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The Implementation of Fasholatan Book-Based Habituation to Foster the Values of the Pancasila Student Profile

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ABSTRACT. This study examines how Fasholatan Book-based habituation is organised at SDI Al Huda Plosokandang, Tulungagung, and how the reported practices relate to selected Pancasila Student Profile values. A qualitative single-case approach was used, drawing on observations, semi-structured interviews, and documentation involving the principal, Islamic education teachers, classroom teachers, and students. The supplied account describes scheduled reading, memorisation, repetition, demonstration, worship practice, teacher modelling, and continuing evaluation. Reported implementation conditions include differentiated learning targets, coordination among teachers, and varying family support. The analysis distinguishes procedural familiarity and participation from independently demonstrated value internalisation. Religious practice aligns most directly with faith, devotion, and noble character, while preparation, individual performance, and peer assistance provide opportunities to practise responsibility, independence, and mutual cooperation. Differences in recall, concentration, confidence, and home support indicate the need for responsive guidance. The study offers a contextual interpretation of the programme rather than causal evidence of effectiveness. Fuller participant information, completed interview excerpts, and an auditable analytical account are required to substantiate the final report.

Keywords: *Fasholatan Habituation; Pancasila Student Profile; Religious Character; Character Education; Islamic Elementary School.*

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INTRODUCTION

Character education requires schools to connect what students know with how they act, regulate themselves, and relate to others. Evidence from school-based social and emotional learning indicates that organised opportunities to practise social and emotional skills can support behaviour, relationships, and learning, although outcomes vary with implementation and context (Cipriano et al., 2023; Taylor et al., 2017). These findings provide a rationale for studying everyday school practices, without assuming that any repeated activity necessarily produces lasting moral development.

In this study, the Pancasila Student Profile provides the interpretive framework for examining faith and devotion to God Almighty and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity. The analysis concentrates on how school routines may provide opportunities to enact these values. Indonesian research on

nationalism in primary schools illustrates the importance of connecting character formation with school activities and community participation (Abu Bakar et al., 2018). Religious practice and civic character are therefore considered related educational concerns, while the development of each profile dimension requires its own evidence.

An Islamic elementary school offers a setting in which religious instruction, teacher guidance, and shared routines intersect. Indonesian studies indicate that character education depends on implementation across learning environments and on teachers' understanding of their responsibilities (Muhtar & Dallyono, 2020; Sukendar et al., 2019). These studies concern different institutions and subjects; they support attention to organisational and pedagogical conditions rather than establish the effectiveness of the Fasholatan programme investigated here.

Habituation is understood here as repeated participation in recognisable situations. Habit research explains how stable contextual cues can make previously repeated responses easier to initiate (Wood, 2017, 2024). However, familiarity with a worship sequence is not equivalent to understanding its meaning, freely endorsing its values, or applying those values outside the routine. The distinction between habits and goal-directed behaviour is particularly important when interpreting orderly participation as evidence of character development (Wood et al., 2022).

The Fasholatan Book is treated as the instructional material used at the case-study school. According to the supplied study account, teachers selected material concerning daily prayers, recitations, ablution, prayer movements, and religious manners. This description concerns the school's use of the text; it does not establish the historical authorship, textual lineage, or contents of every Fasholatan edition. The precise edition and pages used should be documented to make the instructional context reproducible.

Repeated reading can support familiarity, but learning research distinguishes rereading from retrieval practice, in which learners attempt to recall information before receiving correction. Classroom reviews indicate that retrieval can strengthen retention across different instructional settings (Agarwal et al., 2021; Yang et al., 2021). Spacing practice, using concrete examples, and explaining meaning offer additional ways to connect memory with understanding (Weinstein et al., 2018). These principles help explain possible learning mechanisms within Fasholatan activities, while evidence about memory should not be treated as direct evidence about religious commitment.

