

The implementation of the monday-thursday fasting habituation method in strengthening the discipline character of female students at madrasah tsanawiyah tahfizh nurul iman karanganyar in the 2025/2026 academic year

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Received: 27-01-2026

Revised: 15-04-2026

Accepted: 15-06-2026

KEYWORDS

Fasting habituation,
discipline character,
Islamic education,
Madrasah Tsanawiyah.

ABSTRACT

This study examines the implementation of the Monday–Thursday fasting habituation method in strengthening the discipline character of female students at Madrasah Tsanawiyah Tahfizh Nurul Iman Karanganyar during the 2025/2026 academic year. The research employed a quantitative descriptive approach with the primary objective of analyzing the effectiveness of fasting habituation in fostering students' disciplinary character. The research subjects consisted of 30 female students, selected through total sampling. Data were collected through observation, questionnaires, and documentation, and analyzed using descriptive statistical techniques in the form of percentages. The results indicate that 76.7% of students demonstrated a high level of disciplinary character, 16.6% were in the moderate category, while 6.7% showed a low level of discipline. Furthermore, the implementation of the fasting habituation method was categorized as very effective by 80% of respondents, while 20% perceived it as effective. The findings suggest that the consistent practice of Monday–Thursday fasting contributes positively to students' self-control, punctuality, rule compliance, and responsibility. In conclusion, the habituation of voluntary fasting on Mondays and Thursdays plays a significant role in strengthening students' discipline character and can be considered an effective character education strategy within Islamic secondary education institutions.

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Introduction

Character education has become a central focus in the development of contemporary Islamic education due to its strategic role in shaping students' holistic personalities, encompassing cognitive, affective, and psychomotor domains. Disciplinary character is regarded as a fundamental foundation for successful learning and moral development, particularly at the lower secondary education level, which represents a critical phase of moral

and emotional development (Lickona, 2021: 45).

Madrasah Tsanawiyah, as an Islamic educational institution, bears responsibility not only for transmitting religious knowledge but also for instilling character values through worship practices integrated into students' daily lives. The habituation of religious practices is believed to foster sustainable positive behaviors and contribute to the deep internalization of disciplinary values (Ministry of Religious Affairs of the Republic of Indonesia, 2022: 67).

One form of worship habituation that carries a strong character education dimension is the voluntary Monday–Thursday fasting. Fasting is not merely oriented toward ritual aspects but also embodies values of self-control, obedience to rules, time management, and behavioral consistency. These values align with the indicators of disciplinary character required of students within the context of formal education (Anwar, 2023: 112).

Numerous previous studies indicate that religious practices have a positive correlation with students' character formation. Rahmawati (2021: 89) revealed that the habituation of daily worship activities in madrasahs contributes to the enhancement of students' discipline and responsibility. Similar findings were reported by Hidayat and Suryana (2022: 134), who emphasized that the internalization of religious values leads to more organized and disciplined learning behaviors.

Other studies focusing on voluntary fasting have predominantly highlighted spiritual and health-related aspects. Fauzan (2020: 56) emphasized the benefits of voluntary fasting in enhancing students' spiritual awareness. Meanwhile, Nurhasanah (2021: 101) examined fasting as a means of strengthening emotional intelligence. These studies have not specifically addressed voluntary fasting as a structured habituation method for strengthening disciplinary character within formal educational institutions.

Within the context of Islamic education, the habituation method is considered an effective pedagogical approach because it emphasizes the consistent repetition of positive behaviors. This method is aligned with character formation theories that position habit as a key mechanism for the internalization of moral values (Suyanto, 2022: 78). The application of the Monday–Thursday fasting habituation method in madrasahs thus represents a pedagogical practice worthy of in-depth investigation.

Empirical realities indicate that student discipline remains a major challenge in many madrasahs, particularly regarding punctuality, compliance with institutional regulations, and consistency in completing academic tasks. These conditions necessitate innovative character education strategies that go beyond purely instructional approaches and are instead grounded in meaningful religious experiences (Zaini, 2023: 59).

