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## **Morning Activity in Building Student Character at SDIT Alam Al-Uswah Bangil.**

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### **Abstract**

Education encompasses more than mere academic instruction; it must also prioritize character formation to nurture well-rounded students. In light of the widespread moral decline currently observed among children, character education has become imperative, particularly within the context of schools. Morning activities can serve as a conduit for character education, fostering positive behavioral changes among students. This study aims to analyze the implementation of morning activities in schools, as well as to determine their role in character formation for students at SDIT Alam Al-Uswah Bangil. The study employs a qualitative approach with a descriptive method. Data collection was carried out using observation, interview, and documentation techniques. Data analysis was carried out using reduction techniques, data presentation, and drawing conclusions. The study's findings indicate that the morning activities at SDIT Alam Al-Uswah Bangil encompass the pledge, the five principles of Islam, prayer, motor skills, reading the Al-Matsurat, and the congregational Dhuha prayer. Furthermore, the study's findings suggest that these morning activities are effective in shaping students' character by instilling religious values, discipline, responsibility, and cooperation.

**Keywords:** Character Building; Integrated Islamic Elementary School; Morning Activity.

### **Abstrak**

***Morning Activity dalam Membangun Karakter Siswa di SDIT Alam Al-Uswah Bangil.*** Pendidikan mencakup lebih dari sekedar pengajaran akademis; pendidikan juga harus memprioritaskan pembentukan karakter untuk membina siswa yang berkarakter. Mengingat kemerosotan moral yang saat ini terjadi di kalangan anak-anak, pendidikan karakter menjadi sangat penting, terutama dalam konteks sekolah. Morning Activity dapat berfungsi sebagai saluran untuk pendidikan karakter, mendorong perubahan perilaku positif di kalangan siswa. Penelitian ini bertujuan untuk menganalisis pelaksanaan Morning Activity di sekolah, serta untuk mengetahui perannya dalam pembentukan karakter siswa di SDIT Alam Al-Uswah Bangil. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Pengumpulan data dilakukan dengan menggunakan teknik observasi, wawancara, dan dokumentasi. Analisis data dilakukan dengan teknik reduksi, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa Morning Activity di SDIT Alam Al-Uswah Bangil meliputi ikrar, rukun Islam, doa, keterampilan motorik, membaca surat Al-Matsurat, dan salat Dhuha berjamaah. Lebih lanjut, temuan penelitian menunjukkan bahwa Morning Activity ini efektif dalam membentuk karakter siswa dengan menanamkan nilai-nilai religius, disiplin, tanggung jawab, dan kerja sama.

***Kata kunci:*** Pembangunan Karakter; Sekolah Dasar Islam Terpadu (SDIT); Morning Activity.

#### **A. Introduction**

Character has a very important role in the formation and existence of a nation. Losing character can result in the loss of the country's next generation (Zubaedi, 2015). The phenomenon of moral degradation, such as lack of respect for teachers and parents, behaviour that disrupts the learning process, speaking harshly, and damaging school facilities, shows how important character cultivation efforts are (Janah, 2023). In addition, deviant behaviour, including pornographic sexual behaviour committed by students, is also evidence of declining moral values (Kholifah Sa'idah, Fajriyah, & Cahyadi, 2019). Therefore, it is very important to instil character in students from an early age so that they develop into individuals who are not only academically intelligent, but also emotionally and socially, which ultimately makes them a balanced and moral person.

In realising the value of character in students, there is a need for character building that can be attempted at school. As stated by Nofriza Efendi, character

education should be taught from an early age, especially in primary schools which are the main educational environment for children (Efendi, Barkara, & Fitria, 2020). In addition, considering that primary school students are experiencing rapid development in various aspects of physical, motor, personality, emotional, intellectual, language, character, and morals, this stage is very important for instilling character education (Belinda & Halimah, 2023).

