participants' roles, religious activities, and implementation conditions. Dependability was strengthened by documenting the data-collection procedures, research instruments, coding process, and changes made during analysis. Confirmability was supported through reflective notes, an audit trail, comparison of multiple sources, and consideration of evidence that challenged the dominant interpretation.

The report was prepared with reference to the Standards for Reporting Qualitative Research to improve the transparency and completeness of reporting (O'Brien et al., 2014).

The study was conducted after obtaining permission from the relevant school authority. Participants received an explanation of the study's purpose, the voluntary nature of participation, the intended use of the data, and the protection of confidentiality. They were informed that they could decline to answer a question or withdraw from participation without academic or institutional consequences.

Because student participants were minors, their participation was approached with particular attention to voluntary assent, parental or guardian permission, age-appropriate communication, privacy, and the power relationship between students and school personnel. Student interviews were conducted in a manner that minimised pressure and avoided evaluative judgments about their religious commitment.

Participants' names and directly identifying information were removed from interview records and research reports. Research materials were stored securely and used only for academic purposes. Information concerning individual worship practices, Qur'anic reading abilities, family circumstances, and reasons for limited participation in religious activities was treated as sensitive and reported without disclosing participants' identities.

Results and Discussion

Results

Translating the Seven Habits Program into School-Level Implementation

The findings indicate that SMP Negeri 1 Danau Kembar translated the worship component of the *Seven Habits of Great Indonesian Children Program* into school-level arrangements involving the principal, vice-principal, Islamic Religious Education teachers, homeroom teachers, subject teachers, student mentors, education personnel, students, and parents. The school referred to the national policy while adapting its implementation to the school's existing conditions and religious culture.

The program did not establish an entirely new set of religious activities. Instead, it incorporated pre-existing practices, such as Qur'anic recitation, collective prayer, and congregational prayer, into a more formally structured program. The main organisational changes included the development of standard operating procedures, assignment of responsibilities, preparation of activity schedules, dissemination of program information, and use of the Seven Habits Journal as a monitoring instrument.

The implementation process was examined through four interconnected dimensions derived from Edward III's framework: communication, resources, implementers' dispositions, and bureaucratic structure.

Communication Through Multiple Institutional Channels

Program communication was conducted through dissemination and coordination involving school leaders, teachers, students, and parents. Information for teachers was delivered through school meetings intended to establish a common understanding of the program's objectives, activities, and implementation procedures. Students received information through school orientation activities, instructions from the principal and vice-principal, explanations from homeroom teachers, and guidance provided by teachers during learning activities.

Parents received information through parent meetings. Communication was subsequently maintained through teacher coordination, school meetings, and interaction between the school and families. These findings show that the school used several communication channels rather than relying on a single initial dissemination activity.

However, the available data demonstrate the existence of these communication mechanisms rather than the extent to which all stakeholders understood the information consistently. Differences in student participation, journal completion, and parental supervision suggest that the transmission of information did not necessarily produce uniform understanding or participation across all groups.

Human, Physical, and Administrative Resources

The resources supporting implementation included teachers, worship facilities, religious learning materials, and administrative monitoring instruments. Islamic Religious Education teachers and other teachers were involved in guiding and supervising students during religious activities. The available physical resources included a prayer room, ablution facilities, copies of the Qur'an, and other worship equipment.

The Seven Habits Journal was used as an administrative instrument for monitoring activities undertaken by students at school and at home. Students recorded their activities in the journal, teachers examined the entries, and parents were expected to verify activities performed at home through their signatures.

These resources enabled the school to organise routine religious activities. Nevertheless, resource availability was uneven. The findings identified limitations in some facilities, restricted teacher time for intensive

supervision, and the practical difficulty of supervising a relatively large number of students. Thus, the presence of personnel and facilities did not eliminate constraints on the quality and intensity of student support.

Implementers' Dispositions and Teacher Modelling

The dispositions of school leaders and teachers were reflected in their involvement in guiding, supervising, and encouraging students. Teachers did not function solely as monitors. They also provided advice, motivation, personal guidance, and behavioural examples through their direct participation in worship activities.

