

**REFLECTIVE SPIRITUAL LITERACY MODEL THROUGH PRAYER AND  
ASMAUL HUSNA HABITUATION FOR STRENGTHENING RELIGIOUS  
CHARACTER IN ELEMENTARY STUDENTS**

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**Abstract**

This study aims to develop and describe a reflective spiritual literacy model implemented through the habituation of reciting prayers and Asmaul Husna to strengthen elementary school students' religious character. This research employed a qualitative approach with a case study design conducted at SDN Serang 20. Data were collected through in-depth interviews, observations, questionnaires, and documentation, and analyzed using an interactive model with triangulation techniques. The findings reveal that the implementation of reflective spiritual literacy transforms ritual religious activities into meaningful and reflective practices. Approximately 90% of student responses fall into the appropriate category, indicating improvements in spiritual awareness, worship habits, self control, and social religious attitudes. The model integrates three main stages: guided habituation, contextual meaning making, and structured reflection. These results demonstrate that reflective spiritual literacy is effective in fostering internalization of religious values and promoting sustainable character development. The study contributes an integrative model that shifts religious habituation from mechanical routines to reflective and transformative learning experiences.

**Keywords:** Reflective Spiritual Literacy, Prayer Habituation, Asmaul Husna, Religious Character, Elementary School

## Abstrak

Penelitian ini bertujuan untuk mengembangkan dan mendeskripsikan model literasi spiritual reflektif yang diimplementasikan melalui pembiasaan membaca doa dan Asmaul Husna untuk memperkuat karakter religius siswa sekolah dasar. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang dilaksanakan di SDN Serang 20. Data dikumpulkan melalui wawancara mendalam, observasi, angket, dan dokumentasi, kemudian dianalisis menggunakan model interaktif dengan teknik triangulasi. Hasil penelitian menunjukkan bahwa implementasi literasi spiritual reflektif mampu mentransformasikan aktivitas keagamaan yang bersifat ritual menjadi praktik yang bermakna dan reflektif. Sekitar 90% respon siswa berada pada kategori sesuai, yang menunjukkan adanya peningkatan dalam kesadaran spiritual, kebiasaan beribadah, pengendalian diri, serta sikap sosial keagamaan. Model ini mengintegrasikan tiga tahapan utama, yaitu pembiasaan terbimbing, pemaknaan kontekstual, dan refleksi terstruktur. Hasil tersebut menunjukkan bahwa literasi spiritual reflektif efektif dalam mendorong internalisasi nilai-nilai keagamaan serta pengembangan karakter yang berkelanjutan. Penelitian ini memberikan kontribusi berupa model integratif yang menggeser pembiasaan keagamaan dari rutinitas mekanis menjadi pengalaman belajar yang reflektif dan transformatif.

**Kata kunci:** Literasi Spiritual Reflektif, Pembiasaan Membaca Doa, Asmaul Husna, Karakter Religius, Sekolah Dasar

## INTRODUCTION

National education has a strategic mandate to develop students who are not only cognitively superior, but also have strong character and spirituality. This mandate is reflected in Law No. 20 of 2003 on the National Education System and reinforced through the Character Education Strengthening (PPK) policy (Indonesia 2003). In the implementation of the Merdeka Curriculum, the dimensions of faith, devotion to God Almighty, and noble character are emphasized as key elements of the Pancasila Student Profile that must be developed from primary education onwards (Kemendikbud 2022).

In line with the development of 21st century education, advances in digital technology and the tide of globalization have brought significant changes to the mindset and behavior of students, including elementary school students. On the one hand, these developments have opened up access to a wealth of knowledge, but on the other hand, they have also posed serious challenges in the form of a weakening of the internalization of moral and religious values. Various studies show that students' spiritual awareness, self-control, and appreciation of religious values tend to decline (Natalia et al. 2025). This condition confirms that strengthening religious character needs to be pursued in a more meaningful and contextual manner in the basic education process.

