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The Implementation of Habit-Based Programs to Strengthen Moral Education in Primary Schools: A Case Study at SDN 7 Ampenan

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ABSTRACT

Moral education serves as a fundamental pillar in shaping students' character, particularly at the primary school level. This study aims to describe and analyze the implementation of a habit-based moral education program at SDN 7 Ampenan, a school situated within a complex social environment. Employing a qualitative approach with a case study design, data were collected through in-depth interviews, observations, and document analysis. The findings indicate that the programs *Berbaris Kasih Sayang* (Affectionate Morning Line-up), *Upacara Pagi Spiritual* (Spiritual Morning Ceremony), and the *Literaksi Program* are consistently implemented to instill moral values in students. Classroom strategies employed by teachers—such as providing positive affirmations, facilitating spiritual reflection, assigning daily moral tasks, and managing conflicts in an educational manner—further reinforce the internalization of moral values in students' daily lives. The program has shown a significant impact, particularly on students from less supportive family backgrounds, by fostering self-confidence, empathy, and discipline. These findings highlight the importance of a structured habituation approach and emotionally supportive teacher-student relationships in the success of moral education. The study recommends the adoption of similar programs in other schools, with necessary adaptations to suit their respective social and cultural contexts.

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1. INTRODUCTION

Moral education is not merely a vehicle for transferring knowledge and skills, but also a critical foundation for shaping students' character so that they internalize strong moral values in both personal and social spheres [1], [2], [3]. At the primary school level, moral values such as honesty, responsibility, empathy, and respect serve as essential pillars in the developmental process of children [4], [5], [6], [7], [8]. This stage marks the early formation of identity, where every experience significantly influences a child's way of thinking,

behaving, and interacting in the future [9]. Therefore, moral education must be integrally embedded in the daily educational practices of primary schools [10].

Nevertheless, field observations reveal that moral crises remain a serious challenge within school environments. Incidents such as peer bullying, inappropriate language, lack of responsibility in completing tasks, and social indifference are still commonly observed among elementary students [11], [12], [13]. Many of these students come from unstable family structures, face complex social dynamics, and receive limited parental attention, all of which negatively affect their moral and behavioral development [14]. In response to these conditions, schools as formal educational institutions are required not only to teach values cognitively but also to create a conducive environment for the internalization of moral values through authentic experiences [15], [16], [17], [18].

Various efforts have been undertaken to strengthen character education, one of which is through a habituation-based approach [19], [20], [21], [22]. This approach emphasizes the importance of positive behavioral repetition within school routines, so that moral conduct becomes habitual [23]. Habituation programs are considered more effective due to their consistent implementation, their emotional impact on students, and their ability to strengthen the emotional bonds between teachers and students [24], [25], [26], [27]. Although this approach has been widely promoted in national education policies and curricula, limited studies have documented the contextual implementation of such programs in primary schools, particularly in socially complex areas.

A review of existing literature indicates that most studies on moral education in primary schools have focused on subject-based value integration or moral content embedded within academic curricula [28], [29], [30]. In contrast, the implementation of habit-based programs as a moral education strategy has received little in-depth exploration, especially in the form of case studies that consider local dynamics, student backgrounds, and teacher creativity in designing relevant moral programs. In fact, a deeper understanding of real-world practices is crucial for constructing adaptive, applicable, and context-sensitive models of moral education.

This study seeks to address this gap. To date, few scientific documents provide a detailed account of how primary schools systematically develop and implement moral habituation programs and assess their impacts on student behavior—particularly in vulnerable social settings. Schools located in socially challenging environments, in fact, serve as vital arenas to test the effectiveness of experiential and habit-based moral education approaches.

This research focuses on SDN 7 Ampenan, a public primary school located in a community with complex social characteristics. Many students at this school come from non-nuclear families—being raised by grandparents, aunts, or single parents—resulting in various behavioral and moral development challenges. Interestingly, the school has initiated several habituation programs aimed at instilling moral values through simple yet consistent daily activities, such as the Affectionate Line-Up (*Berbaris Kasih Sayang*), the Spiritual Morning Ceremony, and the Character-Based Literacy Program. These three programs are designed to foster a positive emotional climate, increase spiritual awareness, and build lasting positive habits.