The quality of participation is equally important. Self-determination theory distinguishes personally endorsed engagement from behaviour driven mainly by pressure or external control (Ryan & Deci, 2020). A meta-analysis further connects supportive teaching and students' psychological need satisfaction with more autonomous motivation (Bureau et al., 2022). Consequently, a programme based on daily routines should be examined not only for attendance and recitation accuracy but also for opportunities to ask questions, understand purposes, experience competence, and participate without humiliation.

The literature also cautions against locating character formation exclusively within a textbook or lesson. Indonesian research on character education in virtual learning and on traditional games illustrates different ways of organising value-related learning experiences (Hafina et al., 2022; Hidayat et al., 2022). Together, these studies motivate attention to how teachers connect instructional content with interaction, reflection, and everyday conduct. They do not demonstrate that the same processes operate identically in an Islamic worship programme.

The specific contribution of this study is a contextual account of how one school organises Fasholatan-based habituation and how the reported practices may relate to selected Pancasila Student Profile values. Rather than claiming that this topic has never been studied, the study examines the interaction among scheduling, repetition, demonstration, teacher guidance, assessment, and home support in a defined setting. It asks how the programme is implemented,

which values are visible in the reported practices, and what conditions support or constrain participation.

METHOD

This study used a qualitative single-case design at SDI Al Huda Plosokandang, Tulungagung. The case was the school's Fasholatan habituation programme, including preparation, implementation, teacher involvement, and monitoring. The supplied manuscript reports purposive participation by the principal, Islamic education teachers, classroom teachers, and students, with observations and interviews dated July 2024. The researcher served as the primary instrument, supported by observation guidelines, semi-structured interview protocols, and document-analysis sheets. Participant numbers, recruitment procedures, observation duration, and the researcher's relationship with the school remain to be specified from the original research records.

Data collection comprised observation, semi-structured interviews, and examination of programme documentation. The supplied account describes analysis through data condensation, displays, and iterative conclusion checking. To make this account auditable, the final report needs to show how excerpts and field notes were coded, compared across sources, and organised into the four reported implementation themes. Transparent records of analytical decisions support the credibility of qualitative interpretations (Nowell et al., 2017). Methodological coherence is also necessary: the authors should identify the analytic approach actually used rather than combine incompatible quality criteria without explanation (Braun & Clarke, 2021).

The manuscript reports source and technique triangulation, member checking, and comparison between interviews, observations, and documents. These procedures should be accompanied by details of who participated, what was checked, and how disagreements were handled. Sample adequacy should be justified through the depth and range of relevant information rather than an unexplained numerical threshold (M. Hennink & Kaiser, 2022). Distinguishing the identification of recurring codes from a sufficiently rich understanding of their meanings can help explain the scope of the evidence (M. M. Hennink et al., 2017). These methodological sources justify reporting requirements; they do not certify procedures for which records have not been supplied.

Research involving children also requires a clear account of institutional permission, parental consent, child assent where applicable, confidentiality, and protection from pressure to participate. The provided draft does not specify these arrangements or an ethics review reference. The original records should supply these details. Interview placeholders in the Results are retained as author queries; no participant quotation, sample size, or ethics approval has been invented.

RESULT AND DISCUSSION

Result

Editorial status: The following results retain the supplied research account. Bracketed interview queries must be replaced with authenticated transcript excerpts before submission. These queries are not participant quotations.

The findings of this study showed that the habituation of the Fasholatan Book at SDI Al Huda Plosokandang, Tulungagung, was implemented as a structured religious routine involving school leaders, teachers, and students. The implementation was not limited to reading the contents of the book but also included memorisation, direct practice, teacher modelling, repetition, and evaluation. Data obtained from interviews, observations, and documentation indicated that the habituation programme was integrated into the students' daily activities at school. The findings related to its implementation were classified into four main aspects:

programme preparation, implementation of habituation activities, teachers' roles, and monitoring of students' development.