In response to these needs, elementary schools have developed various forms of religious practices as part of character education, such as reciting prayers and Asmaul Husna regularly. Normatively, these activities are considered relevant for instilling religious values from an early age. However, at the implementation level, these religious practices have not yet fully demonstrated optimal pedagogical effectiveness. Research by Retnasari et al. (2023) shows that religious practices in elementary schools are still predominantly ritualistic and mechanical, while Cahyanto et al. (2024) found that students' ability to recite prayers and Asmaul Husna is not always accompanied by an understanding of their meaning and the

application of spiritual values in daily life.

Despite the widespread implementation of religious habituation, most practices remain routine oriented and have not effectively facilitated the internalization of spiritual values. Previous studies tend to emphasize repetitive activities without integrating reflective processes that connect religious practices with students' real-life experiences. This indicates a significant research gap in developing a model that systematically integrates habituation with structured spiritual reflection. This gap also reflects a discrepancy between the ideal objectives of religious character education and its actual implementation in schools, thereby necessitating an approach that combines habituation with conscious and continuous meaning-making and reflection.

One relevant approach to address this issue is spiritual literacy. Spiritual literacy refers to the ability to understand, appreciate, and apply religious teachings in everyday life (Kana'ati 2025). Within a reflective framework, spiritual literacy extends beyond the mastery of religious knowledge and practices to include deep reflection, enabling students to interpret and contextualize spiritual values in their daily behavior. This perspective aligns with transformative learning theory, which emphasizes reflection as a process of reshaping perspectives (Fleming, 2018), as well as the concept of spiritual intelligence that integrates cognitive, affective, and relational capacities to support meaning-making and self-regulation (Ma and Wang, 2022).

The practice of reciting prayers and Asmaul Husna holds significant potential to be developed as a medium for reflective spiritual literacy. Prayers cultivate values such as dependence on God, gratitude, and sincerity, while Asmaul Husna introduces divine attributes that can be internalized and practiced in daily life (Wulan 2023). However, without structured reflective strategies, these practices risk becoming merely formal routines with limited impact on students' character development. Therefore, a systematic model is needed to integrate religious habituation with reflective processes in elementary education.

Previous studies on Asmaul Husna practices in elementary schools have generally focused on routine implementation aspects (Saudah & Hidayah 2024), while empirical studies that develop these practices into a reflective and meaning-based spiritual literacy model remain limited. Therefore, the novelty of this study lies in the development of an integrative reflective spiritual literacy model that reconceptualizes the practice of praying and reciting Asmaul Husna beyond ritualistic activities. This model combines three main components habituation, contextual meaning-making, and structured spiritual reflection into a unified and systematic learning process.

This study aims to develop and describe a reflective spiritual literacy model implemented through the habituation of reciting prayers and Asmaul Husna in elementary schools. The research focuses on examining the planning, implementation, strategies, impacts, as well as supporting and inhibiting factors of the model.

Theoretically, this study contributes to the development of spiritual literacy discourse in primary education by proposing a reflection-based religious habituation model. Practically, the findings provide guidance for teachers and schools in designing religious character education that is more reflective, meaningful, and aligned with the Pancasila Student Profile.

## **METHODS**

This study uses a qualitative approach with a case study design to gain an in-depth understanding of the implementation of the reflective spiritual literacy model, which is understood as a learning process based on the habit of reading prayers and Asmaul Husna accompanied by understanding of meaning, spiritual reflection, and internalization of religious values in strengthening the religious character of elementary school students. The qualitative approach was chosen because it is oriented towards the interpretation of social phenomena in real life and allows for the exploration of the meaning, process, and dynamics of educational practices in a holistic and comprehensive manner (Creswell, 2023). A case study design was used because the research focused on one specific case limited by location, time, and a particular program, thus enabling in-depth and comprehensive data collection on the phenomenon under study (Yin 2023).

