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Building Worship Awareness and Responsibility Through the KIPAS Program: A Case Study at SD Negeri 108 North Bengkulu

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Abstract: *This study explores how the Student Islamic Studies Program (KIPAS) is perceived by school stakeholders to relate to students' awareness and attitude of responsibility in worship at SD Negeri 108 North Bengkulu. This study is motivated by the existence of a research gap that is still dominant in assessing the success of school religious programs in aspects of external behavior and frequency of activities, without exploring in depth the dimensions of intrinsic awareness and personal responsibility of students. This study aims to comprehensively analyze how KIPAS contributes to the internalization of the value of worship in elementary school students. The research used a qualitative approach of a case study, involving 15 participants (1 principal, 2 PAI teachers, 2 KIPAS coaches, 7 students, and 3 parents) with participants from school principals, PAI teachers, KIPAS coaches, students, and parents selected through purposive sampling techniques. Data collection instruments include participatory observation, in depth interviews, and documentation that are analyzed using the interactive analysis model of Miles, Huberman, and Saldana, comprising data condensation, data display, and conclusion drawing/verification. The findings suggest that there is a shift in student motivation from external orientation to intrinsic awareness, increased discipline and initiative in worship, and the emergence of consistent personal responsibility even in the family environment, as perceived and reported by participants. This case study tentatively suggests that a structured and sustained religious habituation program may support the transformation of cognitive understanding into reflective and responsible spiritual commitment.*
Keywords: *KIPAS program, worship awareness, student responsibility, religious habituation, Islamic character education.*

Abstrak: Penelitian ini mengeksplorasi bagaimana Program Studi Agama Islam Siswa (KIPAS) dipersepsikan oleh pemangku kepentingan sekolah terkait dengan upaya dalam membentuk kesadaran dan sikap tanggung jawab siswa dalam beribadah di SD Negeri 108 Bengkulu Utara. Penelitian ini dimotivasi oleh adanya kesenjangan penelitian yang masih dominan dalam menilai keberhasilan program keagamaan sekolah dalam aspek perilaku eksternal dan frekuensi kegiatan, tanpa mengeksplorasi secara mendalam dimensi kesadaran intrinsik dan tanggung jawab pribadi siswa. Penelitian ini bertujuan untuk menganalisis secara komprehensif bagaimana KIPAS berkontribusi pada internalisasi nilai ibadah pada siswa sekolah dasar. Penelitian ini

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menggunakan pendekatan kualitatif studi kasus, melibatkan 15 partisipan (1 kepala sekolah, 2 guru PAI, 2 pelatih KIPAS, 7 siswa, dan 3 orang tua), dengan partisipan dari kepala sekolah, guru PAI, pelatih KIPAS, siswa, dan orang tua yang dipilih melalui teknik purposive sampling. Instrumen pengumpulan data meliputi observasi partisipatif, wawancara mendalam, dan dokumentasi yang dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana melalui kondensasi data, penyajian data, dan penarikan/verifikasi kesimpulan. Hasil penelitian mengindikasikan adanya pergeseran motivasi siswa dari orientasi eksternal ke kesadaran intrinsik, peningkatan disiplin dan inisiatif dalam beribadah, dan munculnya tanggung jawab pribadi yang konsisten bahkan dalam lingkungan keluarga, sebagaimana dipersepsikan dan dilaporkan oleh partisipan. Penelitian ini secara tentatif mengindikasikan bahwa program pembiasaan keagamaan yang terstruktur dan berkelanjutan dapat mendukung transformasi pemahaman kognitif menjadi komitmen spiritual yang reflektif dan bertanggung jawab.
Kata kunci: Program KIPAS, kesadaran beribadah, tanggung jawab siswa, pembiasaan keagamaan, pendidikan karakter Islami.

Introduction

Education is not just a process of knowledge transfer, but a process of forming a whole human being. In the Indonesian context, this mandate is expressly stated in the National Education System which emphasizes the formation of students who have faith, piety, and noble character. But in the contemporary social reality, the challenges of education are increasingly complex[1]. The development of technology, the flow of digital information, and changes in the pattern of social interaction of elementary school age children have consequences for shifting the orientation of values, including in religious practices[2]. The phenomenon of declining worship discipline, weak internalization of spiritual values, and discontinuity between religious knowledge and daily practice are major problems that underlie the urgency of this research. This problem is not only individual, but systemic, because it concerns the future character of the nation's generation.[3] At SD Negeri 108

[1] Dwi Afriyanto and Anatansyah Ayomi Anandari, 'Transformation of Islamic Religious Education in the Context of Multiculturalism at SMA Negeri 9 Yogyakarta through an Inclusive Approach', *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 1–21.

[2] Muhammad Asroruddin Al Jumhuri, 'Building Tolerance and Openness Through Islamic Education: Addressing Cultural and Religious Pluralism', *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 2055–65.