The urgency of this research lies in the need to understand how habit-based approaches can serve as viable solutions for developing students' moral character at the primary level. By documenting the practical application of such programs at SDN 7 Ampenan, this study aims to offer fresh insights into the development of moral education that is not only normative but also practical and responsive to students' social contexts. Furthermore, this research contributes to strengthening character education policies by offering a best-practice model from the field that can be replicated or adapted in other school settings.

The objective of this study is to describe and analyze the implementation of a habit-based moral education program at SDN 7 Ampenan. The main focus includes identifying the types of programs implemented, the strategies used in their execution, and the resulting impacts on students' behavior and moral development. Using a qualitative case study approach, this research aims to explore the meanings, values, and experiences embedded in the context-specific practices of moral education as carried out by both teachers and students.

2. RESEARCH METHOD

This study employed a qualitative approach with a case study design. This approach was chosen because it allows the researcher to explore in depth the phenomenon of implementing a habit-based moral education program within a specific and authentic primary school context. The case study focused on SDN 7 Ampenan, a public elementary school situated in a socially complex environment, where various moral habituation programs have been implemented and are deemed worthy of scholarly investigation.

The research subject was a sixth-grade teacher who was actively involved in the planning and execution of the moral education programs at the school. This informant was selected purposively due to their possession of relevant and in-depth knowledge concerning the program's implementation. Data collection

techniques included semi-structured in-depth interviews aimed at eliciting the teacher's views, experiences, and reflections regarding the program's impact on students. In addition, non-participant observation and document analysis of school programs were conducted to enhance data validity through triangulation.

The collected data were analyzed using thematic analysis, involving the identification, categorization, and interpretation of key themes emerging from the informant's narratives and supporting documentation. The analysis process was inductive and iterative, beginning with interview transcription, data coding, and concluding with the formulation of conclusions. Data validity was maintained through source triangulation and member checking to ensure the accuracy of the information presented.

Through this method, the study aims to provide a comprehensive understanding of how habituation programs are implemented, the strategies employed by teachers, and the tangible effects on students' moral behavior within a socially challenging context.

3. RESULTS AND DISCUSSION

3.1. Results

Based on in-depth interviews with the sixth-grade teacher at SDN 7 Ampenan, as well as document analysis and direct observation of the school environment, it was found that the school has developed and consistently implemented three core programs as part of its strategy for cultivating students' moral character. These programs are *Berbaris Kasih Sayang* (Affectionate Morning Line-up), the *Spiritual Morning Ceremony*, and the *Literaksi Program*. Each program features a distinctive form of implementation, emphasizing habituation, emotional engagement, and strong moral values.

3.1.1. Berbaris Kasih Sayang (Affectionate Morning Line-up)

The *Berbaris Kasih Sayang* program is a daily routine conducted each morning before students enter their classrooms. During this activity, male students greet their teachers with a handshake, while female students embrace their female teachers affectionately. Although simple in execution, this routine serves as a symbolic expression of acceptance, emotional closeness, and warm teacher-student relationships. The program fosters a friendly and welcoming atmosphere and creates a sense of emotional safety and belonging—particularly for students from non-nuclear or emotionally unsupported family backgrounds. The teacher reported that the impact of this program is particularly noticeable in enhancing students' self-confidence. Previously withdrawn and insecure students have become more open and active in class discussions. Additionally, the practice contributes to increased motivation to learn, as students feel recognized and personally valued by their teachers. It also serves as a platform for cultivating empathy and kindness, as reflected in students' increasing respect and care for one another in the classroom setting.

3.1.2. Spiritual Morning Ceremony

The second program is the *Spiritual Morning Ceremony*, conducted daily before academic lessons begin. Students line up by class, followed by collective recitations of prayers, Qur'anic verses (tilawah), and morning advice delivered by teachers or the principal. The messages usually emphasize values such as honesty, discipline, motivation to learn, and respect for parents and teachers. The primary goal of this routine is to create a positive spiritual atmosphere and instill moral values in a collective manner. This activity helps students start their school day with a calm, focused, and meaningful mindset. From the teacher's perspective, it significantly improves student discipline and heightens their spiritual awareness in everyday life. Student involvement in the ceremony also fosters a sense of solidarity and mutual care, particularly as they remind one another to participate with attentiveness and reverence.



