

## The Sapa Seger Program as a Habit-Forming Strategy for Fostering Religious Character Among Students at SMP Muhammadiyah Plus Salatiga

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**Abstract:** This study aims to examine the implementation of the Sapa Seger Program (Sabtu Pagi Semangat Gembira: Saturday Morning Enthusiasm and Joy) as a habituation strategy in shaping students' religious character at SMP Muhammadiyah Plus Salatiga. This research employs a qualitative approach with a descriptive design. Data were collected through observation, interviews, and documentation. The results indicate that the Sapa Seger program is implemented in a structured and consistent manner, enabling the development of values such as faith, discipline, responsibility, and social awareness among students. The impact of the program is reflected in the improvement of religious practices, discipline, polite behavior, and students' social awareness. Therefore, the Sapa Seger program is effective as a habituation strategy in shaping students' religious character and has implications as a model for strengthening character education in schools.

**Keywords:** Religious Character; Sapa Seger Program; Character Education.

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**Abstrak:** Penelitian ini bertujuan untuk mengkaji pelaksanaan Program Sapa Seger (Sabtu Pagi Semangat Gembira) sebagai strategi pembiasaan dalam membentuk karakter keagamaan siswa di SMP Muhammadiyah Plus Salatiga. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa Program Sapa Seger dilaksanakan secara terstruktur dan konsisten, sehingga memungkinkan pengembangan nilai-nilai seperti iman, disiplin, tanggung jawab, dan kesadaran sosial di kalangan siswa. Dampak

program ini tercermin dalam peningkatan praktik keagamaan, disiplin, perilaku sopan, dan kesadaran sosial siswa. Oleh karena itu, Program Sapa Seger efektif sebagai strategi pembiasaan dalam membentuk karakter keagamaan siswa dan memiliki implikasi sebagai model untuk memperkuat pendidikan karakter di sekolah.

**Kata Kunci:** Karakter Religius; Program Sapa Seger; Pendidikan Karakter.

### A. Introduction

Religious character education is a fundamental aspect of the education system aimed at shaping students into individuals who are faithful, God-fearing, and of noble character. This is in line with the mandate of Law No. 20 of 2003 on the National Education System, which emphasizes that education is not only oriented toward the development of cognitive aspects but also toward the formation of character and personality (Basri et al., 2023). From an Islamic educational perspective, the formation of religious character is achieved through a continuous process of habituation and is supported by exemplary behavior within the educational environment.

However, in recent years, the development of students' religious character has faced increasingly complex challenges. The tide of globalization and advancements in digital technology have had a significant impact on changes in adolescent behavior (Peters, 2019). Data from the Indonesian Child Protection Commission (KPAI) in 2024 indicates high exposure to negative content among students, which has led to a decline in religiosity, increased individualism, and low discipline in religious practice (Wright et al., 2023). This situation is reinforced by findings from the Corruption Eradication Commission (KPK) through the 2024 Education Integrity Assessment Survey (SPI), which indicates that academic dishonesty, such as cheating and plagiarism, remains widespread across various levels of education. In the local context, this issue is also evident at SMP Muhammadiyah Plus Salatiga. Students entering early adolescence remain vulnerable to external influences, particularly from the digital environment (Odgers & Jensen, 2020). Additionally, low self-awareness,

suboptimal habit-forming programs, and minimal parental involvement also impact students' religious character development (Faiz et al., 2021).

This situation indicates that religious character development has not yet been implemented optimally and requires a more systematic and sustainable strategy. Through the Merdeka Curriculum and the Pancasila Student Profile, the government has emphasized the importance of character building, particularly in the dimensions of faith, piety, and noble character. However, implementation in the field shows that learning still tends to be oriented toward cognitive aspects and has not fully integrated the continuous instillation of religious values (Fauzan et al., 2022). This indicates a gap between educational policy and practice in the field.

In line with the research by Huda et al., (2021) which indicates that religious habit-forming programs have great potential in shaping students' religious character. Activities such as regular worship, charitable giving, and religious activities have been shown to enhance students' religiosity, discipline, and social awareness. However, these studies are generally still limited in scope, have not examined integrated program models, and focus more on outcomes than on the implementation process.

Given these circumstances, there is a gap between the ideal of religious character education and the reality on the ground. Therefore, there is a need for an innovative program that fosters good habits in a structured, systematic, and sustainable manner. The Sapa Seger Program (Saturday Morning Joyful Spirit) serves as one such alternative, integrating religious activities, discipline, responsibility, and social awareness into a single series of activities.