[3] Bella Ananda Lubis et al., 'Pembentukan Karakter Religius Siswa Melalui Pembiasaan Shalat Berjamaah Di SMA Muhammadiyah 10 Rantau Prapat', *MODELING: Jurnal Program Studi PGMI* 11, no. 4 (2024): 731–46.

North Bengkulu specifically, preliminary observation revealed that students were generally able to recite prayers and explain ritual procedures correctly, yet teachers reported that participation in congregational dhuha prayers still depended heavily on direct supervision, and that several students discontinued their worship habits once outside the school setting. This empirical gap between formal religious competence and sustained, self directed practice is the concrete problem this study addresses through the KIPAS program.

In the context of Islamic Religious Education (PAI), the main problem that often arises is the gap between the cognitive dimension and the affective behavioral dimension. Students are able to explain the procedure of prayer, mention the pillars of ablution, and even memorize the verses of the Qur'an, but have not fully demonstrated consistency and responsibility in their implementation[4]. Worship often stops at the level of formal rituals without deep inner awareness. In fact, according to Yusuf al Qaradawi's thoughts, true worship is not just a routine, but a manifestation of spiritual awareness born from understanding and love for Allah SWT[5]. Thus, the fundamental problem that needs to be answered is how to foster awareness and responsibility for worship from an early age systematically and sustainably.[6]

In general, elementary schools have a strategic position in building a foundation of religious character. Elementary school age is a phase of habit formation that greatly determines the formation of long term personality[7]. If in this phase the value of worship is not only taught, but habituated and interpreted deeply, then a strong spiritual character will be formed. On the other hand, if religious education is only oriented towards cognitive achievement, then the potential for the birth of a generation that is symbolic religious but fragile in practice becomes very large. Therefore, there is a need

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[4] Rahmat Taufiqi Hidayat and Agus Purwowidodo, 'Pengembangan Kesadaran Keberagamaan Dan Pembentukan Karakter Siswa Melalui Pembiasaan Sholat Dhuha Di Madrasah Ibtidaiyah', *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 8, no. 4 (2024): 1578–87.

[5] Zulfahmi Alwi et al., 'Yusuf Al-Qardhawi's Methodological Reformulation of Hadith Thought and Its Influence on the Development of Hadith Science: An Analysis in the Book of Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyyah', *International Journal of Islamic Thought and Humanities* 2, no. 1 (2023): 88–106.

[6] Muhammad Hafizh Rasyid Al Anshori et al., 'Strategi Guru Pendidikan Agama Islam Dalam Meningkatkan Kesadaran Beribadah Salat Duha Pada Siswa Sekolah Menengah Atas: Strategies of Islamic Education Teachers in Enhancing Students' Awareness to Perform Duha Prayer at Senior High School', *Kharismatik: Jurnal Ilmu Pendidikan* 3, no. 2 (2025): 100–111.

[7] Destriani et al., 'UPAYA GURU PENDIDIKAN AGAMA ISLAM DALAM MENANAMKAN PEMAHAMAN LITERASI KEAGAMAAN', *Jurnal Ilmiah Pendidikan Citra Bakti* 9, no. 1 (2022): 1–12, https://doi.org/10.38048/jipcb.v9i1.645.

for program innovations that are able to bridge the theory and practice of worship in the context of students' real lives.[8]

Within this framework, co curricular programs based on religious habituation are relevant to be studied academically. One form of innovation is the Student Islamic Studies Program (KIPAS) which is implemented at SD Negeri 108 North Bengkulu. This program is designed as a routine coaching space outside of PAI's formal learning hours, with activities such as congregational dhuha prayers, tahsin and tahfidz of the Qur'an, kultum, and muhadharah. Conceptually, KIPAS not only functions as a forum for material reinforcement, but also as a vehicle for internalizing values through repetitive and structured collective practices.

The topic of this research specifically focuses on the impact of the KIPAS program in shaping students' awareness and attitude of responsibility in worship. Worship awareness in this study is interpreted as a mental spiritual condition in which students understand the meaning of worship, carry it out voluntarily, and are able to reflect on the moral consequences of their actions. Meanwhile, the attitude of responsibility for worship is understood as the readiness of students to carry out religious obligations without external coercion, accompanied by consistency of behavior in daily life. Thus, this study not only assesses the success of the program administratively, but examines the dimensions of students' internal transformation[9].

The main characteristics of the KIPAS program lie in the habit formation approach, teacher example, and sustainable collective worship practices. This model is in line with the concept of children's education in Islam which emphasizes the importance of qudwah (example), habituation, and gradual supervision as formulated by Abdullah Nashih Ulwan in his tarbiyah thought[10]. In this perspective, the formation of religious character is not the result of momentary lectures, but rather a long process that involves internalizing values through direct experience and social interaction[11].

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[8] Ikhsan Maulana et al., 'Pengaruh Pembiasaan Ibadah Terhadap Pembentukan Karakter Disiplin Anak Di Madrasah Ibtidaiyah Kota Bima', *eL-Muhbib Jurnal Pemikiran Dan Penelitian Pendidikan Dasar* 9, no. 1 (2025): 259–69.