Figure 1. Spiritual Morning Ceremony Agenda

3.1.3. Literaksi Program

Another flagship initiative is the *Literaksi Program*, a literacy-based activity integrated with classroom instruction and designed to reinforce moral and ethical values. This program is held twice a week, on Tuesdays and Thursdays, and covers four core components: memorization of daily prayer recitations,

multiplication tables, storytelling in both Bahasa Indonesia and the Sasak language, and *murojaah* (review of previous memorized content).

The uniqueness of this program lies in its fusion of academic literacy, local culture, and religious values. For instance, storytelling in the Sasak language not only enhances language and communication skills but also exposes students to noble values embedded in their cultural heritage. Meanwhile, prayer memorization and *murojaah* serve as tools for spiritual development aligned with Islamic character education.



Figure 2. Literaksi Program out of the class



Figure 2. Literaksi Program in the class

The positive impact of the *Literaksi Program* is evident in notable behavioral improvements among students. Previously, many students frequently used inappropriate language, mocked peers, or engaged in verbal bullying. However, following consistent implementation of the program, the teacher observed a significant decline in such behaviors. Students now speak more politely, show greater respect toward teachers, and demonstrate mutual appreciation among classmates. This indicates that the *Literaksi Program* not only enhances academic competencies but also meaningfully strengthens students' manners and moral conduct through repeated, value-driven habituation.

3.1.4. Ice-Breaking Activities and Positive Affirmations

In addition to institutionally implemented programs, the sixth-grade teacher at SDN 7 Ampenan also applies a variety of classroom strategies that directly support the moral development of students. These strategies serve as a form of moral value internalization through personal, consistent, and integrated approaches within students' daily learning routines. Some of the most notable strategies include ice-breaking activities, positive affirmations, post-Qur'an reading reflection, daily moral tasks, and educational conflict resolution.

At the beginning and end of each lesson, the teacher consistently initiates and concludes the session with light yet engaging ice-breaking activities. These include motivational chants, small cooperative games, or humorous questions that involve all students. The primary goal is to create a relaxed atmosphere, establish a positive learning climate, and minimize students' anxiety. This strategy has proven effective in enhancing student engagement and fostering enthusiasm for learning.

Following the ice-breaking activity, the teacher delivers positive affirmations to the students. These affirmations are not limited to students who achieve academically, but are also given to those who display good

character—such as helping peers, showing honesty, or demonstrating respect. Praise like “I’m proud of you for helping your friend today” or “That was a noble act” gradually cultivates students’ intrinsic motivation to continue behaving positively. This also reinforces their moral identity as individuals valued for their character rather than solely for academic performance

3.1.5. Post-Qur’an Reading Reflection

Each learning session begins with a collective recitation of five verses from the Qur’an. After the reading, the teacher invites students to reflect on how they feel, asking reflective questions such as “How do you feel after reading?” or “What good values did you think about after reading this verse?” This practice becomes a simple yet meaningful introspective exercise. The activity aims to develop spiritual awareness and relate the experience of reading sacred texts to everyday values such as honesty, patience, and compassion.

This reflection also helps students understand that moral values originate from religious teachings and can be practiced in daily behavior. The teacher encourages students to express their feelings openly, thereby fostering a communication space grounded in honesty and mutual respect. As a result, learning extends beyond the cognitive domain to touch students’ affective and spiritual dimensions.

3.1.6. Daily Moral Tasks and Educational Conflict Resolution

The teacher assigns daily moral tasks that are both reflective and practical. For instance, students are asked to write down one good deed they performed that day. Though simple, these tasks are oriented toward habituation. Students learn to recognize and reflect on acts of kindness in real-life contexts—such as helping their parents, refraining from speaking rudely, or disposing of trash properly. Each day, a few students are given the opportunity to share their reflections with the class, fostering a climate of inspiration and shared learning.

In resolving conflicts or issues in the classroom, the teacher applies an educational rather than punitive approach. For example, when disputes occur between students, the teacher does not immediately impose sanctions. Instead, the teacher facilitates open dialogue, asks students to articulate their feelings, and emphasizes the importance of empathy and accountability. Through this approach, students learn to resolve issues maturely, recognize the moral consequences of their actions, and develop positive social skills. These strategies exemplify the teacher’s active role as a moral guide—one who not only teaches but also educates with empathy and integrity. Simple yet consistent activities carried out in the classroom serve as crucial bridges for the holistic and sustainable formation of students’ moral character.

