

The Role of Worship Practices in Shaping Students' Subjective Spiritual Identity at MDA Muqorrobin, Teluk Papal Village

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Abstract:

This study examines the process of spiritual identity formation in students at MDA Muqorrobin through the practice of worship and the dynamics of the accompanying religious environment. Spiritual identity formation does not occur instantly, but rather through gradual stages, starting from an obligation, then becoming a routine, developing into a need, and finally becoming a unified identity. When worship becomes a necessity, religious practices are no longer formal or merely fulfilling institutional demands, but become an integral part of the students' personalities, reflected in their daily lives, both at the madrasah, at home, and in the community. The analysis shows that spiritual identity formation operates through four main components. First, a structured worship environment, such as congregational prayer schedules, Quranic recitation, and dhikr activities, creates order and consistency. Second, personal spiritual experiences enable students to experience serenity, emotional closeness to God, and inner reflection, which strengthens the meaning of worship. Third, social reinforcement from family and community provides legitimacy and moral support, allowing the spiritual values learned at the madrasah to gain greater scope for actualization. Fourth, teachers' practice and exemplary behavior serve as models of spiritual behavior that students internalize through observation and imitation. The synergy of these four aspects creates a holistic mechanism that not only shapes a ritual-based spiritual identity but also strengthens moral values such as patience, discipline, gratitude, and respect. Ultimately, students' spiritual identity develops into a stable and sustainable religious identity, reflected in daily behavior, emotional control, positive social attitudes, and a deeper understanding of life's purpose.

Keywords: self-formation; spiritual identity; worship practice.

INTRODUCTION

Islamic religious education at the elementary level, particularly through Madrasah Diniyah Awaliyah (MDA), plays a strategic role in shaping children's spiritual identity from an early age. At this stage, worship practices are not merely ritual activities, but serve as a medium for strengthening the values of faith embedded through repeated habits. Subjective spiritual identity is understood as how students interpret their inner relationship with God based on their personal experiences. These experiences are developed through activities such as prayer, dhikr, and daily supplications, which provide a sense of spiritual closeness, emotional calm, and a strengthening of moral orientation. At MDA Muqorrobin in Teluk Papal Village, a coastal area in Bengkalis, Riau, which since 2013 became a village developed from Bantan Air, the habit of daily worship is a primary foundation in the formation of students' religious character. The religious social environment, coupled with the coastal community's culture that upholds the value of togetherness, strengthens this spiritual internalization process. Through teacher guidance, students not only learn the procedures for worship but also understand the meaning behind each religious practice. This habituation helps students develop a self-perception as individuals of faith, while strengthening their readiness to face the challenges of moral and social development in adolescence. This practice shows that MDA plays a real role in instilling a strong and sustainable spiritual identity (Riyanto et al., 2024). Religious practices such as regular congregational prayer not only instill discipline but also strengthen the subjective spiritual dimension of MDA students by instilling a sense of being obedient servants of God. Research shows that this habit of worship enhances religious character through the adoption of positive values from rituals, enabling students to internalize a strong spiritual identity amidst the challenges of coastal environments such as Papal Bay. This aligns with the dynamics of MDA, which emphasizes observation and documentation to build student religiosity (Yuliana, 2024).

Students' subjective spiritual identity is formed through deep involvement in consistently practiced religious practices, where religious teachings serve as a crucial foundation in shaping a religious personality from an early age. For Muslim adolescents, this process directly influences psychological development, particularly in building self-concept, inner peace, and moral orientation. In the context of the MDA Muqorrobin in Teluk Papal Village, daily worship activities such as congregational Asr prayers, reciting short prayers, and attending regular religious studies provide students with a space to experience spiritual closeness that is both personal and communal. These intense religious experiences enhance spiritual intelligence, strengthen self-awareness, and help students navigate the emotional dynamics of adolescence. Furthermore, support from a religious family and social environment in the village plays a significant role in minimizing the risk of an identity crisis, as students feel they have a clear direction, values, and guidelines for life. The psychology of religion approach emphasizes that internalizing values through reflective worship not only strengthens religious attitudes but also forms a more stable, positive, and adaptive identity structure in daily life (Ramadhan et al., 2025). MDA, as an early-childhood takmiliyah institution in villages like Teluk Papal, focuses on strengthening religious identity through worship practices integrated with Islamic learning, enabling students to experience a subjective spiritual closeness. Similar MDA profiles demonstrate increased religiosity through observation of daily activities, which is relevant for early childhood students in coastal rural areas. This spiritual education is a key factor in character formation, enabling students to understand the essence of self-creation (Asrin et al., 2025).