Character building is closely related to character education, which is a planned action to create a learning environment that allows students to actively develop their potential. Character education covers various aspects such as religious spiritual strength, self-control, personality development, intelligence improvement, formation of noble morals, and skills that are useful both for individuals and society (Rahman et al. 2022, 2-3). Character reflects behaviour related to human relationships with God, self, others, the environment, and nationality, which is seen in thoughts, attitudes, feelings, words, and actions based on religious, legal, cultural, and customary norms (Zubaedi 2015). Character education is a system that integrates character values to learners through knowledge, awareness, determination, and action to apply them in various relationships, with the ultimate goal of creating perfect individuals (Rofi'ie 2017,116).

Education in Indonesia today strives to produce a young generation with excellence in knowledge, attitude, and skills. Although the success of education development today is largely measured by the academic achievements of students, this is mostly dependent on the roles of educators, parents, and society in general (Bafirman 2016, 15). Education within the school environment is not only related to the effort to master academic fields but must also be accompanied by character development. This approach aligns with the objectives of national education as outlined in Law No. 20 of 2003 on the National Education System, Chapter II, Article 3.

"The national education system functions to develop abilities, shape character, and build a dignified national civilization in order to enlighten the nation's life. It aims to develop the potential of students to become individuals who are faithful and devoted to God Almighty, of noble character, healthy, knowledgeable, capable, creative, independent, and democratic citizens who are responsible (Sani and Kadri 2016, 5)."

Based on the aforementioned law, the goal of national education is not solely focused on improving society's knowledge, but also on shaping the character or identity of the Indonesian nation. This objective is expected to help the Indonesian

people grow into a civilized, dignified society that excels in various aspects and can compete with other nations (Nantara 2022, 2252). The development of character in students is crucial, considering that there is still a lack of focus on how the learning process can help students not only gain knowledge but also develop morals that reflect the noble values embedded in their behavior and everyday lives.

Given the urgency of character development, educational institutions bear a significant responsibility in instilling these values through the learning process. Strengthening character education is now highly relevant as an effort to address the moral crisis facing our nation. Character education is expected to be a solution to this challenge, with schools serving as an effective platform to achieve the goal of character formation.

One effective approach in character formation is through structured and consistent activities in schools, one of which is the morning activity. Morning activity is a series of activities conducted in the morning before the main school activities begin, aimed at preparing students physically, mentally, and emotionally. According to Thomas Lickona, character education includes three main aspects: moral knowing, moral feeling, and moral action. Morning activities are capable of integrating these three aspects. In this case, the concept of morning activity is linked to the theory of character formation through habituation, where character development in students can be achieved through modeling, habituation, character creation, integration, and the internalization of positive character traits within the students at the educational institution (Prayuddy Reksamunandar and Hadirman 2022, 29). Therefore, morning activity is one method of habituation aimed at shaping the character of students.

According to Bruce, as cited by Hanum and Maryani, morning activity is a daily routine that creates opportunities for children to sharpen their academic abilities, engage in social interactions, communicate, and strengthen the classroom community. This routine establishes a strong foundation for students' behavior and character through structured activities (Hanum & Maryani, 2023). Lestari mentions that morning activity is a part of the learning elements that include routine activities for students to foster religious character values and build communication and socialization skills. In this context, the consistent habituation of morning activities allows the internalization of positive values such as discipline, responsibility, and respect for rules, which serve as pillars in character education (Lestari, 2019).

Previous research related to morning activity includes a study by Hanum and Maryani (2023) titled *Character Education Through Morning Activity at Elementary*

Schools. This study focuses on the routine activities of reading dhikr and the Surah Al-Kahfi every Friday. Another study by Mursid Mursid and Aisyah Sisilia Pratyuningrum (2023), titled Discipline Character Formation Through Dhuha Prayer Habituation at Madrasah Ibtidaiyyah, focuses solely on the habituation of Dhuha prayer as a routine activity for building discipline. A subsequent study by Hanifah Mardiyah Kurnia (2024), titled Management of Morning Talk in Building Islamic Character, emphasizes three stages of the activity: introduction, core, and conclusion. This study centers around the lecture method as the main approach in the core activity of morning talk.