When students were inattentive, undisciplined, or inconsistent, teachers used reminders, respectful correction, personal approaches, and further guidance. These practices indicate that program implementation depended not only on written procedures but also on teachers' willingness to participate and respond to students' varying needs.

At the same time, teacher commitment should not be interpreted as evidence that all students had independently internalised the expected worship practices. The continued need for reminders, supervision, and correction indicates that student participation varied and often remained dependent on external support.

Bureaucratic Structure and Distribution of Responsibilities

The bureaucratic structure was represented by standard operating procedures, activity schedules, teacher duty rosters, and the distribution of responsibilities among school personnel. The principal served as the person responsible for the program, while Islamic Religious Education teachers, homeroom teachers, subject teachers, student mentors, and education personnel performed different implementation and supervisory functions.

Teacher duty schedules and work procedures were intended to ensure that religious activities remained supervised even when an Islamic Religious Education teacher was not directly present. This distribution of responsibilities reduced dependence on a single teacher and formally positioned worship habituation as a school-wide responsibility.

Nevertheless, the formal clarity of responsibilities did not always ensure intensive or uniform implementation. Limitations in teacher time and the number of students requiring supervision created a gap between the formal organisational arrangements and the level of individual assistance that could be provided.

Stages and Forms of Worship Habituation Activities

The worship component was implemented through three general stages: planning, implementation, and evaluation. These stages formed a school-level cycle through which policy guidance was translated into scheduled practices and monitoring activities.

Planning

During the planning stage, the school referred to government policy, prepared guidelines and standard operating procedures, selected the religious

activities to be implemented, developed schedules, assigned responsibilities, and communicated the program to teachers, students, and parents.

Planning also considered the school's facilities, existing religious culture, staffing arrangements, and operational needs. Activities such as collective prayer, Qur'anic recitation, the Dhuha prayer, and the congregational Zuhr prayer were incorporated into formal schedules that guided implementation.

The planning process therefore combined national policy requirements with local adaptation. However, the available evidence does not indicate whether students or parents were involved in designing the activities or determining the monitoring procedures. Their documented roles were primarily those of program participants and supporting actors.

Implementation of Religious Activities

The worship component was implemented through routine and scheduled religious activities. These activities included prayers before and after lessons, Qur'anic recitation, the Dhuha prayer, the congregational Zuhr prayer, remembrance and supplication after prayer, recitation of Ayat al-Kursi, and the recitation of memorised short Qur'anic passages.

Additional religious activities were provided through co-curricular programs, including practical instruction in funeral prayer, short religious talks, memorisation of short Qur'anic chapters, and commemorations of Islamic holidays. The congregational Zuhr prayer was conducted daily in the school prayer room. The Dhuha prayer was included in Thursday co-curricular activities with an allocation of two lesson periods.

Teachers provided instructions, assistance, supervision, reminders, and behavioural modelling during these activities. The repeated and scheduled nature of the activities established regular opportunities for students to participate in worship at school.

Participation, however, was not uniform. Some students still needed reminders to join Qur'anic recitation, the Dhuha prayer, and the congregational Zuhr prayer. Some students talked with peers, lacked concentration, arrived late at the prayer room, or inconsistently completed the Seven Habits Journal. Differences in Qur'anic reading ability, motivation, confidence, and personal circumstances also influenced participation.

These findings indicate that the school had established a structured religious routine, but they do not demonstrate that every student had developed an independently sustained worship habit. The observable outcome was the institutionalisation of scheduled activities, while the degree of students' personal internalisation varied.

Monitoring and Evaluation

Evaluation was conducted through direct monitoring, teacher reports, examination of the Seven Habits Journal, teacher coordination, and school meetings. Teachers used these mechanisms to identify students who participated consistently and students who required further guidance.

The Seven Habits Journal connected monitoring at school with activities reported at home. Students recorded their activities, parents were expected to verify home-based activities by signing the journal, and student mentors examined the entries. The results of monitoring were used to provide reminders, motivation, guidance, and follow-up support. Implementation issues were also discussed during school meetings as a basis for program improvement.

The journal served both an administrative and communicative function. It documented reported activities and facilitated interaction among students, teachers, and parents. Nevertheless, a completed entry or parental signature could only confirm that an activity had been recorded and verified administratively. It could not independently establish that the activity had occurred exactly as reported or that it had become an internalised habit. The journal data therefore required interpretation alongside interviews, observations, and other documents.