Programme Preparation and Activity Scheduling

The implementation of the Fasholatan habituation began with the school's planning of religious activities that were adjusted to the students' grade levels and abilities. The school determined the materials, time allocation, activity sequence, and teachers responsible for guiding the students. Based on the interview with the school principal, the programme was designed to strengthen students' understanding and practice of basic Islamic worship from an early age. The principal explained:

> *[Author query: insert the principal's verbatim statement concerning the background, purpose, or planning of the Fasholatan habituation programme.] (Interview with HM-01 July 2024)*

The interview data indicated that the habituation programme was viewed as an important part of the school culture rather than an additional religious activity. The school management expected students to become familiar with daily prayers, ablution procedures, prayer movements, and other forms of worship through continuous practice. The learning materials were selected from the Fasholatan Book because the book provided practical guidance that was considered suitable for elementary school students. Furthermore, the materials were presented gradually so that students could understand and practise them according to their developmental level.

The scheduling of the programme was arranged consistently to ensure that the activities were conducted regularly. The habituation activities were generally implemented before formal classroom learning, during Islamic religious education lessons, or at other times determined by the school. An Islamic education teacher described the schedule as follows:

> *[Author query: insert the teacher's verbatim explanation regarding the days, times, duration, and sequence of the habituation activities.] (Interview with IET-01 July 2024)*

The observation results supported the teacher's explanation. During the observation, students gathered in their respective classrooms or designated worship areas before the lesson began. They prepared the Fasholatan Book, followed the teacher's instructions, and participated in the activity according to the established sequence. The activity started with an opening greeting and prayer, followed by the reading, repetition, or practice of selected materials from the book (Observation July 2024).

Implementation of the Fasholatan Habituation Activities

The main implementation of the programme consisted of reading, memorising, demonstrating, and practising the materials contained in the Fasholatan Book. Teachers introduced the materials step by step and repeated them regularly to strengthen students' memory and understanding. The materials included daily prayers, short surahs, ablution procedures, prayer recitations, prayer movements, and basic religious manners. Students were not only required to memorise the texts but also to demonstrate their application in daily religious practices.

At the beginning of the activity, the teacher usually read a prayer, recitation, or instruction aloud, while the students listened and repeated it together. This collective repetition allowed students who had not memorised the material to follow their classmates and gradually improve their ability. One classroom teacher explained:

> *[Author query: insert the classroom teacher's verbatim statement about the collective reading, repetition, or memorisation process.] (Interview with CT-01 July 2024)*

The interview suggested that repetition was the central method used in the habituation process. The same material was practised several times until most students could perform it independently. Teachers also corrected students' pronunciation, movements, and sequence of

worship when errors were identified. Consequently, the activity combined verbal learning with practical demonstration.

The observation showed that the teacher stood in front of the class and provided an example before asking the students to repeat the material. When teaching prayer recitations, the teacher pronounced each sentence slowly and clearly, followed by the students in unison. Several students were then invited to recite the material individually. Students who made mistakes received direct correction without being embarrassed in front of their classmates (Observation July 2024).

Practical activities were also conducted to connect the materials in the book with real acts of worship. For example, when the topic concerned ablution, students were instructed to demonstrate its sequence. When the topic concerned prayer, students practised the prayer movements and recitations under the teacher's guidance. An Islamic education teacher stated:

> *[Author query: insert the teacher's verbatim statement explaining how students practise ablution, prayer movements, recitations, or other worship activities.] (Interview with IET-02 July 2024)*

The practice-based approach enabled teachers to identify students who had memorised the materials but were not yet able to perform them correctly. It also gave students opportunities to learn through observation, imitation, and direct experience. Based on the field observation, students appeared more actively involved during practical sessions than during reading activities. They paid attention to the teacher's demonstration and attempted to follow each movement in the correct order (Observation July 2024).

The habituation process was conducted gradually across different grade levels. Lower-grade students were guided to recognise and repeat simple daily prayers and basic worship movements. In contrast, upper-grade students were expected to demonstrate more independent mastery of prayer recitations, ablution procedures, and congregational prayer practices. The division of materials according to grade level made the programme more appropriate for students' learning abilities.