This research differs from previous studies, which tended to focus on a single type of activity or habituation. Previous studies mostly discussed one aspect, such as the habituation of Dhuha prayer or a particular religious activity. Meanwhile, this study provides a more holistic approach by examining the complexity of the morning activity implementation at SDIT Alam Al-Uswah Bangil. The activities carried out include reading the pledge, reciting the Pancasila, collective prayer, motor skills activities, congregational Dhuha prayer, and reciting al-Matsurat. The diversity and integration of these activities make the morning activity at SDIT Alam Al-Uswah unique and more comprehensive compared to other schools that focus on a single type of activity. Therefore, the researcher is interested in describing in-depth the implementation of these morning activities and their role in shaping the character of students at SDIT Alam Al-Uswah Bangil.

## **B. Discussions**

### **1. Morning Activity and Its Purposes**

The terms "morning activity," "morning circle," or what is commonly known as "morning meeting" have similar meanings. According to Bruce, as cited by (Hanum & Maryani, 2023), a group of children united in a daily routine that provides opportunities to develop academic skills, social interactions, and communication, while building a classroom community, is the essence of the morning activity. In line with Bruce, (Lestari, 2019) also mentions that morning activity is a series of learning elements in schools, both general and specific. In this activity, students regularly gather every morning to instill religious character values while developing their communication, socialization, and academic skills.

Morning Routine, or often referred to as Morning Activity, has been widely implemented in modern schools that focus on increasing student engagement in

learning. This activity fosters more intensive interactions between teachers and students as well as among students themselves, making them more active and enabling them to better understand each other's characters. For a meaningful Morning Activity to be effective, it should be implemented consistently while considering the content presented and the objectives that have been formulated. Additionally, based on research conducted by Rafika, the "Morning Routine" program starts with students performing congregational Dhuha prayers, marching, singing, doing morning warm-ups, reciting various prayers, engaging in weekly activities, and conducting Tahfidz class at each level according to students' abilities (Haerani, Prasetyo, & Indra, 2024).

Inspiring the spirit of patriotism and nationalism in students, providing training in discipline and responsibility, encouraging the enhancement of individual literacy in the school environment, fostering strategic skills in reading, improving memory capacity and students' competitive spirit, maintaining Quran memorization, providing training so that students are able to read the Quran properly and correctly, strengthening religious character, training awareness and responsibility for cleanliness, and maintaining physical and mental health (Safira, Robiansyah, & Darmawan, 2022).

## **2. Character Building**

Character building is a complex process involving the interaction of various factors, including the environment, education, and individual experiences. Character can be understood as a collection of habits, values, and beliefs that shape a person's behavior. Character development is closely related to character education, which aims to create a school environment capable of developing students in aspects of ethics, responsibility, and care by teaching and applying positive character values, with a focus on universal principles. Character education is a deliberate and proactive effort made by schools and governments (both local and national) to instill core values and ethics, such as care, honesty, justice, responsibility, and respect for oneself and others, as outlined by the Character Education Partnership (Yaumi, 2016).

Character education aims to help students internalize values of goodness and apply them in their daily actions and speech. One effective way to achieve this is by creating a conducive environment in schools and communities that supports the development of good character in children. The roles of families, schools, and communities are essential for the success of character education programs. Overall,

character education is a planned effort to help students recognize, internalize, and apply values of goodness in their everyday lives.

Character education requires time and a lengthy process to achieve, carried out consciously and systematically to develop each student's potential. The goal of character education is to shape strong individuals, so that students can not only help themselves but also contribute positively to their surrounding environment. This aligns with Mualif's view that achieving character education requires a long process of instilling and building personality, which is not only done by understanding and changing mindsets and perspectives on what is right and good but also through habituation, practice, application, and consistency in doing it in daily life (Mualif, 2022). This is in accordance with Pavlov's theory, cited by Mutakin, which states that to evoke the desired response, a stimulus needs to be repeated, or referred to as habituation (Mutakin, 2014). Similarly, Thorndike's theory, cited by Nasution and Casmini, supports the idea that to achieve good results, practice needs to be done through a repeated and orderly sequence (Nasution & Casmini, 2020).