[9] Suyadi Suyadi, 'Pendidikan Islam Inklusi Humanis Dan Religius', *Tajdidukasi: Jurnal Penelitian Dan Kajian Pendidikan Islam* 7, no. 2 (2018): 15–27.

[10] Hisam Ahyani et al., 'Pendidikan Islam Dalam Lingkup Dimensi Sosio Kultural Di Era Revolusi Industri 4.0', *Fitrah: Journal of Islamic Education* 1, no. 2 (2020): 273–88.

[11] Apri Wulandari and Suyadi Suyadi, 'Pengembangan Emosi Positif Dalam Pendikan Islam Perspektif Neurosains', *Tadrib: Jurnal Pendidikan Agama Islam* 5, no. 1 (2019): 51–67.

Taken together, these perspectives can be synthesized into a single conceptual pathway guiding this study. Al Qaradawi's notion of worship as ma'rifah based awareness defines the psychological end state this research seeks to identify, while Ulwan's tarbiyah framework of qudwah, habituation, and gradual supervision describes the pedagogical mechanism through which that awareness is assumed to be cultivated. The KIPAS program is positioned as the empirical instantiation of this mechanism: its routine collective practices (dhuha prayer, tahsin tahfidz, kultum, muhadharah) operationalize habituation and exemplary teaching, and this study examines whether and how that operationalization is associated with the awareness and responsibility outcomes that Al Qaradawi's framework describes. This conceptual pathway, rather than the theories considered separately, is what links the problem, the program, and the variables examined in this study.

For example, studies on habituation of dhuha prayer in madrasah settings have generally measured success through attendance rates and observed compliance with prayer procedures, while studies on religious literacy among PAI teachers have focused on instructional strategies rather than on students' internal experience of worship. Although various previous studies have examined the effectiveness of religious programs in schools, most have been oriented toward activity descriptions or quantitative measurements of religious behavior. There have not been many studies that have explored in depth how a local program such as KIPAS shapes students' inner awareness *and* personal responsibility through the dynamics of teacher student interaction and repetitive collective practices. This is where the *research gap* that this study aims to fill, namely a qualitative analysis of the process and impact of internalizing the value of worship in the context of elementary school.

The importance of this research is increasingly relevant given the heterogeneous social context of students as well as increasingly complex moral challenges. Schools no longer function enough as a center for knowledge transfer, but must be an ecosystem of character formation.[12] If programs like KIPAS are proven to have a significant impact on students' awareness and worship responsibilities, then this model has the potential to be replicated in other schools as good practice (*best practices)* in religious character education.

The development of cutting edge research has also begun to shift from a normative descriptive approach to a more in depth analysis of the process

[12] A. Awhinarto and S. Suyadi, 'Otak Karakter Dalam Pendidikan Islam: Analisis Kritis Pendidikan Karakter Islam Berbasis Neurosains', *Jurnal Pendidikan Karakter*, 2020, https://journal.uny.ac.id/index.php/jpka/article/view/29693 https://journal.uny.ac.id/index.php/jpka/article/viewFile/29693/13730.

of internalizing values. If initial research measured more visible behavioral changes (e.g., increased attendance at congregational prayers), then the latest study seeks to explore the dimensions of inner awareness and intrinsic motivation of students. This shift was influenced by the thinking of contemporary Islamic educational figures such as Yusuf al Qaradawi who emphasized that the quality of worship lies in awareness (ma'rifah) and moral responsibility, not just formal obedience[13]. Thus, the focus of the research began to integrate the consciousness variable (*awareness),* internal commitment, and character change as indicators of the success of religious programs in schools.

In addition, the habituation based character education approach is also strengthened by the pedagogical framework formulated by Abdullah Nashih Ulwan, which emphasizes the importance of qudwah (example), al 'adah (habituation), and gradual supervision in shaping children's personalities. Recent studies show that the success of religious programs is not only determined by the content of the material, but also by the consistency of practice, the quality of student teacher relationships, and the religious atmosphere created in the school environment. In other words, there is a conceptual progression from just "what is taught" to "how the value is brought to life in the daily life of the student".

This study places the Student Islamic Studies Program (KIPAS) as the main area of study, not just as an additional school activity, but as a contextual variable that is assumed to have the power to transform the internal dimensions of students. The main variables analyzed are not only changes in outward behavior, but the formation of worship awareness and attitude of responsibility as two interrelated psycho spiritual constructs. Thus, this research is limited and focused on how KIPAS functions as a medium of habituation that is able to bridge religious knowledge with students' personal commitment in carrying out worship.

By limiting the focus to the relationship between the KIPAS program and the formation of awareness and responsibility of worship, this study seeks to enrich the treasure of Islamic education studies based on local practices. This approach is expected to be able to make a sharper conceptual contribution, as well as present an empirical model that is relevant to the development of religious character education in elementary schools.