This study aims to examine the implementation of the Sapa Seger Program as a habit-forming strategy for fostering religious character among students at SMP Muhammadiyah Plus Salatiga. The study focuses on the program's planning, implementation, and evaluation processes; the character values instilled; and its impact on enhancing students' religiosity, discipline, responsibility, and social awareness. This study is expected to provide a theoretical contribution to the development of habit-based character education and serve as a practical reference for schools in implementing similar programs more effectively.

## **B. Research Methods**

This study employs a qualitative approach with a descriptive design to understand the implementation of the Sapa Seger Program (Saturday Morning Enthusiasm and Joy) as a habit-forming strategy in fostering students' religious character at SMP Muhammadiyah Plus Salatiga. This approach was chosen because it allows for an in-depth exploration of the meanings, experiences, and processes involved in religious habit-forming activities (Widodo, 2021).

The study was conducted at SMP Muhammadiyah Plus Salatiga from March to April 2026. The location was selected based on the consideration that the school consistently implements the Sapa Seger Program as part of fostering religious practices within the school culture. The research subjects consisted of the vice principal for curriculum, Islamic Religious Education teachers, homeroom teachers, and six students actively involved in the program. Informants were selected using purposive sampling based on their involvement and relevance to the research focus (Agustini et al., 2023).

The research data consists of primary and secondary data. Primary data was obtained through observation and in-depth interviews, while secondary data was obtained through documentation in the form of activity records, program schedules, and supporting photographs (Widodo, 2021). Data collection techniques included observation, semi-structured interviews, and documentation. The researcher serves as the primary instrument (human instrument) directly involved in data collection and analysis. Data analysis is conducted interactively and continuously through the stages of data reduction, data presentation, and drawing conclusions. Data validity is maintained through triangulation of sources and techniques as well as member checking to ensure consistency between the data and the researcher's interpretation (Agustini et al., 2023).

## **C. Result and Discussion**

According to an interview with the Vice Principal for Curriculum, the Sapa Seger Program is one of the school's flagship programs, systematically designed as part of efforts to strengthen character education, particularly students' religious character. This program is not merely viewed as an extracurricular activity, but rather as an integral part of the character-building strategy aligned with the school's educational vision based on Islamic values.

The principal explained that planning for the Sapa Seger Program takes place at the beginning of the school year through a school planning meeting involving various stakeholders, such as the vice principals for curriculum and student affairs, teachers of Islamic Religious Education, teachers of Al-Islam and Muhammadiyah Studies, teachers of other subjects, student organization advisors, and the school development team. Meeting documentation shows that during this forum, the objectives of the activities, the implementation schedule, the assignment of mentors, and the program evaluation methods were formulated.

During the forum, the program's objectives, activity formats, implementation schedule, and the assignment of tasks to mentor teachers were formulated. Planning was carried out with consideration for students' needs in character development, ensuring that the designed activities were not merely ceremonial but also had educational value and fostered sustainable habits. Thus, the Sapa Seger program is aimed at instilling religious values, discipline, and a sense of community in students' daily lives.

In an interview, Rozi, an Islamic Religious Education (IRE) teacher, explained that the Sapa Seger activity begins with a group recitation of the Qur'an led by the teacher, as a way to help students become accustomed to engaging with the Qur'an. Next, the students participate in a brief Islamic education session or lecture covering topics such as ethics, worship, and Islamic values relevant to their lives. In addition, congregational Dhuha prayer is a central part of the program, aimed at instilling discipline in performing this sunnah prayer. Beyond the spiritual aspect, the program also includes community service activities or environmental cleanup efforts.

schools that emphasize the importance of cleanliness as part of their faith. In addition, there are also social activities such as fundraising or community service aimed at fostering a sense of care for others. In the implementation process, teachers serve not only as facilitators but also as role models. Their presence in directly guiding students provides concrete examples of religious behavior, ensuring that the values taught do not remain merely theoretical but are realized in actual practice.

Through the Sapa Seger program, various religious character values are instilled gradually and continuously. The values of faith and piety are strengthened through worship activities such as Quran recitation and congregational prayer. Discipline is cultivated through the requirement to participate in activities on time, particularly during worship. The values of honesty and responsibility are instilled by assigning tasks to students, such as leading prayers or coordinating activities.

In addition, group activities foster a sense of community and brotherhood among students. Meanwhile, social activities such as charitable giving and community service serve as effective means of cultivating social awareness and empathy toward others. These values are instilled not only through instruction but also through consistent practice and hands-on experience.