From the perspective of Islamic education for early childhood, worship is the primary means of fostering a healthy spiritual identity through a warm, compassionate, and non-repressive approach. This developmental pattern is implemented at MDA Muqorrobin in response to the social dynamics of the Teluk Papal Village community, ensuring that worship practices are not merely ritualistic but also serve as a medium for internalizing values. Character education literature emphasizes that mastery of noble moral values grows stronger when children are accustomed to performing worship with proper understanding. This habit then forms a positive psychological imprint, influencing the development of students' emotions, behavior, and moral orientation. The integration of faith and worship in the educational process at MDA also strengthens the foundation of Islamic character, as students not only learn doctrine but also experience spirituality through daily practice (Rawanita & Jannah, 2025). Strengthening Muslim identity is effective through the guidance of teachers who actively guide and provide examples, so that students feel a spiritual closeness relevant to the social reality of Teluk Papal. Research findings in the field of Islamic Religious Education indicate that a sound understanding of religious teachings plays a significant role in strengthening students' religious identity. In the context of the era of globalization, which is full of value challenges, this approach to habituating worship remains relevant and strategic for character development for the younger generation (Zannatunnisya et al., 2024). The role of worship practices at the Muqorrobin Islamic Elementary School (MDA) in Teluk Papal Village is an innovative strategy for shaping students' subjective spiritual intelligence, based on an Islamic educational philosophy that balances spiritual aspects. The dynamics of the MDA takmiliyah awaliyah (MDA takmiliyah awaliyah) support the development of self-potential through worship.

LITERATURE REVIEW

Previous research on the formation of students' spiritual identity confirms that religious practices play a significant role in shaping religious self-understanding from an early age. Several studies in Islamic Religious Education have shown that consistent ritual experiences such as congregational prayer, reciting prayers, and participating in daily religious activities can strengthen students' subjective spiritual identity structures. Research also reveals that habituating religious practices is an effective medium for instilling values, building an inner relationship with God, and fostering emotional and moral stability in children. In the context of Islamic elementary educational institutions such as Islamic schools (madrasah diniyah), integrated religious practices with learning have been shown to improve spiritual intelligence and religious character. In line with these findings, this study seeks to enrich the study by focusing specifically on MDA Muqorrobin in Teluk Papal Village, an educational institution operating within the socio-religious environment of the coastal communities of Bengkalis. Previous studies have not yet addressed the dynamics of student spirituality at the Islamic school level. Therefore, this study is expected to provide a new perspective on how religious practices influence the formation of students' subjective spiritual identity within a unique social and cultural context.

First, research conducted by Moh, Yasin (2018) on "A Study of the Management of Student Worship Activities in Improving Spiritual Intelligence at State Junior High School (SMP) 14 Palu." Management of worship activities in the school environment shows that the habituation of structured religious rituals can significantly increase students' spiritual intelligence. Through harmonious cooperation between teachers and parents, worship activities not only become routine, but also a means of character building and strengthening religious values. This collaborative approach encourages students to be more consistent in worship, understand the

meaning of each religious activity, and connect it to daily behavior. Continuous guidance helps students develop self-awareness, discipline, and the ability to control emotions based on the spiritual values they understand. In addition, parental involvement strengthens spiritual experiences at home, so that the values learned at school can be applied in the family environment. Through this management pattern, worship activities are proven to function as an important foundation in building stable and sustainable spiritual intelligence in students (Yasin, 2018).

Second, research conducted by Ina Sholikhah, Dina Mardiana, and Nur Afifah Khurinmaknin (2024) on "Development of Students' Spiritual Quotient through the Sunday Dawn Lecture (KAS): A Study at the University of Muhammadiyah Malang." Research on the development of students' spiritual quotient through the Sunday Dawn Lecture program at an Islamic university highlights how structured religious activities can shape the spiritual depth of students. This program provides space for students to engage in self-reflection activities, strengthening religious understanding, and practicing worship that is carried out routinely and guided. Through a systematic coaching approach, students are encouraged to develop a more mature spiritual awareness, both in aspects of their relationship with God and self-management in daily life. The Sunday Dawn Lecture activity also functions as a vehicle for internalizing moral and religious values through study materials, discussions, and the habituation of congregational worship. The results of the study show that active involvement in the program can increase students' spiritual intelligence, strengthen religious character, and encourage the emergence of a more reflective, wise, and holistic self-development-oriented mindset (Sholikhah et al., 2024).

