

The Building Learning Power (BLP) Program for Fostering Worship Habits among Students at SMP Islam Hidayatullah

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ABSTRACT

Worship habituation is an important part of religious character formation, and schools play a role in encouraging students to worship out of personal awareness. This study describes the implementation and outcomes of the Building Learning Power (BLP) Program in fostering worship habits at SMP Islam Hidayatullah, Semarang, involving five informants: the Vice Principal for Student Affairs, a grade VII homeroom teacher, and three seventh-grade students. It identifies supporting and inhibiting factors and examines how the program supports internalization of worship values. Using a qualitative case study design, data were collected through observation, interviews, and documentation, analyzed using Miles, Huberman, and Saldaña's interactive model with source triangulation. Results show that worship performed at school under teacher supervision, such as the Dhuhur, Ashar, and Dhuha prayers, reached Always in 100 percent of recorded instances, whereas qiyamul lail at home reached only Rarely. Supervision was not the sole determinant, however: Qur'an recitation and review at home reached Always without direct supervision. Program success is also supported by synergy among teachers, peers, and parents, though parental involvement still needs strengthening. BLP shows potential to foster worship habits grounded in personal awareness, with internalization varying across students and worship types.

1. INTRODUCTION

Education does not only function as a means of transferring knowledge, but also as an important medium for shaping students' character and personality (Wiharti & Hanif, 2025). In the context of Islamic education, worship habituation is a very important aspect because consistently practiced worship can naturally shape students' religious character (Prabowo & Saragih, 2025). Taken together, these perspectives point to a common thread. Islamic education cannot stop at the cognitive aspect alone, but must be realized through the habituation of worship in daily life (Zainuri & Sugiono, 2025). In other words, religious character formation is not a mere byproduct of religious instruction, but a goal that must be deliberately designed through a structured habituation process. Religious character is not formed instantly, but rather through a continuous process of habituation and directed guidance (Rahayu et al., 2025). This process highlights the strategic position of schools as the main space for shaping students' character after the family (Aufa et al., 2023). School culture, which encompasses programs, values, and daily interactions between teachers and students, therefore plays an important role in habituating students not only to understand the concept of worship, but also to practice it consistently (Nurlistianawati et al., 2025). This suggests that schools should not

only teach religious theory cognitively in the classroom, but should also actively shape students' worship habits through structured and continuous programs, so that worship values can be internalized into habits carried out consciously (Kurnia et al., 2025).

In reality, not all adolescents have a good awareness of the importance of worship. Some of them have not fully realized the urgency of worship and therefore tend to neglect their religious obligations (Rubini & Nuraisah, 2023). This finding is reinforced by the results of a study by Hudzaifah et al. (2025) which shows that the low level of worship engagement among Muslim adolescents aged 15-19 years is influenced by various factors, both internal and external. Although schools have a strategic role in shaping religious character, in practice worship habituation at school has not run optimally. Other data also show that before any special intervention, only about 40% of students consistently performed their worship (Jennah et al., 2024). This condition indicates that worship is still carried out as a formal routine and has not yet become an inherent personal need for students. One approach that offers a different perspective in building students' internal capacity to achieve this ideal condition is *Building Learning Power* (BLP). *Building Learning Power* (BLP) is an educational approach aimed at helping students become better learners, both in and outside of school. This approach focuses on creating a learning culture that systematically fosters positive habits and attitudes (Claxton et al., 2011). At SMP Islam Hidayatullah, the BLP framework covers five dimensions, namely devout, resilience, resourcefulness, reflectiveness, and reciprocity, so that the BLP program at the school operationally consists of five aspects. Through the daily self-assessment table instrument and the BLP report, students are not only encouraged to perform worship, but are also trained to independently monitor, reflect on, and take responsibility for the quality of their own worship. This characteristic suggests that BLP may be a relevant framework for shaping character and positive habits, including worship habits, since it is generally designed to reinforce students' learning dispositions.