Based on the results of observations and evaluations conducted periodically, the Sapa Seger program has shown a positive impact on the development of students' religious character. This is evident in the increase in students' religious practices, such as performing the dhuha prayer and reading the Qur'an, which in some cases are also carried out independently outside the school environment.

In addition, there has been an increase in student discipline in participating in school activities, particularly those related to character development. Behavioral changes are also evident in students' more polite communication, respect for teachers, and appreciation for their peers. On the other hand, students' social awareness has also

increased, as reflected in their active participation in social activities and a spirit of mutual assistance. This program has also contributed to fostering a religious culture

within the school environment. Islamic values are not merely part of the curriculum but have become an integral part of students' daily lives within the school setting.

The success of the Sapa Seger program is undoubtedly tied to various supporting factors. The commitment of school leadership is one of the key factors ensuring the program's sustainability. The active role of teachers as educators and role models is also crucial to the effectiveness of the activities. Additionally, a school culture rooted in Islamic values, along with parental support, further strengthens the program's implementation. The availability of facilities and infrastructure, such as a mosque and other supporting amenities, is also a key factor in ensuring the smooth operation of the activities.

However, there are several obstacles that need to be addressed. Differences in students' levels of motivation and religious awareness present a unique challenge in implementing the program. Additionally, the limited time available on Saturdays has prevented some activities from running optimally. External factors such as weather conditions or conflicts with other activities also sometimes affect the implementation of the program.

Nevertheless, these various obstacles can be overcome through regular evaluation and good coordination among teachers and school management. With continuous improvements, the Sapa Seger program is expected to become increasingly effective in shaping students' religious character in a comprehensive and sustainable manner.

In the theory of habit formation, the success of this program demonstrates that religious character is not formed instantly, but rather through a process of consistently repeating behaviors over a certain period of time until they become ingrained habits within the individual. Activities such as reciting the Qur'an, performing congregational Dhuha prayer, Islamic studies, and social activities conducted routinely every Saturday are concrete manifestations of this habituation process. Through constant repetition, students not only understand the importance of worship cognitively but also become accustomed to practicing it in their daily lives (Syafri et al., 2022).

This finding aligns with research results in the Journal of Education and Learning, which states that the habituation method is effective in instilling religious character through structured and consistent repetitive activities (Lestari & Minsih, 2023). The study confirms that continuous habituation can transform students' behavior from merely forced actions into needs arising from self-awareness.

The results of this study indicate a significant shift from external motivation toward internal motivation among students. In the early stages, students participated in the Sapa Seger program because of school rules or obligations. However, over time, some students began performing religious practices such as the dhuha prayer independently outside of school activities. This phenomenon indicates that religious values have undergone a process of internalization a process in which values that originally came from outside the individual are internalized and become part of one's personal consciousness .

From an Islamic educational perspective, the internalization of values is a key indicator of the success of character education. The internalization of religious values refers to the process of assimilating external values into one's personality, as defined by Lickona in the study by Yudin et al., (2023) as the transformation of norms into intrinsic motivation. Values are said to have been successfully instilled when they have become part of an individual's personality and are reflected in behavior without external coercion (Sidarman et al., 2021). Thus, the success of Sapa Seger is measured not only by the level of student participation in activities but also by the changes in awareness and behavior that emerge voluntarily.

In addition to the habituation approach, the success of this program can also be analyzed through social learning theory, as proposed by Albert Bandura. This theory explains that individuals learn through the process of observation, imitation, and modeling of the behavior of others whom they regard as significant figures. In the context of Sapa Seger, teachers do not merely act as learning facilitators but also as models or role models who provide concrete examples in religious practice (Sutisna et al., 2019).

For instance, during Quran recitation sessions, teachers join students in reading with full sincerity and devotion. This behavior indirectly shapes students' perception that the activity is not merely a formal obligation but an important spiritual need. Students then emulate this behavior through the process of imitation, thereby forming similar habits. This finding reinforces research indicating that teachers' exemplary conduct has a significant influence on the formation of students' religious character (Mulyawati et al., 2025).

In terms of the values fostered, the results of this study indicate that the Sapa Seger program successfully integrates various interrelated religious character values into a cohesive whole. The values of faith and piety serve as the primary foundation, cultivated through regular religious practices such as Quranic recitation (tadarus) and the Dhuha prayer. These activities not only shape ritual aspects but also strengthen students' spiritual connection with God (Nasrudin & Fakhrudin, 2023).

The value of discipline arises from the structured schedule of activities, which demands punctuality and adherence to rules. In practice, students who were previously undisciplined began to show behavioral changes, such as arriving early and participating in activities in an orderly manner. This indicates that the habit of worship has a transfer effect on other behaviors outside the religious context. In other words, the religious values instilled through Sapa Seger are not partial but have a comprehensive impact on the formation of students' character (Azmi et al., 2024).