The research was conducted at SDN Serang 20, Serang City, which was purposively selected due to its consistent implementation of a reflective spiritual literacy model through prayer and Asmaul Husna habituation. Data were collected through in-depth interviews with the homeroom teacher of class IV B as the main informant, observations, questionnaires administered to 25 students in class IV A and 27 students in class IV B, and documentation. The class IV B teacher was selected as the main informant as she initiated and developed the program, while the inclusion of two classes enabled cross-class comparison to enrich data and enhance credibility.

The questionnaire functioned as supporting data to strengthen qualitative findings. Informants were selected through purposive sampling (Etikan, 2016; Creswell & Poth, 2018). Data were analyzed interactively through data reduction, data display, and conclusion drawing (Miles et al., 2019). Data validity was ensured through triangulation of techniques and sources by systematically comparing and cross-checking findings from interviews, classroom observations, questionnaires, and documentation to identify consistency and discrepancies. In addition, member checking was conducted by returning interview summaries and preliminary interpretations to the main informant for verification, ensuring the accuracy and credibility of the data (Creswell, J. W., & Poth, C. N., 2017). Ethical principles, including informed consent, confidentiality, and academic use of data, were strictly maintained. The main contribution of this study lies in the development of a reflective spiritual literacy model that integrates habituation, contextual meaning-making, and structured reflection into a coherent and systematic framework.

## **RESULTS AND DISCUSSION**

### **RESULTS**

This section presents the empirical findings of the study, organized into four main aspects: (1) the implementation of the reflective spiritual literacy model through prayer and Asmaul Husna habituation; (2) reflection strategies in spiritual literacy activities; (3) the implications of the model for students' religious character; and (4) supporting and hindering factors in its implementation.

## a. Implementation of the Reflective Spiritual Literacy Model through Prayer and Asmaul Husna at SDN Serang 20

The implementation of the reflective spiritual literacy model at SDN Serang 20 is carried out through three main stages: planning, implementation, and evaluation. These stages form a continuous cycle aimed at fostering students' spiritual habits and internalization of religious values.

### 1. Planning the Implementation of the Reflective Spiritual Literacy Model

The planning stage focuses on formulating spiritual learning objectives that integrate cognitive, affective, and behavioral aspects. Teachers design activities that not only involve reading prayers and Asmaul Husna but also emphasize understanding their meanings and relevance to students' daily lives.

In terms of scheduling, spiritual literacy activities are conducted regularly from Tuesday to Friday for approximately 15–20 minutes before lessons begin. On Fridays, activities are conducted collectively in the school field as part of religious programs. This structured schedule supports consistency in practice.

Teachers also prepare learning materials gradually, starting from Al-Fatihah and its meaning, followed by selected prayers, short surahs, and Asmaul Husna. This sequencing allows students to progressively understand and reflect on the content.

JADWAL PELAJARAN KELAS IV - B SDN SERANG 20 TAHUN PELAJARAN 2024/2025						
HARI						
	SABTU	SENIN	BELASA	RAHU	KAMIS	JUMAT
7.15		Upacara	Pembiasaan	Pembiasaan	Pembiasaan	Kulum
7.50		PPK	Seni Musik	IPAS	Pend. Pancasila	Pendidik Sifat
8.25		PPK	Seni Musik	IPAS	Pend. Pancasila	Pendidik Sifat
9.00		PPK	Seni Musik	IPAS	IPAS	Matematika
9.25		PPK (PUBL)	Matematika	B. Indonesia	IPAS	Matematika
9.50		ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT	ISTIRAHAT
10.00		PABP	Matematika	B. Indonesia	FJBL	B. Indonesia
10.30		PABP	Bahasa Inggris	B. Jawa BANYUWANG	FJBL	B. Indonesia
11.00		PABP	Bahasa Inggris	B. Jawa Liris	FJBL	B. Indonesia
						PUBL

Serang, Juli 2024  
Guru Kelas IV - B  
*[Signature]*  
NINA ROSDIANA, S.Pd  
NIP. 19710032006012006