Third, research conducted by Maurizka Khoerunnisa (2024) on "The Implementation of Spirituality in Improving the Psychological Well-being of Students at the Al-Hikmah 2 Religious Islamic Senior High School in Brebes, Central Java." The implementation of spirituality in improving the psychological well-being of students at the Al-Hikmah 2 Brebes Religious Islamic Senior High School shows that consistent religious practices have a significant impact on the emotional and mental condition of students. The research highlights how structured spiritual experiences through worship activities, deepening religious teachings, and fostering religious character can shape inner peace, emotional stability, and a sense of security in students. The main emphasis lies in the process of individual spiritual formation that focuses not only on ritual aspects, but also on the deep appreciation of faith values. Through a strong relationship with God, students are able to develop the ability to face pressure, manage stress, and build optimism in everyday life. The integration of religious activities, moral habits, and teacher mentoring ultimately creates an educational environment that is conducive to the growth of sustainable psychological well-being (Khoerunnisa, 2024).

Fourth, research conducted by Firdiansyah Alhabsyi and Faridahtul Hasanah (2021) on "Developing Students' Spiritual Attitudes in Islamic Religious Education (PAI) Learning at SDN 12 Palu." The development of students' spiritual attitudes in Islamic Religious Education learning at SDN 12 Palu is described as a gradual process through internalization of values, habituation of worship, and teacher role models in daily practice. PAI learning not only focuses on cognitive aspects but also emphasizes character formation reflected in students' religious behavior, discipline, and responsibility. Through an active and contextual learning approach, students are guided to understand the meaning of religious values so they can apply them in their social interactions. The results of the study indicate that strengthening this spiritual attitude has a significant influence on the development of students' personalities, including the ability to control themselves, behave politely, and show empathy towards others. Furthermore, the impact is also seen in an improved learning ethic, where students become more motivated,

focused, and behave positively in the school environment. Thus, Islamic Religious Education (PAI) learning plays an important role as a foundation in shaping students' behavior and character in accordance with Islamic values (Alhabsyi & Hasanah, 2021).

Fifth, research conducted by Alon Mandimpu Nainggolan, Donald Steven Keryapi, Mersi Langga (2025) on "Worship for the Formation of Spirituality." This research illustrates how Islamic Religious Education learning contributes to shaping students' spiritual attitudes. Through structured learning activities, students not only acquire religious knowledge but are also guided to internalize moral and spiritual values through the practice of worship and the habituation of positive behavior. This approach has been proven to have a significant influence on the formation of students' personalities, including how they behave, socialize, and understand religious teachings more deeply. Effective learning encourages students to apply religious values in their daily lives, thus forming a more disciplined, ethical character and having a strong spiritual awareness (Nainggolan et al., 2025).

Previous research addressing spirituality, religious practices, and the formation of religious identity indicates that religious activities significantly contribute to the spiritual development of individuals at various levels of education. Numerous studies have demonstrated that managing religious activities in schools can enhance students' spiritual intelligence when implemented regularly, in a structured manner, and supported by the school and family environment. Through involvement in religious activities such as congregational prayer, group prayer, and other religious activities, students are able to develop inner sensitivity, self-control, and a deeper understanding of religious values. Other studies highlight the importance of spiritual development programs, both in schools and universities. Regularly implemented religious programs have been shown to build self-awareness, enhance spiritual reflection, and strengthen an individual's relationship with God. Worship activities, packaged in the form of religious studies, lectures, and special weekend activities, provide a space for students to strengthen their spiritual meaning while fostering religious character. Furthermore, research has focused on the implementation of spirituality in improving students' psychological well-being. These research findings indicate that spirituality impacts not only religious aspects but also calmness, emotional stability, and the ability to cope with life's pressures. Consistent religious practices are the foundation for building mental resilience and inner peace. At the elementary and secondary school levels, studies on the development of spiritual attitudes in religious education have revealed that internalizing faith values through religious activities significantly influences the development of students' personality, discipline, and positive behavior. Meanwhile, other research confirms that religious practices are the primary foundation for developing a person's spirituality, helping individuals understand their identity and their role in social life. This series of studies demonstrates that religious practices play a fundamental role in shaping the spirituality, character, and psychological well-being of students in various educational contexts.

METHOD

This study employed a descriptive qualitative approach, as it was deemed most appropriate for exploring in depth how students' religious practices contribute to the subjective formation of their spiritual identity. This approach enabled researchers to understand the inner experiences, religious meanings, and the process of internalizing values experienced by students in the context of their daily lives. Data collection was conducted through direct observation of worship activities at MDA Muqorrobin, allowing researchers to

observe the natural patterns of worship practices. In-depth interviews were also conducted with students to gain a more comprehensive understanding of their religious experiences, including how they interpret worship as part of the process of spiritual identity formation. Documentation of madrasah activities was also used as a supplementary source to provide an objective picture of the implementation of worship activities (Tapilaha & Mauboy, 2025).