Various previous studies have examined efforts at worship habituation and the implementation of BLP, but the two tend to run on separate tracks. In the group of studies on worship habituation, studies generally highlight external approaches, such as the role of teachers, the use of worship monitoring books, role modeling, and reward-punishment strategies as the main instruments for shaping students' habits (Prabowo & Saragih, 2025; Rahayu et al., 2025; Zainuri & Sugiono, 2025). Meanwhile, in the group of studies on BLP, various studies show that this program has proven effective in shaping character, increasing learning motivation, and even instilling religious values in students at various levels and Islamic educational institutions (Afif et al., 2020; Ashfahani et al., 2026; Jannah & Humaidi, 2025; Mardlotillah, 2018). However, in these studies BLP's effectiveness was tested in the domains of character, learning motivation, and religious values in general, none specifically examined its effectiveness in the domain of worship habituation. This gap forms the key rationale for the present study. Mapping these two groups of studies reveals a fairly clear gap. Research on worship habituation and on BLP still runs separately, so that studies on students'

worship habituation through the BLP program remain limited. This gap is important to fill because shaping students' religious character requires a strategy capable of integrating worship habituation into the learning process and daily life. Without such integration, worship habits risk becoming a mere formal routine and are difficult to sustain without direct supervision from teachers or the school (Jennah et al., 2024). The novelty offered by this study lies in the effort to link the Building Learning Power Program to students' worship habituation, a link that has not been widely explored in previous studies. This study positions BLP not merely as an approach for strengthening academic learning capacity, but also as an instrument for shaping students' habits and religious character within an Islamic school environment. Based on the above description, this study aims to describe the implementation and outcomes of the Building Learning Power Program in fostering worship habits at SMP Islam Hidayatullah, to identify the supporting and inhibiting factors in its implementation, and to analyze its impact on students' internalization of worship values.

2. METHODS

This study used a qualitative approach with a case study design to examine in depth the implementation of the Building Learning Power (BLP) program in fostering students' habits of worship at SMP Islam Hidayatullah, Semarang. The research was conducted in April and May 2026. The research subjects consisted of five informants: the Vice Principal for Student Affairs, the homeroom teacher of grade VII, who had more than five years of teaching experience, and three seventh-grade students participating in the BLP program for almost one year. All five informants were selected using purposive sampling based on their direct involvement in the program's implementation. Data were collected through observation of students performing worship, semi-structured interviews, and documentation consisting of the BLP daily journal and BLP reports. Interviews with the Vice Principal for Student Affairs and with each of the three students were conducted once, while the homeroom teacher was interviewed on several occasions throughout the research period. Data analysis was performed using the interactive model proposed by Miles, Huberman, and Saldaña (2014), which comprises three stages. Data condensation involved selecting and categorizing interview transcripts, observation notes, and journal or report data based on the five BLP dimensions and the categories of worship consistency, namely Always, Often, Rarely, and Never. Data presentation involved organizing the worship consistency data into a table, while other findings were presented in descriptive narrative form. Drawing conclusions involved cross-referencing the identified patterns with interview and observation data to formulate and validate the research findings. Source triangulation was carried out by comparing information from the Vice Principal, the homeroom teacher, and the students to ensure data validity.

3. RESULTS AND DISCUSSION

RESULTS

3.1 Implementation of the BLP Program in Students' Worship Habituation

The *Building Learning Power* (BLP) Program has been implemented at SMP Islam Hidayatullah since 2018. As explained by the Vice Principal for Student Affairs, before BLP was implemented, the school only had a Liaison Book (*Buku Penghubung*) that provided limited monitoring of worship and had not yet been integrated with comprehensive character reinforcement. This condition prompted the school to adapt BLP in line with the school's vision and mission of shaping noble character. This program is implemented through two main instruments, namely the BLP Daily Journal and the BLP report, which are used to monitor the implementation of habituation across the five Building Learning Power (BLP) dimensions. The BLP Daily Journal is a monitoring sheet containing a list of activities along with their implementation targets, grouped into the five BLP dimensions, namely devout, resilience, resourcefulness, reflectiveness, and reciprocity. In the devout dimension, the journal contains various worship habituation indicators, such as wajib prayers, sunnah prayers and dhikr, while the other dimensions contain various habits that support the shaping of students' character. Each student independently fills in the BLP Daily Journal by marking the date column according to the completion of each predetermined activity. This record of implementation forms the basis for monitoring by the teacher, and is then processed into the categories Always, Often, Rarely, and Never to show the level of consistency with which students carry out each habituation indicator. As explained by the student affairs division, the completion of the instrument, which was initially done manually using a paper-based journal, has now shifted to a digital system that is automatically linked to the BLP report, while the assessment structure for each dimension remains the same. The student affairs division stressed that the worship habituation system through the journal is not designed as a sanctioning instrument, but rather as a means of character development through reinforcement and motivation. Therefore, students who have not filled in the journal, or whose worship columns are still blank, are not immediately penalized. As a follow-up measure, teachers report this condition to parents so that they can provide guidance at home. In addition, teachers continue to remind students and give them the opportunity to carry out and report on their worship. This approach shows that worship habituation places greater emphasis on a continuous developmental process than on enforcing discipline through punishment.