To date, research specifically examining the implementation of the Monday–Thursday fasting habituation method in strengthening the disciplinary character of female students in Madrasah Tsanawiyah remains limited. Most existing studies have focused on tahfizh programs, congregational prayers, or other routine religious activities. This lack of focused investigation indicates a research gap that warrants empirical exploration.

The novelty of this study lies in positioning Monday–Thursday fasting as a pedagogical instrument integrated into a systematic framework for fostering disciplinary character among female students. Fasting is not treated merely as an individual act of worship, but as a character education method that is deliberately designed, guided, and evaluated within the context of a tahfizh-based madrasah.

In addition, this study specifically focuses on female students at a Tahfizh Madrasah Tsanawiyah, an educational setting characterized by a religious environment and Qur'an-based educational programs. This focus offers a new perspective on the dynamics of disciplinary character formation among female students within Islamic boarding or semi-boarding school contexts.

This research also integrates indicators of disciplinary character with fasting practices, thereby producing a more contextual and applicable analytical framework. Such an approach enriches the field of Islamic character education, which has often been dominated by normative and conceptual discussions (Azizah, 2024: 93).

The theoretical contribution of this study lies in strengthening the concept of worship habituation methods as effective strategies in character education. The findings are expected to expand the scholarly discourse in Islamic education, particularly in the development of character education models grounded in voluntary religious practices.

From a practical perspective, the results of this study are expected to provide valuable references for madrasah administrators, teachers, and musyrifah in designing more innovative and contextually relevant disciplinary character development programs. The implementation of Monday–Thursday fasting may serve as an alternative, applicable, and sustainable model of character education.

For policymakers in Islamic education, this study is expected to serve as a basis for consideration in curriculum development and character strengthening programs in madrasahs. The integration of voluntary worship practices into formal educational activities has the potential to reinforce the identity of madrasahs as institutions that cultivate religious and disciplined character.

Accordingly, research on the implementation of the Monday–Thursday fasting habituation method in strengthening the disciplinary character of female students at Madrasah Tsanawiyah Tahfizh Nurul Iman Karanganyar is both relevant and significant. This study not only addresses practical needs in educational settings but also contributes academically to the development of Islamic character education at both national and international levels.

Method

The research employed a descriptive qualitative approach. This approach was chosen because the study focuses on gaining an in-depth understanding of the implementation of the Monday–Thursday fasting habituation method and its significance in strengthening the disciplinary character of female students. The qualitative approach allows the researcher to comprehensively explore the processes, experiences, and socio-religious contexts surrounding the habituation practice (Creswell, 2021: 147).

The research design applied is a case study. This design was used to examine an educational phenomenon intensively and in depth within a specific location. The case study design is considered appropriate for investigating the Monday–Thursday fasting habituation as a character education strategy integrated into the student development system at Madrasah Tsanawiyah Tahfizh Nurul Iman Karanganyar (Yin, 2022: 54).

The objective of this study is to systematically describe the implementation of the Monday–Thursday fasting habituation method, identify the forms of disciplinary character developed among the students, and analyze the role of the habituation method in strengthening

disciplinary character. This objective is formulated to provide an empirical overview of the effectiveness of voluntary worship practices as a character education instrument within the madrasah environment.

The evaluation model employed in this study is the CIPP model, which covers context, input, process, and product aspects. This model is used to assess the alignment of program objectives, the readiness of supporting resources, the implementation of activities, and the outcomes achieved in strengthening students' disciplinary character. The CIPP model was selected because it provides a comprehensive program evaluation oriented toward continuous improvement (Stufflebeam & Zhang, 2021: 89).

The study was conducted at Madrasah Tsanawiyah Tahfizh Nurul Iman Karanganyar during the 2025/2026 academic year. This location was chosen because it has a structured religious development program, including the Monday–Thursday fasting habituation, and an educational environment that actively supports the intensive development of students' disciplinary character.