3.2. Discussion

Moral education is a fundamental pillar in nurturing a younger generation that is not only intellectually capable but also emotionally and socially mature [31], [32]. This study reveals that the habituation-based approach implemented at SDN 7 Ampenan has proven to be an effective strategy for instilling moral values in students. The three core programs—*Affectionate Morning Line-Up*, *Spiritual Morning Ceremony*, and the *Literaksi Program*—along with classroom-based teacher strategies, represent a contextual model of moral education that touches the emotional dimension of students and is applied consistently. This discussion evaluates the effectiveness of this approach, links it to character education and humanistic learning theories, and highlights the central role of teacher–student emotional relationships.

3.2.1. The Effectiveness of Habituation-Based Moral Education

The habituation approach is supported by strong psychological and pedagogical foundations [19], [33], [34]. According to behaviorist theory, habituation reinforces specific behaviors through repetition and positive reinforcement [35]. When students regularly engage in activities that embed values—such as affectionate greetings, collective prayers, and reflections on good deeds—those values gradually become part of their personal identity.

The *Affectionate Morning Line-Up* exemplifies how a simple routine can create a warm and safe emotional climate. For students from non-nuclear families, this activity offers the sense of acceptance and appreciation they may lack at home. Increased confidence, improved classroom participation, and stronger motivation to learn are evidence of how consistent daily practices can significantly influence students’ moral and social development [4].

Likewise, the *Spiritual Morning Ceremony* and the *Literaksi Program* provide daily structure that embeds moral and spiritual values in a collective setting. These shared activities foster a sense of community and encourage students to align their behavior with the positive norms established together [36], [37], [38]. The success of these programs lies in their consistency and the active role of teachers in facilitating meaning-making through each activity.

The effectiveness of this approach is also supported by qualitative data showing actual behavioral changes in students. Prior to structured implementation, teachers reported that students often used harsh

language, mocked others, and even engaged in verbal bullying. After consistent program execution, significant improvements emerged: students became more polite, empathetic, and respectful. This illustrates that the habituation approach is not merely normative but also shapes tangible behaviors and fosters internalized moral values.

3.2.2. Connection to Character Education and Humanistic Learning Theories

The programs implemented at SDN 7 Ampenan align closely with key principles of character education, which emphasize three domains: *knowing the good* (moral knowledge), *feeling the good* (moral emotion), and *doing the good* (moral behavior) [39], [40]. These programs not only teach values verbally but also create space for students to experience and practice them meaningfully in daily interactions. In the *Literaksi Program*, for example, the memorization of prayers and storytelling in local language enriches students' knowledge of religious and cultural values while encouraging emotional engagement and moral practice in real life. This reflects character-based learning approaches that integrate values into meaningful, reflective learning contexts [41], [42].

Furthermore, under the habituation approach, teachers act not only as transmitters of content but also as facilitators of students' personal growth [43], [44]. Strategies such as positive affirmations, Qur'an reflection, and daily moral tasks show that teachers are attentive to students' affective development and guide them in building self-awareness and responsibility [37].

The student-centered nature of this approach is also evident [45]. Students are encouraged to express feelings, reflect on actions, and receive positive reinforcement for their good behavior [19]. This represents a concrete application of humanistic education that prioritizes warm relationships, open dialogue, and meaningful learning experiences.

3.2.3. Teacher–Student Emotional Bond as the Foundation of Moral Education

One of the key findings in this study is the pivotal role of emotional relationships between teachers and students in the success of moral education. These bonds are built through daily affective interactions—warm greetings, meaningful handshakes or hugs, and personal attention from teachers in various classroom situations. For students from broken homes, such empathetic relationships serve as a vital source of emotional stability and security [37], [46].

Emotional interactions not only strengthen social attachment but also increase the effectiveness of value-based learning [47]. When students feel appreciated and heard, they are more receptive to moral guidance and more likely to comply—not out of fear or pressure, but from internal awareness. This is the essence of successful moral education: values that emerge from within the student through meaningful relationships [48].