### **3. Character Values in Indonesia**

The Ministry of Education and Culture (Kemendiknas) has identified 18-character values that must be instilled in students, derived from Religion, Pancasila, Culture, and the National Education Goals (Supranoto, 2015). These values include: religiousness, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, love for the homeland, respect for achievements, friendliness/communication, love for peace, reading habits, environmental awareness, social concern, and responsibility. These character values serve as the foundation for shaping students into well-rounded individuals who not only excel academically but also contribute positively to society by embodying principles of integrity, empathy, and a strong sense of civic duty.

### **4. Implementation of Morning Activity at SDIT Alam Al-Uswah Bangil**

Based on an interview with the principal, the morning activity program at SDIT Alam Al-Uswah Bangil has been implemented since 2004 and continues to evolve to this day. Morning activity is a series of habituation activities and routines performed every morning before the start of lessons at school, including student preparation before entering the classroom, as well as improving students' motor skills. This aligns with what Lestari mentioned, stating that morning activity is part of a habituation program aimed at preparing students to create an enjoyable

learning atmosphere, training them to be active, shaping positive character, and enhancing their social communication skills (Lestari, 2019). The main goal of this activity is to shape positive character in students through good habits that are consistently carried out. The activity is designed to ensure that students are physically, mentally, and spiritually prepared before entering the learning process in the classroom.

The implementation of morning activity involves both students and teachers, where teachers act as facilitators, guiding and motivating students to actively participate in the activities. Students are also taught to adhere to rules and carry out activities with discipline. This activity is in line with the institution's guidelines and is held every day from Monday to Friday within the full-day school system, with a duration of 75 minutes (07:00-08:15 WIB). The morning activity takes place outside the classroom, which can motivate students to be more enthusiastic about learning because they can learn while playing and engaging in physical activities. Mrs. Indah explained that this activity is different from other schools that tend to focus on classroom learning, which can create a monotonous atmosphere and focus solely on academics. At Al-Uswah, many learning activities take place outside the classroom, including games and ice-breaking, so students enjoy the learning process more. With the full-day school system, students do not feel burdened or bored despite being at school for long hours.

Based on the interviews conducted, morning activity is part of a habituation program aimed at shaping the positive character of students at the elementary school level. Mrs. Indah Widiyanti explained, "The habituation of morning activity is a routine for students before starting their lessons, beginning with the pledge, the Pancasila, prayers, gross/fine motor activities, congregational Dhuha prayer, followed by reading Al-Ma'tsurat for grades IV-VI." Below is a series of activities in the morning activity program.

First, the pledge. Linguistically, the term "ikrar" comes from Arabic, meaning to decide, make a decision, or declare. According to the Indonesian Dictionary (KBBI), *ikrar* is a promise made sincerely. To *ikrar* means to promise with sincerity, acknowledge, and confirm. While *syahadat* means testimony. The *Ikrar La ila ha illa Allah* in the testimony rejects hegemonic powers and false authority that limit human beings, in thought, attitude, or action, and only acknowledges one true power, which is Allah, who is worthy of being followed, obeyed, and worshiped (Jalil 2008, 2). Based on the above definition, the *ikrar* performed at SDIT Alam Al-Uswah Bangil involves reading the *shahada* and the students' pledge. The *shahada* is a true

form of monotheism and faith, aimed at instilling in students' hearts and making them believe that Allah is the only God, and Prophet Muhammad is His messenger. This habituation is expected to help shape students' religious character.



Figure 1: Students Performing the Pledge

Second, Pancasila. Muhammad Yamin stated that Pancasila comes from the words "panca," meaning five, and "sila," meaning the foundation or guideline for positive behavior. Thus, Pancasila consists of five principles that serve as important and positive behavioral guidelines (Irwan Gesmi & Yun Hendri, 2018, 1). The recitation of Pancasila at SDIT Alam Al-Uswah Bangil aims to instill a spirit of nationalism and prepare future generations with good character. By understanding and applying the values of Pancasila, students are expected to integrate these principles into their daily lives.

