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ORIGINAL RESEARCH ARTICLE

Habituation of Infaq and Shodaqoh on Fridays as an Effort to Develop Students' Caring and Sharing Character (Case Study at SDN 1 Sukadana Baru)

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ABSTRACT

This study aims to describe the implementation of infaq and shodaqoh habituation every Friday and analyze its impact on shaping caring and sharing character of students at SDN 1 Sukadana Baru. A descriptive qualitative method with a case study approach was employed. Research subjects included the principal, teachers, and students in grades IV-VI. Data collection techniques included participant observation, in-depth interviews, and documentation. Data analysis used the Miles and Huberman model (reduction, display, conclusion). Data validity was ensured through source triangulation, technique triangulation, member checking, and extended participation. The results showed: (1) The implementation of infaq and shodaqoh habituation was carried out routinely, voluntarily, and integrated into the school culture; (2) Character values formed include social concern, empathy, sincerity, responsibility, and sharing habits; (3) Positive impacts were observed in increased concern for peers, empathy, willingness to share, and social responsibility. This study concludes that consistent infaq and shodaqoh habituation, supported by teacher role modeling and a conducive school culture, effectively shapes caring and sharing character in elementary school students.

Keywords: Habituation, infaq & shodaqoh, caring character, sharing character, elementary school.

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan pembiasaan infak dan sedekah setiap hari Jumat serta menganalisis dampaknya terhadap pembentukan karakter peduli dan suka berbagi pada siswa SDN 1 Sukadana Baru. Metode yang digunakan adalah kualitatif deskriptif dengan pendekatan studi kasus. Subjek penelitian meliputi kepala sekolah, guru, dan siswa kelas IV-VI. Teknik pengumpulan data mencakup observasi partisipatif, wawancara mendalam, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman (reduksi, penyajian, dan penarikan kesimpulan). Keabsahan data dipastikan melalui triangulasi sumber, triangulasi teknik, *member checking*, dan perpanjangan partisipasi. Hasil penelitian menunjukkan: (1) Pelaksanaan pembiasaan infak dan sedekah dilakukan secara rutin, sukarela, dan terintegrasi dalam budaya sekolah; (2) Nilai-nilai karakter yang terbentuk meliputi kepedulian sosial, empati, ketulusan, tanggung jawab, dan kebiasaan berbagi; (3) Dampak positif yang teramati meliputi peningkatan kepedulian terhadap teman sebaya, empati, kesediaan untuk berbagi, dan tanggung jawab sosial. Penelitian ini menyimpulkan bahwa pembiasaan infak dan sedekah yang konsisten, didukung oleh keteladanan guru dan budaya sekolah yang kondusif, secara efektif membentuk karakter peduli dan suka berbagi pada siswa sekolah dasar.

Kata kunci: Pembiasaan, infak & sedekah, karakter peduli, karakter suka berbagi, sekolah dasar.

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1. INTRODUCTION

Character education serves as the main foundation of the Indonesian national education system, particularly at the elementary school level. Law No. 20 of 2003 concerning the National Education System affirms that education functions to develop abilities and shape the character and civilization of a dignified nation (Kemendikbud, 2020). However, the reality in the field shows that character education still faces various challenges, especially regarding the internalization of social values such as caring and the spirit of sharing. Many schools still focus on cognitive aspects without being balanced with the habituation of meaningful real behavior (Lickona, 2021; Zubaedi, 2020).

Social concern is an individual's ability to feel and respond to the conditions of others around them. This value is very important to instill from an early age because it becomes the foundation for the formation of empathy, solidarity, and social responsibility (Sari, 2021; Hidayah, 2020). According to Lickona (2021), successful character education must involve three main components: *moral knowing*, *moral feeling*, and *moral action*. Without these three, character values will only become memorization without meaning. In this context, habituation of religious activities such as infaq and shodaqoh becomes a highly relevant strategy.

One concrete form of character education based on habituation is the infaq and shodaqoh activities carried out routinely in schools. Infaq and shodaqoh not only hold vertical worship value but also have a strong social dimension (Malik, 2022; Putra, 2022). The Qur'an, Surah Al-Baqarah verse 261, likens those who spend their wealth in the way of Allah to a grain that grows seven spikes, each spike containing a hundred grains. This verse affirms that infaq has manifold benefits, both spiritually and socially (Ministry of Religious Affairs of the Republic of Indonesia, 2019). The

Prophet Muhammad SAW also emphasized that every good deed is charity (HR. Bukhari & Muslim), which expands the meaning of shodaqoh from the material dimension to the moral dimension.