One teacher described the differences in implementation across grade levels:

> *[Author query: insert the teacher's verbatim statement regarding the differences between lower-grade and upper-grade materials or learning targets.] (Interview with CT-02 July 2024)*

This statement indicated that the implementation did not apply the same achievement standards to all students. Instead, teachers adjusted the level of difficulty and the learning targets to the students' age and competence. The gradual organisation of the materials also enabled students to develop their religious knowledge continuously from one grade to the next.

Teachers' Roles in the Habituation Process

Teachers played a central role as instructors, role models, facilitators, and evaluators in the implementation of the Fasholatan habituation. They were responsible for explaining the contents of the book, demonstrating religious practices, correcting students' mistakes, and encouraging active participation. Teachers were also expected to demonstrate consistency between the religious values taught in the classroom and their daily behaviour at school.

The principal emphasised that teacher modelling was essential because elementary school students tended to imitate the behaviour of adults around them. The principal stated:

> *[Author query: insert the principal's verbatim statement regarding teachers as role models in religious habituation.] (Interview with HM-01 July 2024)*

The observation results revealed that teachers did not merely instruct students verbally. They participated in the prayers, demonstrated worship procedures, maintained discipline during

the activity, and reminded students to show respectful behaviour. For instance, the teacher corrected students who talked while their classmates were reciting and encouraged them to listen respectfully. This practice demonstrated that the habituation activity also involved the development of discipline, responsibility, and mutual respect (Observation July 2024).

Teachers used different strategies to maintain students' interest and participation. These strategies included collective recitation, individual performance, question-and-answer activities, peer correction, direct demonstration, and positive reinforcement. Students who successfully memorised or demonstrated the material were given verbal appreciation, while those who experienced difficulties received additional guidance. A student described the teacher's support as follows:

> *[Author query: insert the student's verbatim statement about the teacher's guidance, corrections, encouragement, or appreciation.] (Interview with ST-01 July 2024)*

The student's statement showed that teacher support influenced students' willingness to participate. Students were more confident in demonstrating their abilities when correction was delivered patiently and constructively. The teacher's approach also reduced students' fear of making mistakes during individual recitations or practical demonstrations.

In addition to Islamic education teachers, classroom teachers were involved in maintaining the continuity of the programme. Classroom teachers reminded students to practise the materials outside the scheduled activities and connected them with daily classroom routines. This cooperation strengthened the implementation because religious habituation was not treated as the responsibility of only one teacher. A classroom teacher explained:

> *[Author query: insert the classroom teacher's verbatim statement regarding cooperation among teachers in implementing the programme.] (Interview with CT-03 July 2024)*

The involvement of several teachers demonstrated that the programme was implemented collectively. Coordination among the principal, Islamic education teachers, and classroom teachers enabled the habituation activities to become part of the broader school environment. Documentation reviewed during the study also showed the presence of activity schedules, learning materials, student assessments, or photographs of religious practices that supported the implementation of the programme (Document analysis July 2024).

Monitoring and Evaluation of Students' Development

Monitoring was conducted to determine students' progress in understanding, memorising, and practising the materials in the Fasholatan Book. Teachers observed students' participation during collective activities and assessed their performance individually. The evaluation was generally conducted through oral recitation, memorisation checks, direct practice, and observation of students' daily religious behaviour.

An Islamic education teacher explained the assessment process:

> *[Author query: insert the teacher's verbatim statement about memorisation checks, practical assessment, student records, or follow-up guidance.] (Interview with IET-01 July 2024)*

The interview data suggested that evaluation was conducted continuously rather than only at the end of a semester. Teachers identified students who had mastered the materials and those who required further guidance. Students who had difficulty memorising certain recitations were asked to repeat them, practise with peers, or receive additional assistance from the teacher.

During the observation, the teacher invited several students to come forward and demonstrate selected materials individually. The teacher checked their pronunciation, memorisation accuracy, movement sequence, and confidence. Some students performed independently, while others still required prompts from the teacher or assistance from classmates.

The teacher recorded or remembered the students' progress and repeated materials that had not been fully mastered by the class (Observation July 2024).