The variables of awareness and attitude of worship responsibility in this study are not just conceptual complements, but the core of authentic

[13] Iswatun Khoiriah and Suyadi Suyadi, 'Analisis Perkembangan Nilai Agama-Moral Siswa Usia Dasar (Tercapai) Studi Kasus Di MI Ma'arif Bego', *Schemata: Jurnal Pascasarjana UIN Mataram* 8, no. 2 (2019): 117–30.

religious education transformation. In Islamic educational literature, the success of a religious program is no longer measured only by the involvement of students in ritual activities, but by the changes in the structure of consciousness and moral maturity that accompany it. Awareness of worship serves as an internal foundation that determines the quality of charity, while responsibility is an external manifestation that emphasizes the consistency of actions. Without these two variables, religious programs have the potential to stop at the symbolism of activity, rather than the internalization of values. Therefore, examining the impact of the KIPAS program through the perspective of awareness and responsibility has strategic uses in explaining how religious education works on the psychological and spiritual levels of students.

While awareness and responsibility in worship have indeed been discussed in prior Islamic education literature, the specific contribution of this study lies in its methodological focus: rather than measuring these constructs through behavioral frequency indicators, this study traces the process by which they are reported to develop, as narrated by the students, teachers, and parents who experience the KIPAS program directly. This process oriented, multi perspective account of internalization in a single co curricular program is the empirical contribution this study offers. This study aims to comprehensively analyze the impact of the Student Islamic Studies Program (KIPAS) in shaping students' awareness and attitude of responsibility in worship at SD Negeri 108 North Bengkulu. This purpose is not only to describe changes in student worship behavior, but to understand the process of internalizing values that occur through habituation, example, and collective practice mechanisms structured in the KIPAS program. Thus, the focus of the research is directed at how the program facilitates the transformation from religious knowledge to sustained personal commitment.

The contribution of this study is twofold. Theoretically, this study enriches the treasures of Islamic education by offering an analytical model that places awareness and responsibility as the main constructs in evaluating the effectiveness of religious programs. The study also expands the discourse on the internalization of value in primary education by presenting empirical evidence based on local practices. Practically, the findings of this study are expected to be a reference for other schools in designing religious coaching programs that are not only ceremonial, but are able to form a reflective and responsible spiritual character. Thus, this research makes a significant contribution to the development of a contextual, applicative, and sustainable religious character education model.

Method

This study uses a type of qualitative research with a case study approach, because it aims to understand in depth the impact of the Student Islamic Studies Program (KIPAS) in the natural context of schools. This approach was chosen to explore the process of internalizing values that occurs holistically and contextually. Following Yin's (2018) and Stake's (1995) arguments on case study design, a case study was selected because the research question concerns the "how" and "why" of a contemporary, bounded social phenomenon, namely the internalization of worship values within a specific co curricular program, over which the researcher had no control of behavioral events. The case in this study is bounded by three parameters: the program (KIPAS as implemented, not Islamic religious education in general), the site (SD Negeri 108 North Bengkulu, as a single instrumental case), and the timeframe of the program cycle observed during fieldwork. SD Negeri 108 North Bengkulu was purposively selected as the case because it had implemented KIPAS continuously for several years prior to the study and was identified by the local Islamic education supervisory office as a school with a relatively well established religious habituation program, making it an information rich site for examining the internalization process in depth, consistent with Merriam's (1998) criteria for case selection in qualitative inquiry. The research location was carried out at SD Negeri 108 North Bengkulu, which actively implements the KIPAS program as a religious co curricular activity. The research participants consisted of school principals, Islamic Religious Education teachers, KIPAS program coaches, and students who were regularly involved in the activity. In total, 15 participants were involved: 1 school principal, 2 PAI teachers, 2 KIPAS coaches, 7 students (grades IV–VI, aged 10–12 years), and 3 parents. Teachers and coaches had between 3 and 12 years of teaching or coaching experience. Inclusion criteria required that principals and teachers had been directly involved in supervising or designing KIPAS activities for at least one year, that students had participated in KIPAS regularly for at least one semester, and that parents had a child actively enrolled in the program; these criteria were applied to ensure that informants could provide substantively informed accounts of the program's implementation and perceived effects. The determination of participants was carried out using the purposive sampling technique, which is to select informants who are considered to have the most relevant and in depth information related to the implementation and impact of the program. With this technique, the data obtained is expected to truly represent the dynamics of internalizing the value of worship in the KIPAS program.