In addition, a sense of responsibility also develops through students' active involvement in activities. Students assigned roles such as prayer leader, janitor, or learning activity coordinator carry out their duties well and with a strong sense of responsibility. This indicates that participatory learning is more effective in character building than purely theoretical learning. This analysis aligns with experiential learning theory, which emphasizes that direct experience is the primary means of character building (Akbar et al., 2025).

The values of social concern and brotherhood also constitute an important part of this study's findings. Through charitable giving and community service activities, students learn to share, help others, and understand the circumstances of others. Based

on interview results, students demonstrated increased empathy, such as helping friends in need or sharing food. This indicates that the religiosity fostered through Sapa Seger is not merely individual (*hablum minallah*) but also social (*hablum minannas*). This finding aligns with research stating that incorporating social activities into religious education can enhance students' empathy and prosocial behavior (Rahmawati & Nursikin, 2021).

Furthermore, the value of honesty, which develops through teachers' exemplary behavior and daily interactions, demonstrates that character is not always shaped through direct instruction, but also through indirect processes that occur within the social environment. In this context, school culture plays a crucial role as a hidden curriculum—that is, an educational process that unfolds implicitly through the customs, interactions, and norms present within the school environment (Ningsih et al., 2023).

The religious culture formed through the Sapa Seger program creates an environment conducive to the internalization of values. Students learn not only from formal activities but also from the atmosphere and customs present in the school. This indicates that the success of character education is determined not only by programs but also by a supportive environment.

However, the success of the Sapa Seger program is inextricably linked to various interacting supporting and hindering factors. The main supporting factors include school leadership commitment, the role of teachers as role models, a religious school culture, parental support, and the availability of facilities and infrastructure. School leadership commitment plays a role in ensuring the program's sustainability through careful planning and strong policy support. Without this commitment, the program struggles to operate consistently (Mubarok & Yusuf, 2024).

The role of teachers as role models is also a key factor in the program's success. Teachers not only deliver content but also provide tangible examples in daily life. Meanwhile, a religious school culture reinforces the habit-forming process because these values are not merely taught but also actively practiced. Parental support is also a

crucial factor because the values instilled at school are more easily internalized when reinforced within the family environment (Abdillah & Syafei, 2020).

On the other hand, there are several obstacles that require critical analysis. One of the main challenges is the variation in students' motivation and self-awareness. Not all students have the same level of readiness to participate in activities, resulting in varying levels of participation. This indicates that students' internal factors, such as motivation and self-awareness, have a significant impact on the success of character education (Ningsih et al., 2023).

In addition, the limited time available for implementing the program also poses a challenge to optimizing results. Activities conducted only once a week may reduce the intensity of habit formation. From the perspective of habit formation theory, frequency and consistency are key factors in establishing habits. Therefore, the program must be integrated into the school's daily activities to ensure that the process of internalizing values can proceed more effectively.

External factors such as weather conditions and a busy school schedule also pose challenges to the implementation of the program. Outdoor activities are highly dependent on environmental conditions, so flexibility is required in program management. Overall, the results of this study indicate that the Sapa Seger Program is an effective strategy for fostering students' religious character through a combination of habit formation, role modeling, and environmental support. This program not only yields short-term effects in the form of behavioral changes but also has the potential to shape students' character in a sustainable manner

The implications of this study suggest that effective character education requires a holistic, integrated, and sustainable approach. Habit-based programs such as Sapa Seger can serve as a best practice model for character education development in schools. Additionally, innovation is needed to enhance student motivation, and the program must be integrated into daily activities to achieve optimal results. As a result, Sapa Seger is not merely a routine program, but also a strategic tool for shaping a generation that is religious, of good character, and possesses a strong sense of moral awareness in their daily lives.

#### **D. Conclusion**

This study demonstrates that the Sapa Seger Program is effective as a habit-forming strategy for fostering students' religious character through planned, routine, and integrated activities that combine spiritual, social, and disciplinary aspects. The analysis found that the program's success is supported by consistent implementation, teachers' exemplary behavior, a religious school culture, and environmental support, thereby encouraging a shift in student behavior from merely following rules to a sense of personal awareness.

The main findings of the study confirm an increase in students' habits of worship, discipline, responsibility, manners, and social awareness. Thus, the Sapa Seger Program is not merely a routine school activity but also a relevant habit-based character education model that can be applied to strengthen students' character sustainably.

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