Third, prayer. Prayer, in linguistic terms, refers to a request or supplication. In Islamic terms, prayer is an act of submission to Allah SWT, seeking everything that is desired and asking for protection from all that is undesirable. Prayer is also regarded as a fundamental act of worship, as it is the essence of worship itself. Prayer has the power to soften fate (qadha) and prevent misfortune or calamity (Isa 2006, 1). At SDIT Alam Al-Uswah Bangil, prayer is always recited before and after learning sessions, led by the students themselves. The purpose is to ensure that the knowledge shared is accepted well. It also serves as a way to shape religious character and discipline by fostering good habits. Prayers before and after learning seek Allah's ease, ensuring that the learning process proceeds smoothly and successfully.



Figure 2: Students Praying

Fourth, motor activities. Motor skills are closely related to the control of body movements through the coordination of the nervous system, muscles, brain, and spinal cord. Gross motor skills involve body movements that engage large muscles or the entire body, which are influenced by the child's level of maturity (Indraswari 2012, 196). At SDIT Alam Al-Uswah Bangil, motor activities are implemented for students in grades I-III to prepare them mentally and increase their engagement in school. These activities include various games tailored to each grade level. This aligns with research by (Rahmawati & Suradji, 2020) which states that these activities are expected to be a means to complete students' psychomotor development and serve as a way to play and refresh the brain. One of the games applied to improve students' motor skills involves carrying a friend while supporting them with both hands. This game helps strengthen students' muscles and overcome their fears. Through motor activities, students learn to work together and interact with their peers, which supports the development of social skills and values such as cooperation, tolerance, and leadership. Additionally, structured motor activities teach students discipline in following the rules of the games or exercises.



Figure 3: Students' Motoric Activities

Fifth, Dhuha prayer. The implementation of the Dhuha prayer begins after the students' motor activities and is performed collectively, either in the mosque or in the classroom. Students are required to bring their own prayer equipment to help them develop independence and responsibility. This program aims to form the habit of performing the Dhuha prayer as part of their daily routine. In addition to being a Sunnah prayer, the Dhuha prayer also offers spiritual and psychological benefits, and it has the potential to serve as an effective tool for character formation. Regularly performing the Dhuha prayer teaches students to draw closer to Allah, which is a part of developing their religious character. In this activity, students are trained to prioritize worship and recognize that the Dhuha prayer is a form of communication with Allah. It teaches them to involve Allah in every aspect of their lives. Besides enhancing their devotion in worship, students also understand the spiritual values embedded in the Dhuha prayer. Performing the Dhuha prayer together becomes a spiritual practice that draws them closer to Allah while also fostering discipline and unity among the students (Amirulloh, 2018).



Figure 4. Students performing dhuha prayer

Sixth, reading Al-Matsurat. As a school that places a strong emphasis on religious education, it is no surprise that the institution offers several programs to help students develop their moral character. Reading Al-Ma'tsurat is one such program designed to help students cultivate their religious character. The Al-Ma'tsurat dhikr program has various objectives in its implementation, including being a form of prayer and worship that allows students to surrender themselves to Allah. When practiced with full understanding of its meaning, it can provide inner peace (Annisa, Iqbal Ansari, Kumala, & Arsyad Al Banjari Banjarmasin, 2022). The recitation of Al-Ma'tsurat is applied to students in grades IV-VI after performing the Dhuha prayer together, done collectively in the prayer room (musholla) to foster togetherness, boost enthusiasm, and serve as a form of religious education. This

activity helps instill religious character by encouraging students to always remember Allah through prayer and dhikr. It not only strengthens the spiritual bond with Allah but also motivates students to make religion a guide for their daily lives. Research by (Sabila, Rasyid, & Sobarna, 2024) shows that performing dhikr in the morning can enhance faith and piety, qualities that are characteristic of the devout and believers.