The collected data was analyzed using thematic analysis techniques. This technique emphasizes identifying and grouping key themes related to the process of internalizing spiritual values through worship practices. In the context of this research, thematic analysis helps understand how the process of recognizing, learning, and practicing worship plays a role in shaping students' spiritual identities. These stages are not only related to physical activities in worship but also touch on cognitive, emotional, and affective aspects that contribute to students' spiritual development. Through a continuous and systematic process, worship becomes a space for character formation, value instillation, and the formation of a more personal and profound religious identity. Data triangulation was applied to ensure the validity and reliability of the research findings. By combining observations, interviews, and documentation, researchers can obtain a more complete picture and reduce the potential for interpretive bias. This process strengthens the credibility of the research results, especially when examining subjective aspects such as students' spiritual experiences (Sugiyono, 2017).

The research subjects were MDA Muqorrobin students in Teluk Papal Village who actively participated in religious activities at the madrasah. The study focused on how religious practices such as congregational prayer, reading the Qur'an, and other spiritual activities serve as a medium for internalizing religious values, ultimately strengthening their spiritual identity. The social and cultural environment of Teluk Papal Village was also considered as a supporting factor influencing the process of identity formation. The community's religious traditions, social interaction patterns, and family support are inseparable elements in the formation of students' spiritual values. The methodology used in this study is expected to provide a comprehensive picture of the importance of religious practices in shaping students' spiritual identity holistically, from personal, social, and religious aspects. This research not only highlights religious practices as routines, but also as a process of forming spiritual meaning and identity that is relevant to students' lives in the madrasah environment and their community.

RESULTS AND DISCUSSION

Based on observations and documentation, the Muqorrobin MDA in Teluk Papal Village implements various structured daily worship activities. These activities include congregational prayer, Quran reading, collective dhikr (remembrance of God), daily prayer recitation, and teaching the basics of faith and morals. These worship practices are not only routine but also serve as a framework for shaping students' religious behavior through continuous practice. Teluk Papal Village, known as a religious village and whose people highly respect Islamic traditions, contributes significantly to the stability of the spiritual atmosphere at MDA. The supportive social environment makes worship practices not merely formal activities but part of everyday religious culture. These findings demonstrate that students' spiritual identities are not formed in a vacuum, but within a social system that continually validates religious behavior. Students indicated that they experience a deep spiritual connection when participating in worship activities. Students stated that congregational prayer makes them feel calmer, closer to God, and more emotionally in control.

Some students even expressed that worship practices help them overcome fear, anxiety, or stress. These spiritual experiences are subjective, felt personally through inner engagement and reflection during worship. These findings support the psychology of religion theory, which states that repeated religious experiences create a "spiritual imprint" on an individual. Thus, worship practices at MDA are not merely rituals, but rather a means of shaping an inner world oriented toward serenity, meaning, and the divine presence (Khairullah, 2024).

Thematic analysis shows that the habituation process is the most important foundation in the formation of students' subjective spiritual identities. Regular religious activities—such as congregational Asr prayer, reading the Quran, and practicing dhikr—encourage the gradual and consistent internalization of values. In the initial phase, most students perform their religious activities due to external motivation, particularly encouragement and direction from teachers. However, over time, these habits form a new pattern of awareness, where students begin to feel a personal need to worship without being reminded. This transformation is evident in the changing perspectives of students on worship: initially understood as a formal duty or obligation, it then develops into a spiritual experience with personal meaning. Values such as patience, sincerity, discipline, and obedience emerge from repeated and focused religious practices. These values are reflected not only in their religious behavior but also in their daily attitudes, both at the madrasah and at home (Hasan et al., 2025). Thus, the practice of worship has been shown to not only shape aspects of religious behavior but also build a stable inner awareness. This shows that internalizing values through the habit of worship is an important mechanism in building a complete and sustainable subjective spiritual identity in students.

Teachers at MDA Muqorrobin play a crucial role as role models in shaping students' spiritual identity. This role is realized not only through the delivery of material or theoretical explanations about worship, but also through their direct involvement in carrying out every form of religious activity with students. Teachers serve as concrete examples in the practice of worship, such as leading congregational prayer, guiding the recitation of the Quran, and demonstrating good manners and spiritual attitudes in daily life. This makes teachers not only instructors but also spiritual guides who provide emotional and moral support. Students feel a strong emotional closeness because teachers use a gentle, caring approach and prioritize compassion. This warm relationship encourages students to see worship as a meaningful and enjoyable activity, rather than a burdensome obligation. Through the mechanism of role models, imitation of behavior, and consistent interaction between teachers and students, the values of worship are gradually internalized. Students learn to understand the meaning of worship through direct practice, not just from theory. Thus, their spiritual identity develops naturally, in a directed and deeper way, because it is formed through real experiences that they observe and participate in every day in the MDA environment (Rohman & Rachmah, 2025).