The findings also showed that monitoring involved communication with parents, particularly when students required additional practice at home. Parents were encouraged to support their children in repeating prayers, memorising recitations, and performing daily worship. The principal or teacher explained:

> *[Author query: insert the informant's verbatim statement regarding parental involvement or home-based practice.] (Interview with HM-01/CT-01 July 2024)*

Parental involvement supported the continuity of habituation beyond the school environment. However, the level of support differed among students because not all parents had the same time, knowledge, or consistency in guiding religious practices at home. This condition affected the speed at which students mastered the materials.

Several challenges were identified during programme implementation. Differences in students' memorisation abilities, concentration, confidence, family support, and previous religious knowledge influenced their participation and achievement. Some students could follow the activities independently, whereas others needed repeated explanation and individual assistance. A teacher described this condition as follows:

> *[Author query: insert the teacher's verbatim statement regarding students' difficulties, differences in ability, or other implementation obstacles.] (Interview with IET-02 July 2024)*

The observation confirmed that some students were less focused during collective recitations and required reminders from the teacher. A small number of students hesitated when asked to perform individually and relied on prompts from their peers. Nevertheless, the teachers addressed these challenges through repetition, personal guidance, peer assistance, and positive reinforcement (Observation July 2024).

The implementation of the Fasholatan Book habituation at SDI Al Huda Plosokandang was conducted systematically through planning, scheduling, collective reading, memorisation, direct practice, teacher modelling, and continuous evaluation. The programme involved cooperation among school leaders, teachers, students, and parents. Regular repetition and direct practice became the primary mechanisms for developing students' familiarity with religious teachings and worship procedures. Although differences in students' abilities and family support created several challenges, continuous guidance enabled the habituation activities to remain part of the school's daily religious culture.

Discussion

Habituation as a contextual learning process

The reported sequence of preparation, collective reading, demonstration, individual performance, and correction suggests that the programme operates through an organised learning environment rather than exposure to a book alone. Stable timing, familiar materials, and recurring teacher prompts could help students initiate expected actions more readily. This interpretation is consistent with research on context–response associations and the role of repeated action in habit formation (Wood, 2017, 2024). The study, however, does not measure automaticity or establish how long particular habits persisted. The term habituation therefore describes the programme's repeated practices more securely than a demonstrated psychological endpoint.

A central implication is to distinguish procedural fluency from value internalisation. A student may perform an ablution sequence correctly while still needing guidance to explain its purpose or connect religious responsibility with honesty and care. Habitual responding and deliberate goals can interact without being identical (Wood et al., 2022). Teachers could connect

each routine with a short explanation and a concrete ethical situation, such as conserving water or respecting another student's learning pace. These are recommendations arising from the interpretation, not additional activities claimed to have been observed.

Religious practice and the Pancasila Student Profile

The strongest conceptual alignment concerns faith, devotion, and noble character because the activities explicitly involve Islamic worship and religious manners. Independence and mutual cooperation are plausible secondary links where students prepare materials, attempt tasks without prompts, and assist peers respectfully. Nevertheless, discipline and responsibility should be treated as observable indicators within the framework rather than additional formal profile dimensions. Indonesian primary-school research on nationalism demonstrates that civic character also depends on the wider school and community environment (Abu Bakar et al., 2018). Religious participation by itself is insufficient evidence of global diversity, creativity, or critical reasoning.

The interpretation also needs to separate external compliance from personally endorsed participation. Motivation research indicates that explanations, appropriate choice, and support for competence can promote a different quality of engagement from pressure and surveillance (Bureau et al., 2022; Ryan & Deci, 2020). In this setting, teachers could ask students to explain why a practice matters and allow supportive rehearsal before public demonstration. Such measures would help examine whether participation is becoming more meaningful. The present findings support a contextual relationship between worship routines and selected values, not a claim that all six dimensions have been comprehensively strengthened.

Repetition memory and understanding

Collective recitation provides an accessible entry point, particularly for students who are still learning the text. Its limitation is that fluent group performance can conceal individual uncertainty. The reported movement from collective reading to individual recitation is therefore pedagogically significant. Reviews of classroom retrieval practice and quizzing support asking learners to recall information, identify gaps, and revisit material with feedback (Agarwal et al., 2021; Yang et al., 2021). This evidence concerns learning and retention; it should not be extended to moral development without separate behavioural evidence.