Figure 1. Class Schedule

Source: Documentation 2025

### 2. Implementation of the Reflective Spiritual Literacy Model

The implementation is conducted routinely before formal learning begins. Activities start with the recitation of Surah Al-Fatihah, followed by daily prayers, short surahs, and Asmaul Husna recited collectively. A key component of the implementation is the inclusion of reflection sessions guided by the teacher. During these sessions, students are encouraged to connect the meanings of prayers and Asmaul Husna with their daily experiences through simple reflective questions. This process positions religious activities not only as routine practices but also as meaningful learning experiences that relate to students' behavior in school and at home.



Figure 2. Practicing Reading Prayers and Asmaul Husna

Source: Documentation 2025

### 3. Evaluation of the Implementation of the Reflective Spiritual Literacy Model

Evaluation is conducted continuously and focuses on students' behavioral changes and understanding of meaning. Assessment is carried out through observation, daily reflection, and integration with classroom learning. The evaluation results indicate a shift from memorization toward deeper understanding and application, as reflected in students' attitudes such as increased calmness, honesty, and awareness in daily activities.

#### b. Reflection Strategies in Spiritual Literacy Activities

Reflection is an integral part of the model and is embedded within every activity. It is designed to help students understand, interpret, and relate spiritual values to their daily lives. Teachers facilitate reflection through:

1. Simple guiding questions
2. Short contextual stories
3. Brief discussions

Through this process, students are encouraged to think about the meaning of prayers and Asmaul Husna and how these values can be applied in real situations. The reflection activities are conducted consistently, enabling students to gradually develop awareness and personal understanding of their spiritual experiences.



Figure 3. The Process of Spiritual Reflection by Teachers

Source: Documentation 2025

#### c. Implications of Applying the Reflective Spiritual Literacy Model through the Habit of Reading Prayers and Asmaul Husna on Students' Religious Character

The implications of the model were examined using a questionnaire administered to 52 students. The instrument consisted of 22 statements representing four indicators: faith awareness, religious practice, moral attitude, and reflective awareness. Overall, 90% of student responses were categorized as appropriate, indicating a positive trend in students' religious character.

Table 1. Implementation of Religious Character Education at SDN Serang 20 Elementary School

Number Item	Indicator	Statement	Student Answer (%)				Student Response (%)	
			SS	S	TS	STS	Tepat	Tidak Tepat
4	Faith Awareness	I feel closer to God after reading prayers and Asmaul Husna.	54	42	3,8	0	96	3,8
15		I find it easier to remember God in my daily activities.	62	29	9,6	0	90	9,6
18		Reading Asmaul Husna helps me understand the attributes of Allah.	46	42	12	0	88	12
19		I recited the prayer just to follow my friends.	0	5,8	40	54	94	5,8
21		I did not feel any change in my faith after the prayer meeting.	3,8	9,6	40	46	87	13
7	Religious Practice	I am more disciplined in my daily worship.	54	38	7,7	0	92	7,7
13		I am accustomed to praying before and after studying.	62	25	13	0	87	13
20		I am more diligent in participating in religious activities at school.	46	44	9,6	0	90	9,6
8		I often forget to pray even though I'm used to it.	0	12	46,2	42	88,5	12
10		I have not yet felt the impact of this habit on my worship at home.	0	19	35	46	81	19
11	Mora I Attitud	I try to speak kindly to others.	51,9	37	12	0	88,5	12