Students' spiritual identities are increasingly formed thanks to strong support from their families and the community of Teluk Papal Village. Most families encourage their children to consistently participate in MDA activities, thus reinforcing the values learned at the madrasah at home. Religious parenting, the habit of praying together, and the practice of daily worship within the family environment are important foundations for strengthening students' spiritual awareness. Furthermore, the social atmosphere of Teluk Papal Village, known as a religious environment with a strong culture of mutual cooperation and religious traditions such as Yasinan (the recitation of the Koran), religious study groups, and mosque activities, provides concrete examples for students in practicing Islamic values in their daily lives. They not only learn worship theoretically at MDA but also witness its concrete application in community life.

Thus, the village environment functions as a "spiritual ecosystem" integrated with the educational process at MDA. The synergy between family, community, and educational institutions creates a conducive space for students to develop a complete, stable, and sustainable subjective spiritual identity (Manap et al., 2025). Research results indicate that students' spiritual identities are formed through three components:

1. *Dimensions of Self-Awareness*

Students gradually begin to develop a deeper understanding of themselves and their spiritual connection with God. The process of habituating worship leads to emotional and spiritual changes. Many students express a sense of calm that is difficult to explain when performing prayer, reading the Quran, or reciting dhikr. The practice of worship provides a space for them to calm their minds, control their emotions, and reflect on their daily actions. Over time, worship is no longer understood simply as a routine but as a necessity that provides a sense of comfort and spiritual closeness. Furthermore, the experience of consistent worship gives students a sense of purpose in their lives. They begin to understand a broader purpose in life and are able to assess which behaviors align with the Islamic values they have learned. This spiritual awareness influences how they make decisions, interact with friends, and address personal issues. Thus, worship plays a crucial role in strengthening their sense of self and helping students experience a more intimate connection with God, which serves as the primary foundation of their subjective spiritual identity (Habibah et al., 2025).

2. *Dimensions of Practice*

Students' consistent involvement in religious activities such as congregational prayer, reading the Quran, and dhikr (remembrance of God) contributes significantly to the formation of a strong and sustainable spiritual bond. These routines are not merely ritualistic activities, but develop into an integral part of their daily lives. Over time, these acts of worship are no longer seen as obligations to be fulfilled due to teacher demands or madrasah rules, but rather as inner needs that provide peace and direction in life. The habit of repeated worship naturally instills values such as discipline, perseverance, and sincerity within students. They begin to feel a closer inner connection with God, ultimately strengthening the foundation of their spiritual identity. The religious experiences that emerge from this regular involvement in worship influence how students understand themselves, their purpose in life, and how they behave in social environments. Thus, consistent religious practices not only have short-term impacts but also shape a deep, stable character and spiritual identity that becomes an integral part of their daily lives (Zuhriyeh & Affandi, 2025).

3. *Dimension of Value*

Values such as patience, discipline, gratitude, and respect develop naturally through students' daily worship experiences. These values then serve as a guide for their actions and interactions, both at the madrasah and at home. This internalization process not only shapes external habits but also fosters an inner sensitivity to the religious teachings they practice. Students' subjective spiritual identity is formed through a harmonious blend of moral values, worship practices, and personal experiences in understanding the spiritual meaning behind each ritual. These three aspects support each other: worship builds spiritual depth, moral values strengthen personality, and personal experiences provide deeper meaning to the relationship with God. This combination creates a solid foundation of religious identity, which is evident not only in daily behavior but also in how students view themselves, their purpose in life, and their role in society. Thus, students' spiritual identity becomes an integral part of their being and continues to develop through consistent practice of worship (Setiyono, 2024).

Field research findings indicate that religious practices have a significant impact on the development of students' religious behavior and character. Observable changes include increased politeness, emotional control, and adherence to madrasah rules. For example, some students who initially lacked focus in their studies began to show improved concentration after regularly participating in religious activities such as congregational prayer, reading the Quran, and daily dhikr (Dina & Daulay, 2025). Psychologically, religious activities have been shown to provide inner peace, a sense of belonging, and strengthen a positive self-concept. This makes students more confident in interactions and better prepared to face social pressures that may arise both at school and at home. Data analysis reveals four key points in the process of developing students' spiritual identity. First, regular religious practices create a safe and supportive spiritual education space, allowing students to learn and experience religious values directly. Second, students' subjective experiences during religious activities are a crucial aspect in the development of their spiritual identity, as through these personal experiences, students experience meaning, closeness to God, and inner peace. Third, the synergy between the madrasah environment, family, and village community provides multi-layered reinforcement that accelerates the internalization of religious values. When the values taught in MDA align with home practices and the religious culture of the village, the identity formation process becomes more effective. Fourth, consistent practice of worship and teacher role models are key factors in encouraging students to place worship as part of their daily lives (Gaurifa, 2025). It is understandable that the practice of worship is not merely a ritual activity, but serves as a medium for developing deep spirituality, strengthening self-awareness, and internalizing Islamic values. This entire process produces a strong, stable, and meaningful spiritual identity for students in their lives.