Facilitating and Constraining Factors

The findings identified factors within the school, family, peer group, and individual student that facilitated or constrained implementation.

Facilitating Factors

Facilitating factors included the commitment of school leaders and teachers, participation of school personnel, clear distribution of responsibilities, availability of activity schedules, worship facilities, use of the Seven Habits Journal, parental support, and positive peer influence.

Teachers facilitated implementation by guiding, reminding, supervising, and modelling worship practices. Parents were expected to remind and assist students at home and to examine and sign the Seven Habits Journal. Peers also encouraged participation by inviting and reminding one another to attend worship activities.

These factors created a supportive environment for repeated participation. The interaction among formal schedules, adult supervision, physical facilities, peer reminders, and home monitoring helped extend implementation beyond individual classroom instruction.

Constraining Factors

The constraining factors included uneven student awareness and discipline, differences in Qur'anic reading ability, limited motivation and confidence among some students, and individual circumstances affecting participation. Some students continued to require reminders, arrived late, lacked concentration, talked with peers, or inconsistently completed the journal.

External constraints included limited teacher time, the relatively large number of students requiring supervision, uneven parental monitoring, and the school's limited ability to verify activities undertaken at home. These constraints reduced the possibility of providing differentiated and intensive assistance to every student.

The findings therefore reveal an uneven implementation pattern. Formal activities and monitoring procedures were available, but students differed in their ability, motivation, family support, and responsiveness to the program. The variation suggests that implementation should not be represented as uniformly successful. It was more accurately characterised as an organised school-wide process whose intensity and continuity varied across participants and settings.

Discussion

The Program Formalised Existing Religious Practices Rather Than Creating an Entirely New Routine

The central finding is that the worship component of the Seven Habits Program was implemented by integrating a new national policy framework with religious activities that had already become part of the school's culture. Qur'anic recitation, collective prayer, and congregational prayer were not introduced for the first time through the program. The principal institutional contribution of the program was to formalise these practices through standard operating procedures, schedules, distributed responsibilities, and the Seven Habits Journal.

This distinction is important because the implementation of a newly labelled policy should not automatically be equated with the creation of new practices. The school adapted the policy to an existing religious environment. Such adaptation may support feasibility because teachers and students are not required to build all practices from the beginning. However, it also makes it difficult to determine which changes can be specifically attributed to the Seven Habits Program.

Edward III's implementation framework helps explain this formalisation process. Communication enabled the transmission of program expectations, resources supported delivery, implementers' dispositions influenced commitment, and bureaucratic structures distributed responsibilities. However, the four dimensions did not operate independently. Communication required staff time and coordination, procedures required committed implementers, and monitoring depended on cooperation among teachers, students, and families.

Implementation research similarly indicates that program outcomes depend on the interaction among organisational capacity, provider characteristics, program design, and implementation support systems (Durlak & DuPre, 2008). Therefore, the existence of communication channels, facilities, and procedures should be treated as implementation conditions rather than direct evidence of program effectiveness.

Communication Was Multichannel, but Its Reception Was Uneven

The school communicated the program through meetings, school orientation, teacher guidance, and parent meetings. This multichannel strategy corresponded with Edward III's emphasis on transmission, clarity, and consistency. Repeated communication can help reduce differences in interpretation and establish shared expectations among implementers.

Nevertheless, the findings also indicate a distinction between information delivery and information reception. Continued inconsistency in student participation and journal completion suggests that communication did not generate the same response among all students and families. It is therefore insufficient to conclude that communication was effective solely because meetings and dissemination activities were conducted.

Communication should also include opportunities for feedback. Students' experiences, difficulties, and reasons for inconsistent participation need to inform program adjustment. A systematic review by Berti et al. (2023) emphasised that students' active participation in whole-school interventions is important because students should not function only as recipients of adult-designed activities. In the present case, the available findings indicate that students mainly received instructions and participated in predetermined activities. Evidence of their involvement in program planning or evaluation was limited.

A stronger implementation model would therefore move beyond one-directional dissemination. Student feedback forums, confidential reflection, and age-appropriate participation in evaluation could help the school distinguish among lack of understanding, practical difficulty, low confidence, resistance, and other reasons for inconsistent participation.