Repetition is likely to be more informative when distributed over time and combined with explanation, examples, and opportunities to apply knowledge (Weinstein et al., 2018). The teacher might revisit an earlier prayer on a later day, ask students to describe its meaning in age-appropriate language, and then observe its use in a practical sequence. Correction should identify the specific error and the next action rather than merely label performance as good or poor. Educational feedback research shows that feedback effects vary with the information provided and instructional circumstances (Wisniewski et al., 2020). A useful monitoring record would therefore distinguish recall accuracy, procedural performance, comprehension, and the amount of prompting required.

Discipline independence and cooperative participation

Preparing materials, waiting for a turn, and completing an assigned sequence create opportunities to practise self-management. Yet behaviour maintained by immediate supervision cannot establish independent self-regulation. A review of self-regulated learning identifies planning, monitoring, and reflection as connected processes (Panadero, 2017), while a meta-analysis of interventions with children and adolescents supports the possibility of developing self-regulatory capacities through structured support (Pandey et al., 2018). Applied to the present case, increasing independence would be better evidenced by students setting a small practice goal, noticing an error, and initiating correction with progressively fewer prompts.

Similarly, performing the same activity together does not automatically constitute cooperative learning. Cooperation requires purposeful interaction in which students support one another's learning and remain accountable for their own contribution. Research on teachers' use of cooperative learning highlights the importance of implementation knowledge (Abramczyk & Jurkowski, 2020). Pair rehearsal, alternating demonstrator and observer roles, and respectful feedback could make the social component more explicit. The study's observations of peer assistance are consistent with opportunities for mutual cooperation, but the frequency, quality, and distribution of that assistance need documentation before claiming a sustained change in students' cooperative dispositions.

Teachers as models and sources of constructive support

The teachers' participation, demonstrations, and patient correction provide a visible link between verbal instruction and enacted conduct. Evidence on moral exemplars suggests that relatable and attainable examples can be especially relevant to prosocial motivation (Han et al., 2017). This offers a possible explanation for the importance of everyday teacher conduct, although the exemplar studies do not directly test worship habituation among the children in this school. Teachers' fairness when correcting errors, willingness to acknowledge mistakes, and attention to less confident learners may be as educationally significant as the accuracy of the demonstration itself.

The relational climate also matters. A meta-analytic review links affective teacher–student relationships with engagement and achievement (Roorda et al., 2017). Patient guidance in the supplied observations is compatible with such a supportive climate, but the draft contains no independent measure of confidence or fear. Those emotional outcomes should therefore remain cautious interpretations. Indonesian evidence on physical education teachers' understandings of character education further suggests that teachers need a shared practical account of what character education entails (Muhtar & Dallyono, 2020). Staff discussions using concrete examples of respectful correction could help align practice across classrooms.

Developmental differences and equitable support

The progression from simple material in lower grades to more independent performance in upper grades recognises that learning demands should reflect existing knowledge. Cognitive load theory explains why lengthy recitations and multi-step procedures may overwhelm novices when introduced simultaneously (Sweller et al., 2019). Demonstrating a manageable segment, checking understanding, and gradually combining segments is therefore a plausible instructional response. Grade level alone, however, is an incomplete guide: students in the same class may differ in previous exposure, language comprehension, confidence, and access to practice at home.

A review of differentiation in primary education supports examining how adaptations are embedded in the broader instructional approach rather than assuming that ability grouping itself improves learning (Deunk et al., 2018). Teachers could use brief individual checks to select the amount of rehearsal or prompting needed, while keeping expectations respectful and flexible. These are design implications, not interventions evaluated in this case. Coaching research provides a rationale for sustained feedback on teachers' classroom practice (Kraft et al., 2018), but its effects on instruction and achievement cannot be assumed to transfer unchanged to religious character education.