Figure 5: Students recite the *dhikr* of Al-Ma'tsurat

## 5. Morning Activity as a Means of Student Character Building at SDIT Alam Al-Uswah Bangil

Character education is not just about distinguishing between right and wrong; it goes beyond that. The goal of character education is to instill positive habits (habitualization) so that students can act and behave according to values that have become a part of their personality (Saiful, 2021). With consistent habituation, it is expected to have a positive impact on the development of students (Robiansyah & Faizah, 2019). A similar point is made by Dole, who states that actions performed repeatedly become habits, and habits that are continuously practiced will shape a person's character (Dole, 2021). According to Lickona, character formation must involve good knowledge (moral knowing), good feelings or loving good (moral feeling), and good behavior (moral action), which together form the embodiment of behavior and life attitudes in students (Kurniawan & Nida Fitriyani, 2023). These three components, when combined, show that a person needs to have knowledge about something, followed by an attitude toward it, and then behave in alignment with what they know and how they feel about it (Dalmeri, 2014).

Disciplinary character formation, according to Lickona, is one of the key aspects of character development that needs to be fostered through daily routines. The series of morning activities, starting with the pledge, Pancasila, prayers, motor skills, Dhuha prayer, and Al-Ma'tsurat, has trained students to adopt discipline,

particularly in terms of punctuality, and has helped them develop good time management. Based on interviews with the teachers, it was explained that through the morning activity program, students' discipline can be significantly developed.

"In the morning, after the students arrive at school, they immediately have breakfast in their respective classrooms. After that, the children know they must line up on the bridge to wait for the teacher's instructions to head to the futsal field to carry out the morning activity sequence, which begins with the pledge and continues with motor skills activities. After finishing the motor skills activity, they move from the futsal field to the playground, and the students already know what to do next—they must perform wudu (ablution) and prepare for prayer. So, their habits have already been formed each day through the morning activity sequence."

Thus, the findings of this study show that routines performed consistently, from the pledge to prayer, have a positive impact on the formation of students' character. Through structured activities, students are taught to perform positive actions repeatedly, which supports the development of their character (Hanum & Maryani, 2023). This aligns with Thorndike's Theory of Conditioning, which states that the repetition of activities in a structured environment can create habits. When these habits are consistently practiced, students not only become disciplined but also build positive character traits, such as responsibility and independence, which become part of their personality (Hermansyah, 2020).

Religious character formation. The habituation of the pledge, collective prayer, congregational Dhuha prayer, and reading Al-Ma'tsurat contribute to the strengthening of students' religious character. Based on an interview with the teacher, they stated:

"The pledge activity habituates students to recite the shahada every morning to instill monotheism and faith, so that a religious character can be formed within them. In the collective prayer, students are taught the etiquette of praying with a devout attitude, such as lowering their heads, raising their hands, and praying gently as a form of communication with Allah. For religious character in the Dhuha prayer, before the prayer, students are guided to perform ablution properly, the teacher gives advice to maintain focus without joking because it is an act of worship, to recite prayers sincerely, and to improve their movements. In addition to the Dhuha prayer, we also always ask about their religious practices at home; this serves as a 'password' for entering the classroom or as part of the morning activity, where we ask about their prayers. If there is something they haven't done, we evaluate it and ask about their commitment for the future. The next day, we discuss what should be done, with consequences

such as asking them to recite istighfar, and if it happens again, we remind them again. As for the recitation of Al-Matsurat every morning, it habituates students to start their day with dhikr after the Dhuha prayer as a form of self-protection, gratitude, and spiritual strengthening."

Based on the interview results, activities such as the morning pledge, group prayers, Dhuha prayers, and reading Al-Matsurat are integrated efforts to instill the values of Tawhid, enhance the quality of worship, and shape the religious character of students. This habituation emphasizes not only the technical implementation of worship but also the reinforcement of manners, faith, and continuous spiritual awareness. Student worship evaluations are conducted persuasively to encourage responsibility and commitment to religious values. This view is in line with Pavlov's Behaviorism Theory, which states that habituation through repeated stimuli can produce the desired response, i.e., religious behavior that becomes part of the student's character. This habituation also supports the concept of character habituation, which explains that actions performed continuously will become habits and ultimately shape an individual's personality (Mutakin, 2014).