Structured Worship Practices as a Space for Spiritual Education

The consistently conducted worship activities at MDA Muqorrobin, ranging from congregational prayer, Quran recitation, collective dhikr (remembrance of God), daily prayers, to the study of faith and morals, form a planned and continuous spiritual education space. This space not only functions as a place to carry out ritual obligations but also as an environment that fosters the habituation of Islamic values through direct experience. From a pedagogical perspective, this pattern aligns with the concept of habituation-based education, which emphasizes that character formation is not achieved solely through the delivery of theoretical material but must also be achieved through routine practice, mentoring, and active student involvement in worship practices. Daily activities create a regular rhythm of worship. This rhythm gradually forms a pattern of religious behavior that is inherent in students. In practice, worship activities at MDA Muqorrobin are not rigid or merely formal (Aslan et al., 2025). All activities are designed in a warm atmosphere, full of exemplary behavior, and close to the students' daily lives. Through this approach, students can experience firsthand how Islamic values are lived and embodied in concrete actions, not just discourse. This educational environment provides opportunities for students to understand worship as a process of spiritual identity formation. They not only learn how to worship but also find meaning, discipline, and serenity within it (Yuwono et al., 2025). Therefore, a structured worship space serves as a primary foundation for the formation of students' subjective spiritual identities. From this space, they undergo a continuous internalization of values, build a closeness to God, and instill a strong religious character in their daily lives.

Students' Subjective Experiences as the Foundation of Spiritual Identity

The subjective experiences students experience during religious observances are one of the most important aspects in shaping their spiritual identity. Research data shows that every religious practice, such as congregational prayer, reading the Quran, or dhikr (remembrance of God), elicits an inner response of calm, a sense of closeness to God, and the ability to control emotions. These emotional and spiritual responses reflect the formation of an active inner space, where students process religious experiences into a source of meaning and serenity (Hadi et al., 2025). Theoretically, this finding aligns with the psychology of religion's perspective, which states that consistent religious experiences can leave a "spiritual imprint" within a person. This imprint then shapes how individuals interpret themselves, their environment, and their purpose in life. In the initial stages, students' motivation for participating in religious observances is generally external, such as encouragement from teachers, madrasah regulations, or peer encouragement. However, as the habituation process continues, this motivation shifts. Students begin to feel an intrinsic need to worship, a desire to engage in spiritual activities without being told or reminded. This motivational transformation shows a strong internalization of values, where worship is no longer understood as a rule that must be obeyed, but as a spiritual need that they are aware of themselves (Suhifatullah, 2024).

This internalization plays a significant role in developing a deeper inner awareness. Students begin to understand worship more reflectively, viewing prayer or reading the Quran as a means of self-improvement, emotional regulation, and seeking serenity in life. The meaning of worship no longer rests on the ritual dimension but develops into a life guide that guides daily actions and decisions. In this phase, the practice of worship serves as a mechanism for identity formation, as the spiritual experiences they experience influence how they view themselves and their relationship with God (Syafa'ah, 2024). This is what is then referred to as subjective spiritual identity—an identity formed through a combination of personal experience, inner reflection, and an emotional bond with religious values. This identity is not formed instantly, but through repeated experiences in meaningful worship. When students feel calm after prayer, steadfastness after reading the Quran, or gratitude after dhikr, these experiences gradually form a spiritual framework that becomes the basis for their behavior and thought patterns (Rajab, 2024). Thus, subjective experiences in worship become an important foundation for the formation of an authentic spiritual identity. Through these experiences, worship not only shapes students' outward actions but also fosters inner depth, life orientation, and a more personal relationship with God. This process makes worship the most effective primary means of self-development in the context of MDA Muqorrobin.