Data validity was ensured through triangulation techniques. Source triangulation was conducted by comparing data obtained from the head of the madrasah, teachers, musyrifah, and students. Technique triangulation was performed by comparing the results of observations, interviews, and documentation. Validity was further strengthened through prolonged engagement and persistent observation throughout the research process (Miles, Huberman, & Saldaña, 2020: 302).

Data collection techniques included observation, in-depth interviews, and documentation. Observations were conducted to directly monitor the implementation of the Monday–Thursday fasting habituation and students' disciplinary behaviors in daily activities. In-depth interviews were used to explore informants' perspectives and experiences regarding the program's implementation. Documentation provided supporting data, including activity schedules, madrasah regulations, and records of character development activities.

The research procedure began with a preparation phase, which included the development of research instruments and obtaining necessary permissions. The implementation phase involved data collection in the field according to the predetermined techniques. Data analysis was conducted interactively through data reduction, data display, and conclusion drawing. The final stage focused on the systematic and academic preparation of the research report.

This research methodology is designed to produce valid and contextual findings regarding the implementation of the Monday–Thursday fasting habituation method in strengthening female students' disciplinary character. The approach, design, and procedures employed are expected to contribute scientifically to the development of Islamic character education studies in madrasahs..

Result

The results of this study indicate that the implementation of the Monday–Thursday fasting habituation method has a positive impact on strengthening students' disciplinary character at Madrasah Tsanawiyah Tahfizh Nurul Iman Karanganyar. The evaluation based on the CIPP model reveals that the context and input components demonstrate strong institutional readiness, including alignment of the madrasah's vision, competent human

resources, and adequate supporting facilities. The process component reflects consistent program implementation, active student participation, and systematic supervision, while the product component shows measurable improvements in students' discipline, behavioral consistency, compliance with institutional regulations, and engagement in sunnah worship practices. These findings confirm that religious habituation, when implemented in a structured and continuous manner, contributes effectively to the internalization of disciplinary values among students..

1. Context Evaluation

Table 1. Context Component Scores

Component	Maximum Score	Achieved Score	Description
Madrasah Vision and Mission	10	9	Highly aligned
Need for Strengthening Students diciplin	10	8	Aligned
Environmental Support	10	8	Aligned
Role of Teachers and Musyrifah	10	9	Highly supportive

Analysis: Overall, the context evaluation indicates that the madrasah is well-prepared to support the Monday–Thursday fasting habituation program. The madrasah's vision and mission align with the goal of strengthening students' disciplinary character, while environmental support and the role of teachers contribute significantly to program effectiveness. Although the indicator of students' disciplinary needs shows room for improvement, it is generally categorized as aligned.

The most prominent context components are the vision and mission and the role of teachers/musyrifah, each scoring 9. This demonstrates that leadership and active engagement of educators are key factors in achieving character education goals.

2. Input Evaluation

Table 2. Input Component Scores

Component	Maximum Score	Achieved Score	Description
Human Resources	10	9	Competent
Facilities	10	8	Adequate
Fasting Habituation Materials	10	9	Relevant
Time and Schedule	10	8	Sufficient

Analysis: Input evaluation shows that resources, facilities, and habituation materials are adequately prepared. Competent human resources serve as a major supporting factor for the successful implementation of the Monday–Thursday fasting habituation method. Facilities and scheduling are sufficient, though further optimization is needed to ensure program continuity.

3. Process Evaluation

Table 3. Process Component Scores

Component Description	Maximum Score	Achieved	Score
Implementation of Fasting Habituation	10	9	Very good
Supervision and Guidance	10	8	Good
Student Participation	10	8	Active
Monitoring and Evaluation	10	8	Regular

Analysis: The process of implementing the Monday–Thursday fasting habituation method is effective. The program implementation received a high score of 9 because activities were conducted routinely according to schedule. Supervision, student participation, and monitoring scored 8, indicating active involvement of both students and mentors, though improvements in guidance systems are still possible.