17		I am more polite to my teachers and friends.	62	25	14	0	87	13
22		I apologize readily if I am wrong.	48	42	9,6	0	90	9,6
12		I have difficulty controlling my emotions.	0	21	62	17	79	21
16		I rarely help my friends.	0	13	54	33	87	13
1	<b>Reflective Awareness</b>	I feel calm after praying.	63	37	0	0	100	0
6		I reflect on the meaning of prayer and Asmaul Husna.	56	31	13	0	87	13
9		I understand the importance of praying.	57,7	37	5,8	0	94,2	5,8
2		I rarely think about the meaning of prayer.	0	12	56	33	88	12
3		Reading Asmaul Husna feels boring.	0	0	46,2	54	100	0
5		I am not very enthusiastic about participating in prayer activities.	0	12	38	50	88	12
14		I do not feel the influence of religious attitudes.	0	13	44	42	87	13
<b>Number of Correct Answers by Students</b>							<b>90</b>	
<b>Number of Incorrect Responses by Students</b>								<b>10</b>

*Source:* Data from the survey of Class IV students at SDN Serang 20 (2025)

#### **d. Factors Supporting and Hindering the Implementation of the Reflective Spiritual Literacy Model**

##### Supporting Factors

1. A consistent religious school culture
2. Support from school leadership
3. Active teacher involvement
4. High student participation

## Hindering Factors

1. Students' physical conditions such as fatigue and lack of focus
2. Variations in students' motivation
3. Limited time allocation, especially on busy school days
4. These factors affect the effectiveness and consistency of the implementation process

## DISCUSSION

### **The Reflective Spiritual Literacy Model as a Transformative Pedagogical Framework**

The findings of this study demonstrate that the reflective spiritual literacy model implemented at SDN Serang 20 represents a shift from ritual-oriented religious practices toward a more transformative pedagogical framework. The integration of guided habituation, contextual meaning-making, and structured reflection indicates that religious activities can function not only as routine practices but also as intentional learning processes that facilitate the internalization of values.

This transformation is closely aligned with transformative learning theory, which emphasizes reflection as a process of reshaping perspectives and meaning structures (Fleming 2018). The structured design of the model, beginning with clearly formulated learning objectives that encompass cognitive, affective, and behavioral domains, reflects a holistic instructional approach (Allen C. Ornstein 2017). Furthermore, the gradual sequencing of learning materials from basic recitations toward deeper understanding supports developmentally appropriate instructional practices in elementary education (Yhunanda et al, 2023).

The consistency of implementation prior to formal learning activities also reinforces the role of habituation in shaping students' readiness and behavioral patterns. As indicated by Fatmawati et. al (2025), repetitive and structured spiritual activities contribute to the formation of religious habits and emotional preparedness. In this context, the model repositions habituation as a central pedagogical strategy rather than a supplementary routine.

### **The Role of Structured Reflection in Spiritual Value Internalization**

One of the most significant findings of this study lies in the integration of reflection as a core component of spiritual literacy activities. Unlike conventional practices that emphasize repetition, this model embeds reflection within each activity, enabling students to interpret and contextualize religious meanings.

This approach is consistent with the view that spiritual literacy requires self-awareness and reflective thinking as foundational elements for character formation (Gustian et. al., 2025). The use of reflective questions, contextual narratives, and dialogue facilitates students' ability to connect abstract religious concepts with their lived experiences. As noted by Sari (2024), such processes contribute to the development of cognitive awareness, which serves as a prerequisite for deeper spiritual reflection.

Moreover, the contextualization of values into daily behavior aligns with the perspective that religious understanding must extend beyond symbolic comprehension into practical application (Suhartini et al. 2025). The continuous practice of reflection observed in this study supports the development of students' self-awareness and gradual moral commitment. This finding is in line with reflective learning frameworks in religious education that position experience as the basis for ongoing reflection and character development (Purwanto et al. 2023).

In addition, the model addresses the gap between religious practice and religious literacy, as identified by Imamah and Lee (2024), by transforming routine activities into meaningful learning processes that connect religious texts with students' social realities.

### **Implications for Students' Religious Character Development**

The findings related to students' religious character demonstrate that the reflective spiritual literacy model contributes significantly to the internalization of religious values across multiple dimensions. The high percentage of appropriate responses across indicators of faith awareness, religious practice, moral attitude, and reflective awareness indicates that students experience not only behavioral change but also cognitive and affective engagement.