Resource Availability Supported Delivery but Did Not Guarantee Implementation Quality

The availability of teachers, a prayer room, ablution facilities, Qur'ans, and worship equipment enabled the school to conduct scheduled religious activities. The Seven Habits Journal also provided an administrative mechanism for extending monitoring to the home environment. From Edward III's perspective, these resources constituted an essential basis for implementation.

However, the findings demonstrate that resource adequacy concerns more than the existence of facilities. Teacher availability, supervision time, the number of students, and the capacity to provide differentiated support also influenced implementation. The presence of a prayer room did not resolve problems of lateness, limited concentration, or uneven participation. Similarly, the presence of teachers did not guarantee that every student received individual assistance.

Durlak and DuPre (2008) found that implementation quality significantly influences program outcomes and is affected by provider capacity and organisational conditions. The present findings support this perspective by showing that teacher commitment was moderated by practical constraints. Teachers could guide and remind students, but limited time and large student numbers restricted the intensity of support.

These constraints were particularly relevant for students with different levels of Qur'anic reading ability and confidence. A uniform activity may provide equal access in a formal sense while still producing unequal experiences. Students requiring additional instruction or emotional support

may be less able to participate confidently in a large-group religious routine. Differentiated mentoring and smaller Qur'anic reading groups could therefore be more appropriate than relying solely on general reminders.

Teacher Modelling Supported Participation, but External Regulation Remained Prominent

Teachers demonstrated positive dispositions by participating in religious activities, providing reminders, offering motivation, correcting students respectfully, and using personal approaches. These practices support the argument that implementation depends on the commitment and responsiveness of frontline implementers, not merely on formal policy.

Ahsanulkhaq (2019) similarly identified repeated religious practice and teacher modelling as important elements in developing students' religious character. Hanif (2025) reported that congregational prayer and other religious activities could support student discipline, while Ja'far Amirudin, Elih Herlina, and H. S. N. (2024) associated consistent habituation with students' growing familiarity with worship practices.

The present findings, however, require a more cautious interpretation. Students' repeated participation under teacher supervision does not necessarily demonstrate an internalised habit. Lally et al. (2010) conceptualised habit formation as the gradual development of automaticity through repeated behaviour in a stable context. From this perspective, repetition is necessary but does not independently establish that a habit has formed.

The continued need for reminders, corrections, and direct monitoring suggests that external regulation remained prominent for some students. The program had clearly established opportunities for repeated worship practices, but the evidence was insufficient to conclude that these practices had become automatic or self-initiated across school and home contexts. The appropriate conclusion is therefore that the school institutionalised worship routines and supported repeated participation, while the degree of individual internalisation remained variable.

The Bureaucratic Structure Distributed Responsibility but Risked Fragmented Accountability

The school distributed responsibility among the principal, Islamic Religious Education teachers, homeroom teachers, subject teachers, student mentors, and education personnel. This arrangement reduced dependence on Islamic Religious Education teachers and positioned religious habituation as a shared school responsibility.

From Edward III's perspective, standard operating procedures and clear role distribution can reduce uncertainty and support continuity. Teacher duty schedules also helped maintain supervision across different activities. Nevertheless, responsibility distributed across many actors may create fragmentation when reporting lines, decision-making authority, and follow-up procedures are not sufficiently clear.

The findings show that formal responsibilities existed, but they provide less information about how implementation problems were escalated, how inconsistent monitoring was addressed, or how differences among teachers were resolved. For example, it remains unclear whether all teachers applied the same expectations when students arrived late, did not participate attentively, or failed to complete the journal.

Implementation quality should therefore be evaluated through the consistency of actual practice rather than the existence of written role descriptions alone. Regular coordination meetings, shared monitoring criteria, and clearly documented follow-up responsibilities could reduce differences among implementers.

Scheduled Repetition Created Opportunities for Habituation but Did Not Prove Internalisation

The program provided frequent and stable opportunities for prayer, Qur'anic recitation, remembrance, supplication, and memorisation. The regular scheduling of these activities is consistent with educational habituation, which assumes that repeated practice can strengthen behavioural regularity.