School coordination and family involvement

The involvement of the principal, subject teachers, and classroom teachers suggests that continuity depends on coordinated responsibilities. A common sequence and shared expectations may reduce inconsistent messages, while room for adaptation is needed for different learners. Indonesian research on integrated character-education management illustrates the importance of

linking planning with everyday implementation (Sukendar et al., 2019). Because that research concerns a different institutional context, the comparison is organisational rather than an endorsement of transferring its entire educational model to an elementary school.

Home support is best interpreted as a variable resource, not a prerequisite that all families can provide equally. A second-order meta-analysis shows that parental involvement is related to achievement in ways that require attention to the form of involvement (Kim, 2022). Research on school leadership and teacher invitations further highlights schools' role in enabling participation (Yulianti et al., 2022). Short, feasible home activities and two-way communication could support continuity without placing responsibility for unequal progress solely on parents. Research on character education during virtual learning offers additional Indonesian context for considering how values are taught beyond immediate classroom supervision (Hidayat et al., 2022). The present study does not quantify parental participation or establish its independent effect.

Assessment of competence and character

The reported use of recitation checks and practical demonstrations is appropriate for identifying specific instructional needs. It is less sufficient for assessing enduring character because performance during a scheduled session may depend on prompts or a desire to satisfy the teacher. A systematic review of formative assessment supports using evidence to inform subsequent teaching (Lee et al., 2020). Self-assessment research also provides a rationale for helping learners notice their own progress and learning needs (Panadero et al., 2017). In this programme, a simple record could separate what a student can recite, demonstrate, explain, and initiate independently.

Behavioural interpretation requires observations across situations and time. Respectful peer assistance, willingness to correct an error, and responsibility for materials should be recorded as concrete actions rather than converted immediately into global labels such as 'good character'. Indonesian work on a character-education model using traditional games and Socratic questioning offers a relevant example of linking activities with reflection (Hafina et al., 2022). For Fasholatan learning, brief questions about meaning or everyday ethical choices could complement practical assessment. Any rubric proposed here would need piloting and review; the manuscript does not provide validated scores or evidence of change on such a measure.

Contribution limitations and implications

The case illustrates a possible relationship among a local instructional text, recurring worship practice, supportive teaching, and selected character-related behaviours. Broader reviews show that well-implemented social and emotional learning can support multiple student outcomes (Cipriano et al., 2023; Taylor et al., 2017), including academic achievement in some programme evaluations (Corcoran et al., 2018). This comparison positions the case within a wider interest in intentional school routines; it does not equate Fasholatan habituation with a validated social and emotional learning intervention. Its practical contribution is to identify conditions worth examining: meaningful repetition, informative feedback, supportive relationships, differentiated assistance, and coordination across school and home.

Several limitations restrict the conclusion. The single-school design offers contextual understanding but no comparison group or counterfactual. The supplied draft lacks participant counts, detailed observation schedules, a documented coding trail, and completed interview quotations. Changes in behaviour cannot be separated from maturation, other lessons, or family influences. Long-term retention, transfer outside worship sessions, and the less directly represented profile dimensions were not established. Before submission, the authors should complete the evidence trail and examine contradictory cases. Future research could combine repeated observations with carefully defined indicators of independent practice, comprehension, and respectful interaction. The defensible conclusion is that the programme provides

opportunities for practising selected values, while its causal effectiveness and durability remain open empirical questions.

CONCLUSION

The supplied case account describes Fasholatan habituation at SDI Al Huda Plosokandang as a coordinated sequence of reading, memorisation, demonstration, worship practice, teacher guidance, and monitoring. These activities provide a contextual setting for practising religious responsibility and selected behaviours associated with independence and mutual cooperation. Their educational value plausibly depends on explanations of meaning, constructive feedback, supportive teacher conduct, attention to different learning needs, and feasible family participation. The study does not establish causal effectiveness, long-term value internalisation, or development across all six Pancasila Student Profile dimensions. The programme is therefore best presented as a promising context for character-related learning whose outcomes require fuller documentation and further evaluation.

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