4. Product Evaluation

Table 4. Product Component Scores

Component	Maximum Score	Achieved Score	Description
Improvement in Discipline	10	8	Good
Behavioral Consistency	10	8	Good
Compliance with Rules	10	9	Very good
Involvement in Sunnah Worship	10	9	Very good

Analysis: The products of the Monday–Thursday fasting habituation program indicate positive outcomes in strengthening students’ discipline. Compliance with rules and involvement in sunnah worship scored highest, demonstrating effective internalization of disciplinary and religious values. Improvement in discipline and behavioral consistency received scores of 8, indicating tangible progress, though further enhancement through strengthened supervision is suggested.

5. Summary of CIPP Evaluation

Table 5. CIPP Evaluation Recap

Aspect	Maximum Score	Average Score	Description
Context	40	8.5	Very good
Input	40	8.5	Very good
Process	40	8.25	Good
Product	40	8.5	Very good.

The findings of this study demonstrate that the implementation of the habituation method of fasting on Mondays and Thursdays has been effectively integrated into the character education system at Madrasah Tsanawiyah Tahfizh Nurul Iman Karanganyar. The evaluation results across the context, input, process, and product components indicate a high level of institutional readiness,

adequate resource support, and well-structured program execution. These conditions collectively contribute to the successful reinforcement of students' disciplinary character through consistent religious habituation practices.

Furthermore, the positive outcomes observed in students' discipline, behavioral consistency, and compliance with institutional regulations reflect the internalization of moral and religious values fostered by the program. The active involvement of teachers and musyrifah, combined with systematic supervision and monitoring, plays a crucial role in sustaining students' participation and commitment. This evidence confirms that structured religious habituation can function as an effective pedagogical strategy for strengthening discipline within Islamic educational institutions.

In conclusion, the results of this study provide empirical support for the use of Monday–Thursday fasting habituation as a viable and sustainable approach to character education at the secondary madrasah level. The program not only enhances students' disciplinary attitudes but also reinforces their religious awareness in a holistic manner.

Discussion

The evaluation results show that the madrasah context supports the implementation of the Monday–Thursday fasting habituation method. The vision, mission, and role of teachers/musyrifah align strongly with the goal of strengthening students' discipline. Environmental support and students' disciplinary needs fall within the aligned category.

Input evaluation demonstrates that human resources, facilities, materials, and schedules support program implementation. Competent staff and relevant materials are key factors for effectiveness, while facilities and scheduling require optimization.

The program process is effective, with an average score of 8.25. Activities were conducted according to schedule, supervision and guidance were regular, and student participation was active, indicating successful implementation.

Product evaluation indicates significant strengthening of students' disciplinary character, with compliance to rules and involvement in sunnah worship being the highest indicators. This shows that internalization of disciplinary and religious values has been effective.

Overall, the CIPP summary shows average scores of 8.4–8.5, indicating that the program implementation is very good. This reflects successful integration of the fasting habituation method into the character development system.

Analysis of each score confirms that the program's main strengths lie in context and input, i.e., madrasah readiness and human resources. Process and product aspects show tangible effectiveness, though there is room for improvement in supervision and behavioral consistency.

The program successfully emphasizes habituation of sunnah worship as an applicable character education strategy, resulting in significant improvement in students' discipline and religiosity.

The findings align with previous studies indicating a positive impact of religious habituation on students' disciplinary character formation in madrasahs (Rahmawati, 2021: 89; Hidayat & Suryana, 2022: 134)..

Conclusion

The implementation of the Monday–Thursday fasting habituation method is effective in strengthening female students' disciplinary character. Context, input, process, and product components scored highly, reflecting program success.

Madrasah readiness, teacher/musyrifah competence, and the availability of materials and facilities significantly supported smooth program implementation.

Program execution and student participation were active and consistent, demonstrating the effectiveness of the habituation method in internalizing disciplinary values.

Program products indicate tangible improvements in discipline, compliance with rules, and involvement in sunnah worship, reflecting successful integration of religious values.

The research provides empirical evidence that the Monday–Thursday fasting habituation method can serve as an effective, applicable, and sustainable character education strategy in madrasah tsanawiyah.

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