3.2 Worship Outcomes and Supporting and Inhibiting Factors

The recap data on one student's outcomes for the odd semester shows a sharp contrast between activities that take place at school and those that take place at home, as summarized in Table 1.

Table 1. Students' Worship Habituation Outcomes in the BLP Report

School Activity Aspects	Outcome (%)			
	Never	Rarely	Often	Always

Devout				
Duhur Prayer	0	0	0	100
Asar Prayer	0	0	0	100
Dhuha Prayer and Morning Dhikr	0	0	0	100
5S Culture	0	0	100	0
Resilience				
Waking Up Early	0	0	100	0
Sleeping Early	0	0	100	0
Exercise	0	100	0	0
Resourcefulness				
Literacy/Reading Habit	0	100	0	0
Reflectiveness				
Covering the Aurat	0	0	0	100
Eating Healthy and Nutritious Food	0	0	0	100
Reciprocity				
Social Engagement	0	0	100	0
Home Activity Aspects	Outcome (%)			
	Never	Rarely	Often	Always
Devout				
Subuh Prayer	0	0	100	0
Maghrib Prayer	0	0	0	100
Isya Prayer	0	0	0	100
5S Culture	0	0	100	0
Resilience				
Qiyamul Lail	0	100	0	0
Sunnah Fasting	0	0	100	0
Charity	0	0	100	0
Resourcefulness				
Qur'an Recitation (Tilawah)	0	0	0	100
Qur'an Review (Muroja'ah)	0	0	0	100
Reflectiveness				
Covering the Aurat	0	0	0	100
Reciprocity				
Maintaining Cleanliness	0	0	0	100
Helping Parents	0	0	0	100

Worship items carried out within the school environment and under teachers' direct supervision, such as the Duhur prayer, the Ashar prayer, and the Dhuha prayer with morning dzikir, reached the Always category at 100%. In contrast, qiyamul lail, which is carried out entirely at home without direct supervision, still falls into the category of Rarely. This difference is reinforced by the results of an interview with the teacher, who stated that *"the Duhur and Ashar prayers are often carried out because they take place at school, and the heaviest one is mainly the tahajud prayer; even though there is a tahajud call, it still happens at home."* This statement is in line with the admission of one student who stated that *"qiyamul lail is the hardest, because it's hard to wake up."* This finding shows that worship carried out at home still faces greater challenges because its success depends heavily on students' personal awareness and self-discipline. In addition to being influenced by the

location where worship is performed, the student affairs division revealed that journal recording is also one of the obstacles in implementing the program. According to them, *“there is an obstacle in filling in the BLP journal because it is monitored on a weekly basis; if there is an activity on Friday, the entries end up being filled in all at once later.”* The weekly journal-filling system causes some students to delay recording, so the journal is not always filled in according to the actual daily performance of worship. This condition has the potential to reduce recording accuracy and weaken the journal’s function as a tool for monitoring worship habituation. The success of worship habituation through the BLP program is also influenced by the role of three parties: teachers, peers, and parents. Teachers play an active role in providing reinforcement through regular reminders and motivation. In addition, the school also implements the practice of *tahajud call* as an effort to extend support for students’ worship at home. On the other hand, the influence of peers shows varied conditions. One student revealed that their circle of friends supported each other in performing worship. However, the teacher also found that some students were still lacking in discipline when it came to filling in the journal. This shows that peer support has not been felt evenly by all students. Parental involvement is an aspect that still needs to be strengthened. One student stated that *“my parents don’t check, they only look at the report,”* while the teacher confirmed that this condition does indeed vary, because *“some are supportive, some are not.”* The student affairs division also acknowledged this gap, explaining that ideally parents would be involved in daily validation, but in practice, as they put it, *“parents lean more toward reporting through the semester report.”* To address this issue, the school is planning an application that would allow parents to carry out daily validation, so that their involvement in the worship habituation process can be more optimal.