The findings correspond with Ahsanulkhaq (2019), Hanif (2025), and Ja'far Amirudin, Elih Herlina, and H. S. N. (2024), who associated repeated religious practices with character development, discipline, and familiarity with worship. Sopwandin (2025) also highlighted the role of Dhuha and congregational Zuhr prayers in moral development.

However, the present study adds an important qualification. Institutional repetition and personal habit formation are related but conceptually distinct. The school controlled the schedule, setting, supervision, and many of the cues for behaviour. Students' participation in this structured setting may indicate compliance, routine involvement, or emerging habituation, but it does not necessarily establish autonomous practice.

The distinction is especially important because the study did not employ baseline measurements, longitudinal follow-up, or direct assessment of students' worship practices outside supervised settings. Consequently, the findings cannot support a causal claim that the program formed students' religious character. They support the more limited conclusion that the program created a structured environment for repeated religious participation.

The Seven Habits Journal Functioned as a School and Family Interface but Had Evidentiary Limitations

The Seven Habits Journal was a central component of the program's monitoring system. It enabled students to record activities, parents to verify home-based reports, and teachers to examine the reported continuity of practice. In this respect, the journal functioned as a communication interface between school and family.

Family and school collaboration can contribute to positive student and parent outcomes. A meta-analysis by Smith et al. (2021) found beneficial associations between consultation-based family and school engagement and

children's social-behavioural competence, mental health, academic achievement, parental practices, and relational outcomes. The present findings similarly suggest that home support may strengthen the continuity of school-initiated practices.

Nevertheless, family engagement should not be reduced to a parental signature. Effective engagement requires reciprocal communication, shared understanding, practical support, and responsiveness to differences in family circumstances. Parents may have different working schedules, religious practices, educational backgrounds, or capacities to monitor children consistently. A missing signature may therefore reflect practical constraints rather than parental indifference.

The journal also has methodological limitations. A completed journal entry constitutes self-reported and administratively verified information. It does not independently demonstrate that worship occurred as recorded or that the behaviour was internally motivated. The journal may encourage reflection and accountability, but it may also produce compliance-oriented recording. For this reason, journal data should be interpreted alongside interviews, observations, and evidence of how students understand the practice.

Peer Influence Operated as an Informal Implementation Resource

Peers contributed to implementation by inviting and reminding one another to participate in worship activities. This finding shows that implementation was shaped not only by formal school structures but also by student social relationships. Peer influence can help normalise participation and provide immediate reminders that teachers may be unable to offer individually.

However, peer influence can function in different ways. It may provide encouragement and belonging, but it may also create pressure or embarrassment for students who have limited Qur'anic reading ability, low confidence, or personal circumstances affecting participation. The original findings mainly describe peer influence positively and do not provide sufficient evidence about possible negative experiences.

This limitation reinforces the importance of active student participation in program evaluation. Berti et al. (2023) found that whole-school interventions in secondary education often give insufficient attention to students' voices and decision-making roles. Confidential student feedback could help determine whether peer reminders were experienced as supportive, coercive, or both.

Implementation Was Uneven Across Students and Settings

The constraining factors demonstrate that implementation was not uniform. Differences in discipline, motivation, confidence, Qur'anic reading ability, teacher support, and parental monitoring influenced students' participation. The program was more directly observable and controllable within scheduled school activities than within the home environment.

This variation can be understood as the interaction of resources and dispositions within Edward III's framework. Students' readiness and

responsiveness interacted with teacher time, supervision capacity, facilities, peer relationships, and family support. Consequently, difficulties should not be attributed solely to students' lack of awareness or discipline.

A whole-school perspective requires attention to the interaction among curriculum, school culture, organisational arrangements, and family or community partnerships. Goldberg et al. (2019) found that whole-school interventions involve coordinated activities across these domains and generally produce small but meaningful improvements in social and behavioural outcomes. Their findings also suggest that implementation depends on coordination across multiple components rather than the presence of a single activity.

In the present case, stronger implementation would require differentiated Qur'anic support, realistic teacher-to-student supervision arrangements, feedback mechanisms for students, and more reciprocal communication with families. Such improvements would address structural constraints instead of relying primarily on repeated reminders to individual students.