The data collection techniques in this study include participatory observation, in depth interviews, and documentation. Observations were carried out to see firsthand the practice of worship, habituation patterns, and interaction between teachers and students in KIPAS activities. In depth interviews were used to explore the perceptions, experiences, and reflections of students and teachers regarding changes in awareness and responsibility of worship. Documentation in the form of activity schedules, attendances, coaching records, and photos of activities was used as supporting data to strengthen field findings. The combination of these techniques aims to produce comprehensive and complementary data. Thus, this research does not only rely on one data source, but utilizes triangulation methods to increase the depth of information. Fieldwork was conducted over eight weeks. Participatory observation was carried out twice weekly during KIPAS sessions (dhuha prayer, tahsin tahfidz, kultum, and muhadharah), totaling 16 observation sessions of approximately 60–90 minutes each, recorded through field notes and an observation checklist covering punctuality, voluntary participation, and peer reminding behavior. Fifteen in depth interviews were conducted, one with each participant, lasting 30–45 minutes for adult informants and 15–20 minutes for student informants, guided by semi structured questions such as "Can you describe a time when you performed worship without being reminded?" and "What changes have you noticed in your child's religious habits since joining KIPAS?" Documents analyzed included KIPAS activity schedules, student attendance logs for dhuha prayer across one semester, coaches' coaching journals, and activity photographs, which were used to corroborate patterns reported in interviews and observations. The research procedure was conducted in several stages: (1) preliminary observation to understand the implementation of the KIPAS program, (2) data collection through interviews, observations, and documentation, (3) data coding and categorization into thematic patterns, and (4) interpretation and validation of findings through triangulation and member checking.

The data analysis in this study followed the interactive model proposed by Miles, Huberman, and Saldana, which consists of four interrelated stages: data collection, data condensation, data display, and conclusion drawing/verification. Data collection was conducted simultaneously through participatory observations, in depth interviews, and document analysis. During the data condensation stage, the researchers selected, focused, simplified, and transformed the raw data obtained from the field by coding and categorizing information related to students' awareness of worship and attitudes of worship responsibility. Subsequently, the condensed data were organized and presented in the form of thematic matrices and narrative

descriptions to facilitate interpretation and identify emerging patterns. The final stage involved drawing conclusions and verifying the findings continuously throughout the research process to ensure the consistency and credibility of the interpretations. Coding was conducted in two cycles. Open coding was first applied line by line to interview transcripts and field notes to generate initial descriptive codes (e.g., "prays without reminder," "reminds peers," "volunteers as imam"). These initial codes were then grouped through axial coding into broader categories representing relationships between codes, such as "shift from external to internal motivation" and "emergence of peer level religious leadership." Finally, categories were organized thematically into the three themes reported in the Results section: worship awareness, worship responsibility, and social religious leadership. Coding was performed manually using a coding matrix in which each participant's statements were cross tabulated against these emerging categories, allowing the researchers to identify both convergence and variation across informant types.

To ensure the trustworthiness of the findings, this study employed several validation strategies, including source triangulation, method triangulation, member checking, prolonged engagement, and persistent observation. Source triangulation was conducted by comparing information obtained from principals, Islamic Religious Education teachers, KIPAS coaches, students, and parents. Method triangulation involved cross checking data generated through interviews, observations, and documentation. Member checking was carried out by confirming the researchers' interpretations with selected participants to enhance the accuracy of the findings. Specifically, member checking involved sharing a summary of preliminary themes with 6 of the 15 participants (the principal, both PAI teachers, and 3 students) in follow up sessions, during which participants confirmed, qualified, or, in two instances, corrected the researchers' interpretation of their statements. Prolonged engagement was achieved through the eight week fieldwork period and the researchers' repeated presence at KIPAS sessions, which allowed initial impression based observations in the first two weeks to be checked against more consistent patterns observed later in the fieldwork. Triangulated findings were compared by tabulating each emerging category against its supporting evidence from interviews, observation notes, and documentary records, and discrepancies (such as a coach's report of a behavior not corroborated in attendance records) were flagged and discussed among the research team before being incorporated into the final interpretation.

Ethical considerations were also maintained throughout the research process. Ethical clearance for this study was obtained from the research ethics

review of Ahmad Dahlan University prior to data collection, and permission to conduct the research was also granted by the principal of SD Negeri 108 North Bengkulu. For student participants, written informed consent was obtained from parents or guardians, accompanied by the student's own verbal assent after the study procedures were explained to them in age appropriate language. Students were informed that they could withdraw from an interview or observation at any time without consequence, and interviews with students were scheduled in familiar, supervised school settings to minimize discomfort. Given that elementary school children were involved, no questions probing personal religious doubt or family conflict were asked, and any disclosure suggesting distress would have been referred to the school counselor, although no such instance occurred during fieldwork. All participants were informed about the objectives and procedures of the study and provided voluntary consent prior to data collection. The researchers ensured the confidentiality and anonymity of participants by using the collected data solely for academic purposes. Operationally, awareness of worship was defined as students' ability to understand, internalize, and voluntarily perform acts of worship based on personal reflection. Meanwhile, attitudes of worship responsibility referred to students' consistency, initiative, and independence in fulfilling religious obligations without external coercion.