3.3 The Impact of the Internalization of Students’ Worship Values

In terms of impact, one student stated, *“there is now an awareness to be more diligent in worship; I don’t feel any pressure, I do it sincerely; this worship is important to me, not something forced”*, which is also demonstrated by the consistency of worship during long holidays without school supervision. The teacher confirmed a similar tendency more broadly: *“most students can now perform worship without being reminded.”* Students who initially performed worship merely because it was required by the BLP book have gradually come to understand it as a need. The student affairs division offered a description that reinforces this pattern. They stated that changes in worship habits appear to occur in stages according to the length of exposure to the program, although each student undergoes a different process. Nevertheless, these outcomes are not evenly distributed across all students or all aspects of worship. Worship items that demand high resilience, such as qiyamul lail and voluntary fasting, remain at the lowest levels of achievement, and the teacher estimated the potential for dishonest reporting to be around 10%. Thus, the BLP program shows potential for shaping sustainable worship habituation, although its success is still influenced by students’ individual characteristics and the level of difficulty of each form of worship.

DISCUSSION

In general, the findings of this study show that the BLP's contribution to worship habituation can be understood through the distinct functions of its five dimensions, rather than through the BLP program as a single, undifferentiated whole. Each dimension supports a particular aspect within students that is necessary for forming and sustaining worship habits. However, the contribution of each dimension is not always equal, as it is shaped by the characteristics of the specific act of worship and the setting in which it is performed. The devout dimension contributes by encouraging worship to become a practice performed repeatedly and regularly, giving it the potential to develop into part of students' routine. Its contribution appears stronger when worship takes place at school, because teachers provide regular reminders and create opportunities for worship to be performed collectively. Devout is therefore not only about the drive to perform worship, but also helps build regularity through repeated practice within a supportive environment. This helps explain why worship performed at school tends to be more consistent than several forms of worship performed at home. This finding is in line with the results of a study by Nasution (2026), who found that environments with direct supervision tend to produce higher levels of worship compliance. The resilience dimension contributes through students' capacity to sustain their worship practice when facing difficulty or when no external reminder is present. This dimension becomes especially important for worship that requires personal effort, such as waking up early and performing qiyamul lail. The low consistency observed in activities requiring personal effort suggests that repetition alone is not sufficient to form independent habits. Students also need the capacity to face difficulty and sustain the behavior when external support decreases. Resilience can thus serve as a bridge between habits initially formed with environmental support and worship habits carried out more independently. This finding is in line with the study by Maulana et al. (2025), who found that worship habituation carried out on a scheduled and collective basis within the school environment contributes to shaping students' disciplined character. The findings indicate that environmental support can help establish initial habits, yet resilience remains necessary for students to maintain worship habits when such support is no longer directly available.

The school's policy of not making the BLP journal a sanctioning instrument, but rather a means of development and reinforcement, is also a factor worth noting. This approach differs from a number of studies that emphasize external strategies, such as teacher role modeling and reward-punishment systems, as the main instruments of worship habituation (Darmawan & Umar, 2026; Mila et al., 2025; Sholihudin & Rofiq, 2025). In this study, the absence of formal sanctions did not hinder the achievement of worship habits in aspects under direct supervision; it was even accompanied by a shift among some students from merely fulfilling an administrative obligation toward personal awareness. This non-sanctioning approach appears particularly relevant to aspects falling under the reflectiveness dimension, such as covering the aurat and maintaining a healthy diet, both of which consistently reached the Always category. Unlike worship with a fixed schedule, such

as prayer, these two behaviors require students to make repeated decisions throughout the day without being continuously observable by teachers, meaning their success depends more on students' capacity to recognize and evaluate their own behavior than on simply complying with external supervision. This finding is in line with the study by Cita & Darmiyanti (2025), which shows that a developmental approach emphasizing motivation tends to be more effective in fostering awareness than an approach that emphasizes punishment. The reciprocity dimension contributes by shaping students' habits of interacting with and contributing to their surrounding environment. In this study, this dimension is reflected in the habits of helping parents and maintaining cleanliness at home, both of which reached the Always category, while social engagement at school reached the Often category. This pattern suggests that reciprocity is not only about students' capacity to collaborate, but also about their willingness to contribute to and take responsibility for their environment. This behavioral consistency can support the formation of social character, which forms part of the broader process of habituating positive behavior in students. Reciprocity's contribution to worship habituation is therefore best understood as an indirect one, operating through the formation of responsibility, care, and positive habits in daily life.