Theoretical and Practical Implications

The findings extend the application of Edward III's framework by demonstrating that communication, resources, disposition, and bureaucratic structure interacted dynamically in a school-based religious program. Communication depended on organisational structures; teacher commitment was constrained by time and student numbers; procedures required adequate resources; and family monitoring depended on communication beyond the school setting.

The study also identifies a conceptual distinction among four levels of implementation:

1. the formal provision of religious activities;
2. students' participation under direct supervision;
3. continuity of practice across school and home settings; and
4. independently sustained worship habits.

The findings provide strong evidence for the first level and partial evidence for the second. The Seven Habits Journal and participants' accounts provide limited evidence concerning the third. The available data do not establish the fourth level. This distinction prevents the implementation of scheduled activities from being interpreted prematurely as proof of internalised religious character.

Practically, the school should preserve its coordinated schedules, teacher involvement, and worship facilities while strengthening student feedback, differentiated assistance, family communication, and the evaluation of implementation consistency. Monitoring should assess not only whether an activity was recorded but also how students understood the activity, what difficulties they experienced, and what support was required.

Scope of Interpretation

The findings should be interpreted as a contextual account of implementation at one public junior secondary school during the early stage of a national program. They do not establish the program's causal effectiveness or permit statistical generalisation to other schools.

The absence of direct interview evidence from parents limits conclusions about family experiences. Reliance on journal records also requires caution because administrative completion is not equivalent to verified behaviour. In addition, the researcher's prior field-practicum experience at the school may have supported contextual understanding while creating potential familiarity bias.

Future studies should include direct parental perspectives, longer observation periods, student-centred accounts, systematic analysis of journal completion, and follow-up data concerning worship practices outside supervised school activities. Comparative studies involving schools with different facilities, religious cultures, and family contexts would also help identify which implementation conditions are transferable.

Conclusion

This study found that the implementation of the worship component of the *Seven Habits of Great Indonesian Children Program* at SMP Negeri 1 Danau Kembar was shaped more strongly by the interaction among the school's pre-existing religious culture, teacher commitment, organisational arrangements, available resources, student participation, and family support than by the formal introduction of the program alone. The program primarily formalised existing religious practices through standard operating procedures, scheduled activities, distributed responsibilities, and the Seven Habits Journal. These arrangements established regular opportunities for students to participate in Qur'anic recitation, collective prayer, the Dhuha prayer, and the congregational Zuhr prayer. However, differences in students' discipline, motivation, Qur'anic reading ability, journal completion, and parental supervision indicate that structured repetition did not produce uniform participation or independently sustained worship habits. This finding challenges the assumption that the formal implementation of scheduled religious activities is sufficient evidence that students have internalised worship habits and opens further discussion about the distinction between institutional routine, supervised compliance, continuity across settings, and autonomous habit formation.

Scientifically, this study supports previous research demonstrating the importance of repeated religious practice, teacher modelling, school leadership, and family support in religious habituation. At the same time, it questions interpretations that equate attendance, repeated participation, or journal completion with the successful formation of religious character. The study contributes to policy implementation research by showing that communication, resources, implementers' dispositions, and bureaucratic

structure operate as interconnected conditions rather than as separate determinants. It also introduces a four-level analytical distinction between the formal provision of religious activities, student participation under supervision, continuity of practice across school and home settings, and independently sustained worship habits. This distinction enriches discussions of religious habituation by providing a more cautious framework for interpreting the outcomes of school-based character education programs.

This study was limited to a relatively small group of participants within a single public junior secondary school during the early implementation of the program. Its context-specific qualitative design limits statistical generalisation to other schools, and the absence of direct parental interview data restricts conclusions about family experiences. The reliance on reported journal completion also does not independently verify worship practices at home, while the limited observation period cannot establish long-term habit formation. Future research should involve larger and more diverse samples, multiple schools, direct participation from parents, longer observation periods, and longitudinal or mixed-method designs to examine changes in students' independently sustained practices. At the practical level, the school should maintain its coordinated schedules and teacher involvement while strengthening differentiated support for students, reciprocal communication with families, opportunities for student feedback, and monitoring procedures that assess students' experiences and autonomy rather than relying primarily on attendance and journal completion.

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