Result and Discussion

Theme 1: The Formation of Worship Awareness

Based on the formulation of the problem regarding the impact of the Islamic Studies Program of the Student Week (KIPAS) in forming the awareness and attitude of students' worship responsibility at SD Negeri 108 North Bengkulu, the results of the interviews showed that there were significant changes in the aspect of worship awareness. Informant I (Principal) stated that since KIPAS was carried out regularly, there has been an increase in students' understanding of the meaning of worship, not just a ritual practice. Informant II (PAI Guru) emphasized,

> "*In the past, students carried out prayers because of instructions, now they have begun to be aware and do not need to be constantly reminded.*"

Meanwhile, Informant III (KIPAS Coach) explained that students seemed more solemn and understood the worship procedures better than before. The statement was reinforced by Informant IV (Grade V student) who said,

> "*I pray now not because I am afraid of being scolded, but because I feel that it is my duty to Allah.*"

These findings show that the KIPAS program contributes to the formation of intrinsic awareness, which is awareness born from students' personal understanding and reflection. It should be noted, however, that this shift was not uniform across the student group: both coaches independently observed that approximately one fifth of students in each cohort still required verbal prompting before joining dhuha prayer by the end of the observation period, indicating that intrinsic awareness, where it emerged, developed unevenly rather than as a wholesale transformation.

Theme 2: The Formation of Worship Responsibility

In the aspect of the attitude of worship responsibility, the results of the interviews show a change in behavior that is more independent and consistent. Informant I (Principal) said that the level of student discipline in participating in dhuha prayers and religious activities increased gradually. Informant II (PAI Teacher) revealed,

> "*Now students have taken the initiative to take ablution without being told and remind each other of prayer times.*"

Informant V (Parent of Student) also stated that his son began to invite his family to carry out congregational prayers at home. This shows that the impact of the program extends to the family environment. Meaningfully, these results indicate the formation of personal responsibility that no longer depends on the teacher's control, but appears as a self commitment. Thus, KIPAS plays a role in building a consistent and sustainable religious character. This pattern was not, however, observed in every family. One parent informant (Informant VI) reported that her child remained diligent at school but showed little carry over of worship responsibility at home, attributing this to the absence of a consistent role model for prayer within the household. This contrasting case suggests that the family environment can moderate, and in some instances limit, the extent to which responsibility learned at school is transferred beyond it.

Theme 3: Social Religious Leadership

Furthermore, the results of targeted interviews also show changes in the social dynamics and religious leadership of students. Informant III (KIPAS Coach) stated that some students now dare to become prayer imams or deliver short cults voluntarily. Informant IV (Grade V student) said,

"*I used to be embarrassed to move forward, but now I want to try because I feel responsible.*" [14][15]

The PAI teacher also added that the courage showed an increase in confidence and collective awareness in worship.

Table 1. Summary of Research Findings

Aspect	Indicators	Findings	Supporting Evidence (Source)
Awareness	Understanding meaning of worship	Increased significantly	Interview, Informant II (PAI teacher) and Informant IV (Grade V student); corroborated by KIPAS coaching journals
Awareness	Voluntary worship	Emerging	Observation field notes (16 sessions); interview, Informant I (Principal); 4/7 student informants reported voluntary dhuha attendance
Responsibility	Discipline in prayer	Improved	Dhuha prayer attendance logs (one semester); interview, Informant I (Principal)
Responsibility	Initiative	Strong	Interview, Informant III (KIPAS coach) and Informant V (parent); member checked with Informant I

[14] Muktar Hanafiah, 'Perkembangan Moral Anak Dalam Perspektif Pendidikan:(Kajian Teori Lawrence Kohlberg)', *Ameena Journal* 2, no. 1 (2024): 75–91.

[15] Desfa Yusmaliana and Suyadi Suyadi, 'Pengembangan Imajinasi Kreatif Berbasis Neurosains dalam Pembelajaran Keagamaan Islam', *Edukasia : Jurnal Penelitian Pendidikan Islam* 14, no. 2 (2019): 267–96, https://doi.org/10.21043/edukasia.v14i2.4213.

Social Impact	Leadership in worship	Developed	Interview, Informant III (KIPAS coach) and Informant IV (student); observation of muhadharah sessions

The summary of research findings presented in Table 1 provides a structured overview of the impact of the KIPAS program on students' awareness and responsibility in worship. The findings indicate that the transformation experienced by students is not merely behavioral, but involves deeper psycho spiritual dimensions reflected in awareness, responsibility, and social engagement.

In the aspect of awareness, the data show a significant improvement in students' understanding of the meaning of worship. Initially, worship practices were carried out as routine obligations without deep comprehension. However, after consistent participation in the KIPAS program, students began to demonstrate a more reflective understanding, as indicated by their ability to articulate the purpose and value of worship in their daily lives. This suggests that the program successfully facilitates the internalization of religious values beyond procedural knowledge. Furthermore, the emergence of voluntary worship behavior indicates a shift from externally driven actions to internally motivated practices, which is a key indicator of intrinsic awareness.