Beyond the character shaped through the reciprocity dimension, students' worship habituation is also supported by involvement from their social environment, particularly teachers, peers, and parents. Teachers play a role in providing regular reminders and motivation, including through the tahajud call practice. This is in line with the study by Sa'adah et al. (2026), which shows that the presence of a consistent figure who reminds and motivates contributes to maintaining students' worship habits. Peer support also shows varying conditions. The study by Hidayati et al. (2026), shows that peers can be either a supporting or an inhibiting factor for worship habits, depending on the norms that develop within the group. Meanwhile, parental involvement in monitoring daily worship still needs to be strengthened, as in this study it remains largely limited to receiving reports through the report card. This finding is in line with the study by Mukhasanah (2026), which asserts that active parental involvement is one of the determining factors for the success of children's worship habituation at home. The school's plan to develop a daily validation application for parents reflects an effort to strengthen this involvement in worship habituation at home. A different pattern emerges in the resourcefulness dimension, one that does not fully align with the supervision-based explanation that applies to the other dimensions. At home, both Qur'an recitation (tilawah) and Qur'an review (muroja'ah) reached the Always category, whereas the general literacy habit at school, despite being under direct supervision, reached only the Rarely category. If supervision were truly the main factor driving consistency, the school literacy habit should have scored higher than tilawah and muroja'ah at home, yet the opposite occurred. This suggests that supervision alone cannot fully explain the consistency of habits related to worship. In the case of tilawah and muroja'ah, consistency appears to be driven more by the religious meaning these activities already hold for students than by the presence of external monitoring. In other words, when a habit is already personally meaningful

to students, it can be sustained even without direct supervision, whereas habits with weaker personal or religious significance, such as general reading, remain inconsistent even when supervised at school. In this context, the high achievement in tilawah and muroja'ah also cannot be fully attributed to BLP, since the research data do not indicate that these habits were newly formed after the program began. This suggests that BLP's contribution to fostering resourcefulness depends not only on the structure the program provides, but also on the extent to which the habits it builds connect to values students already held beforehand. Taken together, the five BLP dimensions contribute to worship habituation in different ways. Devout helps build regularity in worship, particularly through supervision and routine; resilience helps students sustain habits when supervision decreases; reflectiveness fosters awareness and self-regulation; reciprocity shapes responsibility and social care; while resourcefulness shows that habit consistency is also influenced by habits students already held beforehand. This gradual pattern of change indicates that worship habituation through BLP requires time and a continuous process, rather than being an instant outcome. This finding is in line with the study by Rahmah et al. (2025), who stated that the formation of character and positive habits requires time and sustained habituation. Overall, worship habituation through BLP is shaped by the interaction between the program, the characteristics of each act of worship, and students' pre-existing habits.

4. CONCLUSION

This study shows that the implementation of the Building Learning Power (BLP) Program at SMP Islam Hidayatullah is associated with students' worship habituation through distinct patterns across its dimensions, rather than as a single, uniform program. Worship under direct supervision showed more consistent outcomes than worship depending on personal awareness at home, although supervision did not appear to be the only factor at play, as habits already personally meaningful to students persisted without it. Overall, BLP implementation appears to be linked to a gradual shift from worship initially performed as a program requirement toward worship grounded in personal awareness, though this pace varies across students. These findings suggest the need for different strategies to strengthen supervision-dependent dimensions versus those requiring self-generated persistence, as well as the importance of systematically strengthening parental involvement. Future research could examine the sustainability of worship habits after students graduate, the effectiveness of digital systems in supporting school-parent collaboration, and the role of students' pre-existing habits in shaping the success of similar programs.

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