Synergy between Madrasah Environment, Family, and Community as a Spiritual Ecosystem

The social environment plays a significant role in shaping students' spiritual identity, particularly through the role of the family and community in Teluk Papal Village, which function as a cohesive spiritual ecosystem. Research data shows that the religious values taught at MDA (Islamic Daily Living School) do not stand alone but are strongly reinforced when students are at home. Most families implement a religious-based parenting style, accustoming children to prayer, reading the Quran, and encouraging them to consistently participate in all madrasah activities. This parenting style creates continuity between formal learning at MDA and religious life within the family environment. This family support is further strengthened because it aligns with the character of the Teluk Papal community, which is known for its religious character and its adherence to religious traditions passed down

through generations (Wijaya, 2023). Various religious activities, such as the Yasinan (recitation of the Quran), regular religious studies, mosque activities, and social activities based on Islamic values, are part of the daily lives of the villagers. Students not only learn spiritual values through teaching at the madrasah but also witness how these values are realized in the social practices of the community. By observing role models in everyday environments, students gain a concrete picture of how values such as togetherness, politeness, honesty, and caring are applied in real life (Fahham, 2020).

From a sociological perspective, the formation of a strong spiritual identity is greatly influenced by the alignment of values (value consistency) between three primary environments: educational institutions, family, and community. When students receive the same moral messages from these three environments, the internalization of values is more effective. Consistent messages accelerate students' understanding of the meaning of worship and religious values, and make them feel that religious practices are a natural part of everyday life, not just a madrasah routine. This consistency of messages then strengthens the foundations of students' spirituality (Sukarlan, 2025). The synergy between the MDA, family, and community creates conditions conducive to the development of subjective spiritual identity. Students not only understand religious teachings cognitively but also experience spirituality through active involvement in socio-religious activities in the village. In this context, Teluk Papal can be described as a "collective spiritual space" that provides support, reinforcement, and validation for students' religious practices. The existence of this ecosystem ensures that the values instilled are not easily shaken and are able to form a stable and deep religious awareness (Zahrotunnisa et al., 2025). Thus, it can be concluded that the formation of students' spiritual identity depends not only on learning at MDA but is also largely determined by the synergy of a social environment that consistently reflects shared values. The spiritual ecosystem of Teluk Papal Village has proven to be a crucial factor in continuously strengthening students' subjective spiritual identity.

The Habit of Worship and Teacher Exemplary Behavior as Keys to Internalizing Values

The role of teachers as role models is central to the process of shaping students' spiritual identity. Teachers not only serve as transmitters of material but also as figures who demonstrate how religious teachings are practiced in everyday life. At MDA Muqorrobin, teachers perform religious services with students, guide them in Quran recitation, and demonstrate commendable morals in every interaction. This exemplary behavior serves as a model of behavior that students naturally imitate. This aligns with Bandura's social learning theory, which explains that students tend to imitate the actions of respected figures with whom they feel emotionally close. In this context, teachers serve as primary references for students in understanding and internalizing spiritual values. The emotional closeness between teachers and students strengthens this identity formation process. Teachers' friendly, empathetic, and compassionate approach makes students feel accepted and valued. When emotional connections are well-established, teachers' direction and guidance are more readily accepted by students. They feel comfortable learning, are spiritually open, and are able to interpret worship not as rules to be obeyed, but as a practice that provides peace and meaning (Toron, 2024). Thus, teacher involvement in worship not only teaches technical aspects but also serves as a medium for instilling deep values.

In addition to role models, cultivating the habit of worship is a crucial mechanism for internalizing spiritual values. Consistent routines of congregational prayer, Quranic recitation,

and dhikr foster stable patterns of religious behavior. Initially, some students engage in worship due to encouragement from teachers or as part of the madrasah program. However, as time passes and emotional closeness increases, motivation transforms from external to internal. Students begin to feel the need for worship and incorporate it into their daily lives. This is the phase when worship is no longer merely a duty but an expression of self-identity. Continuous habituation influences how students view themselves and their spiritual world. They learn to connect the values of worship with self-control, patience, serenity, and gratitude. As these values are internalized, a more solid subjective spiritual identity begins to form. Teachers act as facilitators, ensuring a conducive learning environment, providing positive reinforcement, and guiding students toward a more reflective understanding of worship (Maula et al., 2025). Thus, the combination of teacher role models and the practice of worship forms the primary foundation for shaping students' spiritual identities at MDA Muqorrobin. Teachers serve as agents of change, connecting religious values with students' lived experiences, while the practice of worship ensures that these values are consistently embedded and develop into a core part of their personalities. As a result, students' spiritual identities are formed through a natural, profound, and ongoing process.