Character development in responsibility, through the recitation of Pancasila. According to the interview with the teacher:

"Every morning, students recite Pancasila as part of the morning activity. This habituation aims to instill national values while also developing the character of responsibility, particularly in appreciating and applying the values embedded in Pancasila. We also teach them to take responsibility for their worship, such as bringing their prayer equipment, like the prayer garment (mukena), as part of preparing for proper worship. It is hoped that this will shape a sense of responsibility in students that is ingrained both in school and outside of school."

The interview results show that the routine recitation of Pancasila helps students understand and internalize the values within Pancasila, which serves as a moral and ethical guide for the Indonesian nation in fostering nationalism (Nafisah & Dewi, 2024). Therefore, as students, we can learn Pancasila through character education that develops well through a supportive school culture (Meilani, Dewi, & Furnamasari, 2021). The Pancasila activity, as part of the morning activity at SDIT Alam Al-Uswah, has been consistently and structurally implemented. The value of responsibility found in this activity indicates that the application of values in education, such as responsibility for worship, can enhance students' awareness of the importance of preparation and discipline. This demonstrates that these values

are not only taught theoretically but also applied in real actions (Musayyidi & Rudi, 2020).

Character Development in Cooperation. Activities that can support character development in cooperation or social aspects are integrated into the motoric activities of the morning activity. This is in line with an interview with the teacher, who said:

"Morning activity helps shape students' character. Through this program, the teachers get to know each student's character, whether they are active or less active, and we try to improve and change that through this program. The first activity involves motoric activities that require teamwork in groups or teams. This trains students to work together and follow the teacher's instructions. Disciplined students will certainly listen and understand well. Through group activities, students learn how to communicate and coordinate with their peers."

The same was conveyed by another class teacher, who stated:

"For motoric activities, each class is different and adjusted according to the needs of the students. For example, if the children cannot yet work in groups or understand the theme, we design activities that involve group roles, such as carrying each other. Then, if the students cannot line up properly, this program can help teach them that. Additionally, if the students are still unable to write well, we can address this through fine motor skills activities, like cutting. This also has an impact on their motoric development."

The interview results indicate that the morning activity plays a crucial role in the development of students' character. This activity involves students in motoric exercises that emphasize teamwork, training them to work together and strengthening communication among students (Utama, 2011). In line with Sudaryani, these activities help children build social relationships with peers and older friends. Additionally, play activities can help children handle conflicts, find solutions to their problems, and teach positive values such as discipline, cooperation, morality, and social responsibility (Sudaryanti, Prayitno, Arifiyanti, & Maharani, 2024).

By designing activities according to students' needs, teachers not only teach practical skills but also integrate social and moral values into the students' real actions. Research by (Kurnia, 2024) states that this planning involves determining concrete steps, such as preparing materials, managing time, and organizing activities that align with students' needs and the school's educational objectives. (Dalmeri, 2014) adds that character development is consciously carried out by all

parties involved through systematic and continuous planning in every aspect of life, especially in school. With careful planning, morning activity becomes not just a routine but also an effective means of shaping character and providing meaningful learning experiences.

### **C. Conclusion**

Based on the research findings regarding the implementation of morning activity at SDIT Alam Al-Uswah Bangil, it can be concluded that this program is effective in shaping students' positive character. The morning activity, which includes the recitation of the pledge, Pancasila, group prayer, motoric activities, congregational Dhuha prayer, and reading Al-Ma'tsurat, is designed to instill religious values, discipline, responsibility, and cooperation. Each activity in the morning routine functions to build students' closeness to Allah, strengthen the spirit of nationalism, and improve their physical and social skills. This program successfully creates positive habits among students through consistent habituation. Students not only deepen their understanding of worship aspects but also internalize character values that are beneficial for their personality development. Therefore, the morning activity becomes an effective tool in shaping students' character to be religious, disciplined, responsible, and capable of working well with others.

The limitation of this research lies in the approach that uses a qualitative descriptive method, which is limited to observations and interviews, making the results more subjective and less in-depth in measuring the impact of the activities on changes in students' character in a quantitative manner. It is recommended that future research use a mixed-method approach to measure more objectively the influence of morning activity on students' character development.

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