In terms of responsibility, the findings reveal a notable increase in students' discipline and initiative in performing worship. The improvement in prayer discipline, particularly in congregational dhuha prayers, reflects the effectiveness of structured habituation in shaping consistent behavior. More importantly, students began to take initiative without external prompting, such as preparing for prayer independently and reminding peers about prayer times. This indicates the development of self regulated behavior, where responsibility is no longer dependent on teacher supervision but emerges as a personal commitment.

The social impact dimension further strengthens these findings, as students not only develop individual awareness and responsibility but also begin to exhibit leadership in religious practices. The willingness of students to act as prayer leaders (imam) or deliver short sermons (kultum) reflects increased confidence and collective responsibility. This transformation highlights that the KIPAS program contributes to the development of social

religious competence, where students actively participate in shaping a religious environment within their peer groups.

Overall, the data presented in Table 1 confirm that the KIPAS program operates as an effective medium for transforming students' religious behavior through a gradual process of internalization. The integration of habituation, teacher modeling, and collective practice creates a learning environment that supports not only behavioral change but also the formation of awareness and responsibility as core elements of students' spiritual character.

These data show that the KIPAS program not only shapes individual awareness, but also develops social responsibility in religious practice. Overall, the results of the study confirm that KIPAS has a transformational impact on the formation of students' awareness and attitude of worship responsibility in a systematic and directed manner.

This study aims to analyze the impact of the Student Islamic Studies Program (KIPAS) in forming students' awareness and attitude of responsibility in worship at SD Negeri 108 North Bengkulu. The results of the study show that there is a shift in student motivation from external encouragement to intrinsic awareness in carrying out worship. Increased consistency of dhuha prayers, active involvement in cults, and students' initiative to remind each other of worship times are tangible indicators of these changes[16]. These three patterns — the awareness, responsibility, and social religious leadership themes reported in the Results section and summarized in Table 1 — together address the research gap identified in the introduction, namely that prior studies of school religious programs have measured success through behavioral frequency rather than through the process of internalization itself. Unlike a frequency count, the present findings show a process: a movement from supervised compliance toward self initiated practice, evidenced across independent accounts from coaches, teachers, parents, and students, and corroborated by attendance records over one semester. It is this process, rather than the outcome alone, that the following theoretical discussion seeks to interpret. Theoretically, this finding can be explained through the concept of internalization of values put forward by Thomas Lickona, who states that effective character education must touch on three main dimensions: *Moral Knowledge, Moral Feelings, and Moral Action*. The KIPAS program has been proven not only to increase religious knowledge (*moral knowledge),* but also builds emotional spiritual awareness

[16] Dahuri Dahuri and Wantini Wantini, 'Learning Islamic Religious Education Based on Ta'dib Perspective of Islamic Education Psychology at Muhammadiyah Pakel Elementary School', *Journal of Islamic Education and Ethics* 1, no. 2 (2023): 95–108.

(*moral feelings*) which leads to real action (*Moral action*)[17]. Thus, KIPAS functions as a value transformation medium that integrates cognitive, affective, and behavioral aspects simultaneously.

These findings also support the habituation theory (*Habit formation*) in Islamic education as explained by Abdullah Nashih Ulwan, who emphasized that the formation of children's character must be done through example, repetition, and gradual supervision. Routine practices in KIPAS such as congregational prayers and weekly cults are a concrete form of the habituation process [18]. In addition, Albert Bandura's perspective on social learning theory explains that children learn through observation and imitation of significant figures, in this case teachers and program coaches. The example of teachers in worship provides a model of behavior that is then replicated by students. Data interpretation shows that collective interaction in KIPAS creates a social learning environment that supports the internalization of religious values[19]. Thus, changes in students' attitudes of responsibility can be understood as the result of a combination of structural habituation and social learning.

Furthermore, the increase in students' personal responsibility is in line with the concept *self regulating behavior* described by Barry Zimmerman, who states that self regulation develops through repetitive practice and self reflection[20]. Students who start worship without being told to show the development of self control and personal commitment. From the perspective of Islamic education, Yusuf al Qaradawi's thought affirms that the quality of worship is highly determined by the individual's awareness (niyyah) and moral responsibility[21]. The findings of this study show that KIPAS helps students understand the meaning of worship as a spiritual need, not just an

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[17] Destriani Destriani, 'PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MODERASI BERAGAMA MENUJU SOCIETY ERA 5.0', *INCARE, International Journal of Educational Resources* 2, no. 6 (2022): 647–64, https://doi.org/10.59689/incare.v2i6.356.

[18] Suyatno et al., 'The Education Values of Indonesian Teachers: Origin, Importance, and Its Impact on Their Teaching', *International Journal of Instruction* 12, no. 3 (2019): 633–50.