Such warm relationships also foster an inclusive classroom climate where diverse backgrounds are respected and every student feels a sense of belonging. In these conditions, moral learning occurs naturally, without heavy-handed instruction. Teachers become role models, influencing students through authentic actions and allowing them the space to grow morally and socially [49].

3.2.4. Impact on Students from Disadvantaged Family Backgrounds

A notable finding of this study is the significant impact of moral habituation programs on students from disadvantaged family backgrounds, such as those raised by grandparents, aunts, or from broken homes. These conditions often result in emotional deprivation, limited moral guidance at home, and instability in daily life. Such environments can lead to low self-esteem, emotional reactivity, and difficulties in building healthy relationships [18], [50].

In this context, the school functions as a critical secondary social environment. The *Affectionate Morning Line-Up*, for instance, offers students a tangible form of affection they may not receive at home. This routine is not merely symbolic; it becomes a meaningful expression of acceptance and care from teachers. For children in dysfunctional families, a morning hug or handshake provides an emotionally powerful experience that enhances their sense of security and self-worth [51], [52], [53].

Additionally, the *Spiritual Morning Ceremony* and *Literaksi* routines provide structure and meaning in students' lives. For those lacking routine or spiritual attention at home, these school programs become their only source of values and moral direction. Through repeated activities like prayer, *murojaah*, and reflective tasks, students are encouraged to build a positive moral identity in a consistent and reinforcing way.

Psychologically, this approach fosters self-confidence, emotional stability, and social connectedness—essentials for students from fragile family contexts. Teachers emerge not just as authority figures, but as empathetic supporters. This enhances students' resilience in facing life challenges and increases their chances of growing into emotionally and socially healthy individuals.

3.2.5. Implications for Other Schools: The Need for Structured and Personal Approaches

The success of moral habituation programs at SDN 7 Ampenan holds practical implications for other primary schools, both in socially challenged areas and in more stable environments. These findings affirm that moral education cannot rely solely on cognitive instruction or value transmission through lectures. What is needed is a heart-centered approach, consistently applied, and embedded in daily school life. The first implication is the importance of developing systematic and well-planned moral programs. Activities like the *Affectionate Morning Line-Up*, morning ceremonies, and *Literaksi* are the result of careful planning, collaborative teacher involvement, and sustained commitment. Other schools can adopt this framework by adapting moral programs to their students' specific needs and characteristics. The key lies in consistent implementation and integration of moral values across school activities—not just within Religious Education or Civic Studies [54]–[59].

The second implication is the need for a personal approach to moral education. Teachers must act as moral mentors who not only deliver values but also build healthy emotional relationships with students. Practices such as giving affirmations, asking about students' feelings, and resolving conflicts in an educative manner are applicable in any classroom. These strategies foster trust, empathy, and responsibility without coercion [60].

Schools should also provide training and support for teachers to better understand the importance of affective dimensions in education [47], [61]. Teachers need space to design humanistic, experience-based approaches, rather than being confined to technical, results-oriented instruction. Finally, schools must cultivate a living moral culture that permeates all levels—from teachers and administrative staff to the school principal. When every component of the school community acts in unison with shared purpose, moral education becomes more impactful and deeply rooted in students' daily lives.

4. CONCLUSION

This study demonstrates that the implementation of a habituation-based program at SDN 7 Ampenan has proven effective in instilling moral values among primary school students, particularly those from less supportive family backgrounds. Programs such as *Affectionate Morning Line-Up*, *Spiritual Morning Ceremony*, and the *Literaksi Program* not only foster positive daily routines but also create a safe, warm, and meaningful emotional climate. The teacher's strategies—including positive affirmations, post-Qur'an reading reflections, daily moral tasks, and educational approaches to conflict resolution—further reinforce students' internalization of moral values within a humanistic and affective learning context. The findings of this study affirm that successful moral education cannot rely solely on instructional content; it must be consistently enacted through authentic habits that involve emotional connections between teachers and students. These results suggest that other schools should develop structured, contextualized moral programs that address the personal and emotional dimensions of learners. In this way, the habituation approach can serve as an applicable and adaptive solution to the challenges of character education in primary schools, offering a more meaningful and sustainable impact.

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