In terms of faith awareness, the findings suggest that repeated spiritual practices combined with reflective processes contribute to the development of internal religious consciousness. This supports the argument that reflective spiritual literacy strengthens faith by connecting knowledge with personal experience (Sholihah and Khoiriyah 2024). Students are not merely memorizing prayers but are engaging in processes that deepen their understanding and emotional connection to religious values.

Regarding religious practice, the findings align with habituation theory, which posits that consistent and structured repetition facilitates the gradual formation of behavior and value internalization (Nuarta Rosa Sasmita 2023). The observed improvement in students' discipline in worship indicates that habituation, when combined with meaning-making, can produce more sustainable behavioral outcomes.

The results related to moral attitudes further demonstrate the interconnectedness between spirituality and social behavior. As indicated by Damayanti and Mahbubi (2025), spiritual practices that involve reflection can enhance empathy, self-control, and prosocial behavior. The students' increased politeness, willingness to help others, and emotional regulation reflect the translation of internalized values into observable actions.

Finally, the findings on reflective awareness highlight the emergence of what can be described as a spiritual metacognitive dimension. Students' ability to feel calm, reflect on meaning, and evaluate their own experiences indicates a deeper level of engagement with spiritual practices. This is consistent with Patimah et. al, (2025), who argue that reflection transforms religious activities from mechanical routines into meaningful and transformative experiences.

### **Contextual Factors and Their Pedagogical Implications**

The effectiveness of the reflective spiritual literacy model is closely influenced by contextual factors within the school environment. The findings reveal that a strong and consistent religious school culture plays a crucial role in supporting the internalization of values. This supports the concept of hidden curriculum, where values are transmitted through daily practices and institutional culture rather than formal instruction alone. Imi Nur Hidayah, Imas Kurniawati (2025), emphasize that a well-established religious culture contributes significantly to the success of character education by creating an environment conducive to value internalization.

The active involvement of teachers and school leadership further strengthens the implementation of the model by ensuring consistency and intentionality in practice. However, the presence of inhibiting factors highlights important limitations that must be considered in the application of such models.

Internal factors such as students' physical fatigue, lack of focus, and varying levels of intrinsic motivation affect their engagement in spiritual activities. These findings are consistent with Hasna Ali (2025), who identifies psychological readiness and motivation as key determinants in the effectiveness of religious learning at the elementary level. In addition, external constraints such as limited time allocation, particularly on days with dense schedules, may reduce the depth of reflective processes and risk reverting activities to routine practices.

These findings suggest that the sustainability of the model requires not only structured design but also adaptive strategies that consider students' conditions and learning contexts. Flexibility in implementation and attention to students' readiness are therefore essential to maintain the effectiveness of reflective spiritual literacy practices.

## CONCLUSION

This study demonstrates that the contextual reflective spiritual literacy model, implemented through the habituation of reading prayers and Asmaul Husna, provides a meaningful contribution as an implementative approach to strengthening the religious character of elementary school students. Empirical findings from interviews, observations, and questionnaires consistently indicate improvements in students' spiritual awareness, religious habits, self-control, and religious social attitudes, which affirm the relevance and applicability of the proposed model.

This model repositions religious habituation from mere ritual activity into a meaningful learning process that integrates comprehension of the readings, structured spiritual reflection, and the internalization of religious values in students' daily behavior. Practically, the model can be implemented by teachers through three main stages: (1) guided habituation of prayers and Asmaul Husna, (2) facilitation of contextual meaning-making, and (3) structured reflection to connect spiritual values with students' real-life experiences.

Theoretically, these findings contribute to the development of spiritual literacy studies in elementary education by offering an implementative model grounded in reflective practice. Practically, the model provides a relevant framework for teachers to design more reflective and contextual religious learning activities. However, this model is not intended as a universal standard, but as a flexible framework that can be adapted and further developed. Therefore, the findings should be interpreted within the scope of a case study with specific subject characteristics and school contexts.

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