[19] Dahuri Dahuri and Wantini Wantini, 'Learning Islamic Religious Education Based on Ta'dib Perspective of Islamic Education Psychology at Muhammadiyah Pakel Elementary School', *Journal of Islamic Education and Ethics* 1, no. 2 (2023): 95–108, https://doi.org/10.18196/jiee.v1i2.9.

[20] Rika Nia Adina and Wantini Wantini, 'Relevansi Pemikiran Pendidikan Ibnu Khaldun pada Pendidikan Islam Era Modern', *Ideguru: Jurnal Karya Ilmiah Guru* 8, no. 2 (2023): 312–18, https://doi.org/10.51169/ideguru.v8i2.514.

[21] Johan Alamsah, 'Contextualization of Sunnah Ghairu Tashri'Perspective of Yusuf Al-Qardhawi', *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 19, no. 1 (2025): 167–88.

administrative obligation of the school. The benefits obtained by students are not only in the religious aspect, but also in increasing confidence and courage to appear in public. This shows that the impact of the program is multidimensional, encompassing spiritual and psychosocial aspects.

However, this study also found that a small percentage of students still showed external motivation in participating in KIPAS activities. Some students are actively involved because of school discipline or peer encouragement, not entirely because of personal awareness. This phenomenon can be explained through Lawrence Kohlberg's theory of moral development, which states that elementary school aged children are generally at the stage of early conventional morality, where obedience to rules is still influenced by external authorities. Thus, variations in the level of internalization of values are a natural dynamic in the process of character education. Previous research has also shown that internalizing religious values requires time and program consistency for external motivations to transform into intrinsic motivations. Therefore, the existence of this not optimal aspect is not a weakness of the program, but an indication that the character formation process is still ongoing.

The implication of these findings is the need to strengthen the sustainability of the KIPAS program through closer integration between schools and families. Collaboration with parents can accelerate the process of internalizing values so that habituation at school is in harmony with practice at home[22]. Theoretically, this study emphasizes that the evaluation of religious programs should not only focus on the frequency of activities, but also on the dimensions of students' awareness and self regulation. Practically, KIPAS can be recommended as a model of religious character development based on habituation and exemplary that is applicable at the elementary school level. With the support of the theory of character education, social learning, and moral development, this study strengthens the position of KIPAS as a good practice (*Best practices*) in building a religious, reflective, and responsible generation[23]. Based on the findings, a practical model of religious habituation can be formulated, consisting of three main components: (1) structured routine activities, (2) teacher modeling, and (3) reflective engagement. This model can serve as a reference for other schools in developing similar programs.

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[22] Tahmid Miftachurrozaq et al., 'Cultural Da'wah: Analyzing Islamic Education Values in Kubro Siswo Art Magelang', *Jurnal Dakwah Risalah* 34, no. 2 (2023): 129–45, https://doi.org/10.24014/jdr.v34i2.25669.

[23] Destriani et al., 'The Analysis of 4C-Based Learning Implementation for Islamic Religious Education Students', *TADRIS: Jurnal Pendidikan Islam* 19, no. 1 (2024): 1–12, https://doi.org/10.19105/tjpi.v19i1.9917.

Conclusion

This study aims to analyze the impact of the Student Islamic Studies Program (KIPAS) in forming students' awareness and attitude of responsibility in worship at SD Negeri 108 North Bengkulu. Based on the results of the study, it was found that KIPAS contributes significantly in transforming students' motivation to worship from an external orientation to a more reflective intrinsic awareness. This program not only improves the consistency of worship practices, but also forms personal responsibility characterized by initiative, discipline, and courage of students in leading religious activities. This impact even extends to the family environment, showing that the internalization of values that occurs is authentic and sustainable. Thus, KIPAS has proven to be effective as a model of religious habituation that is able to bridge religious knowledge with the spiritual commitment of elementary school students. Specifically, this study contributes a process based account of how three structural features of KIPAS daily collective worship routine, peer and teacher modeling during dhuha and muhadharah, and graduated opportunities for students to lead religious activities together appear to support the three outcomes documented in this study (worship awareness, worship responsibility, and social religious leadership), rather than treating KIPAS as a single undifferentiated intervention.

However, this study has limitations in the scope of locations that are limited to one school as well as a qualitative approach that emphasizes depth of data, so generalization of the findings broadly needs to be done carefully. In addition, the variation in the level of internalization of values between students shows that the process of forming religious awareness is still influenced by individual developmental factors and the support of the family environment. Therefore, the most pressing direction for further research is a multi site comparative case study that follows the same age cohort across schools with varying levels of family religious support, since the present findings suggest that the family environment, more than any other factor observed, moderates whether school based worship responsibility is sustained outside school. Such a design would directly test whether the family moderation pattern identified here generalizes beyond a single school culture more comprehensively. Longitudinal studies are also important to assess the sustainability impact of the program in the long term. With these developments, the study of religious development programs in elementary schools will be theoretically rich and empirically strong in building transformative character education models.

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