The habituation of religious practices at MDA Muqorrobin demonstrates a gradual transformation process experienced by students, moving from an obligation to a routine, evolving into a necessity, and ultimately culminating in the formation of an identity. This process demonstrates that spiritual identity does not emerge instantly but is formed through consistent, long-term experience. Once worship has reached the level of necessity, the practice no longer relies on external control from teachers or madrasah rules, but rather grows from the students' own inner drive. Under these conditions, spiritual identity is not only evident within the madrasah environment but also carries over into students' daily lives, both at home and in the community. This demonstrates a strong internalization of values, so that worship becomes part of their personality structure (Rumahuru et al., 2021). Based on four key findings: a structured worship environment, personal spiritual experiences, family and community social support, and teacher role models, it is understood that religious practices at MDA Muqorrobin operate through a comprehensive mechanism. A structured worship environment provides a conducive learning space, where students experience direct interaction with religious practices such as congregational prayer, Quranic recitation, and communal dhikr (remembrance of God). This space is not simply a place for rituals, but also a platform for character development, providing opportunities for students to internalize Islamic values through habituation (Tsani & Ali, 2025).

Personal spiritual experiences are crucial in shaping identity. When students experience a sense of calm, closeness to God, or self-control during worship, they begin to understand that worship has a deeper meaning than mere physical rituals. These subjective experiences then develop into spiritual reflections that enrich their understanding of themselves and their purpose in life. When these experiences occur repeatedly, a so-called spiritual imprint is formed, which influences students' thought patterns, emotions, and behaviors over the long term. The social environment of Teluk Papal Village also plays a significant role in strengthening students' spiritual identity. Families who implement religious parenting, practice communal prayer, and encourage children to actively participate in madrasah activities serve as primary reinforcements for the values learned at MDA. Furthermore, a religious community culture, regular religious activities, and social solidarity based on Islamic values create a spiritual ecosystem that aligns with madrasah education. This harmony of

values between the madrasah, family, and community contributes to a more intensive and stable internalization of Islamic teachings. In educational theory, consistency of values across environments is a powerful factor in the formation of a strong identity (Hifni et al., 2025).

The teacher's role as a role model contributes significantly to this process. Teachers not only convey theory but also provide concrete examples through daily practices of worship and morality. This exemplary role model serves as an effective modeling mechanism, as explained in Bandura's social learning theory. Students tend to imitate the behavior of figures they respect, and in the context of MDA, the teacher becomes that central figure. A warm emotional connection between teacher and student strengthens the imitation process, making the teacher's direction more easily accepted and internalized. When teachers demonstrate a commitment to worship, humility, and good morals, students grasp the same moral messages not only through words but also through concrete behavior (Adib, 2024). Thus, these four aspects work in a holistic, mutually reinforcing system. A structured worship environment establishes routines; spiritual experiences provide depth of meaning; family and community support broadens the context for applying values; and the teacher's exemplary role model serves as a bridge between theory and practice. This entire process produces a spiritual identity that is not only based on ritual but also rooted in self-awareness, moral values, and a strong inner connection with God. The identity formed is not merely a social construct, but also a stable psychological and spiritual reality, evident in daily behavior, the ability to manage emotions, positive social attitudes, and a clearer understanding of life's purpose. Thus, the practice of worship at MDA Muqorrobin serves as the primary foundation for the formation of a strong and sustainable subjective spiritual identity for students (Ashari & Masfufah, 2025).

CONCLUSION

Islamic religious education at the elementary level, particularly through the Madrasah Diniyah Awaliyah (MDA), plays a crucial role in shaping children's spiritual identity from an early age. Through consistent practice of worship, students not only learn the ritual aspects but also internalize the spiritual meaning contained within. Activities such as congregational prayer, daily prayers, dhikr (remembrance of God), recitation of the Koran, and other religious practices serve as a means of establishing a personal relationship with God, while also building emotional stability, inner closeness, and a strong moral foundation. In the social context of a religious coastal community, such as Teluk Papal Village, this practice is even more effective because it is supported by a family environment and community culture that upholds the values of togetherness and religiosity. Through teacher guidance, students are not only trained to understand the procedures of worship but are also helped to interpret each practice they undertake. This intense religious experience shapes a subjective spiritual identity, namely how students interpret faith based on their own inner experiences. This has a direct impact on psychological development, particularly in the formation of self-concept, emotional control, moral orientation, and the ability to navigate the dynamics of social life during adolescence. Various studies have shown that structured, consistent religious practices supported by the educational environment and family can enhance students' spiritual intelligence, inner peace, positive behavior, and religious character. Religious programs integrated into learning have been shown to strengthen discipline, a learning ethic, and self-awareness as servants of God. Furthermore, the spirituality fostered through religious activities significantly impacts psychological well-being, helping students manage stress and pressure. Therefore, MDA plays a strategic role in building a solid spiritual foundation, shaping a sustainable religious identity, and preparing a young generation with a strong moral orientation to face modern social and cultural challenges.

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