Preliminary observations conducted by the researcher at SDN 1 Sukadana Baru in January 2026 showed that this school has been implementing infaq and shodaqoh habituation every Friday for approximately three years. This activity involves all students from grades I to VI, with voluntary infaq collection without a minimum amount requirement. However, the researcher also found several problems: (1) there are still students who participate in the activity only as a routine without understanding its meaning; (2) student involvement in the management and distribution of funds is still very limited; (3) there is no clear measurement tool to assess the impact of the activity on students' character; (4) parental support is not evenly distributed. This condition indicates a gap between program implementation and the achievement of the expected character education goals.

Several relevant studies have been conducted previously. Sari (2022) found that the habituation of infaq and shadaqah in elementary schools can shape students' social attitudes of caring for others. Farida (2021) reported that religion-based social activities play an important role in developing sharing character in students. Dewi (2023) emphasized the importance of strengthening character values through religious activities in schools. Lestari (2022) showed that infaq habituation in elementary schools has a positive impact on shaping caring attitudes. Santosa (2023) highlighted that infaq-based learning can improve the quality of students' character in terms of discipline and togetherness.

These studies generally focus on the final impact of the activity without examining in depth the systematic implementation process, including planning, execution, evaluation, and the role of teacher role modeling and school culture. Most studies also have not examined how active student involvement in each stage of the activity can affect value internalization. Furthermore, not many studies have specifically examined infaq and shodaqoh habituation in elementary schools with a religious community background such as in Sukadana Baru, East Lampung.

The novelty of this research lies in: (1) an in-depth focus on all aspects of the implementation of infaq and shodaqoh habituation, from planning, execution, evaluation, to supporting and inhibiting factors; (2) exploration of direct perceptions from three groups of subjects (principal, teachers, and students) to obtain comprehensive data; (3) analysis of how teacher role modeling and school culture play a role in strengthening value internalization; (4) this research was conducted at SDN 1 Sukadana Baru, which has the characteristic of a homogeneous religious community environment, so the results can serve as a model for other schools with similar contexts.

The urgency of this research is increasingly high considering the challenges of the digital era and individualism that are increasingly eroding the values of togetherness and social concern. Today's children are more exposed to social media content that tends to encourage consumptive and narcissistic attitudes (Wahyuningsih, 2021; Nugroho, 2023). Therefore, schools need to find effective strategies to instill prosocial values from an early age. The habituation of infaq and shodaqoh is a strategy that is relatively easy to implement, has strong normative legitimacy, and has been proven to have a positive impact on student behavior (Rachmawati & Huda, 2022; Nonitasari, 2020).

Theoretically, this research will strengthen the theories of habituation and social learning from Bandura (2020) as well as the character education theory from Lickona (2021), which emphasize the importance of behavior repetition, role modeling, and affective reinforcement in moral formation. This research will also make a practical contribution to schools in developing more structured and sustainable religion-based habituation programs. Based on the description above, this research is formulated to answer three questions: (1) How is the implementation of infaq and shodaqoh habituation at SDN 1 Sukadana Baru? (2) What character values are formed through these activities? (3) What is the impact of infaq and shodaqoh habituation on students' caring and sharing character?

2. RESEARCH METHODS

This research uses a qualitative approach with a case study type. This approach was chosen because it aims to understand holistically and in-depth the phenomenon of infaq and shodaqoh habituation in its natural context at SDN 1 Sukadana Baru (Creswell, 2021; Moleong, 2021). The case study design allows the researcher to explore the program, processes, interactions, and meanings constructed by participants in detail. This research does not aim to test hypotheses, but rather to describe social reality as it is (Sugiyono, 2021; Bungin, 2020).

The research location is SDN 1 Sukadana Baru, located in Sukadana District, East Lampung Regency. This school was chosen purposively with the following considerations: (1) it has been implementing the infaq and shodaqoh habituation program routinely for three years; (2) it has a homogeneous religious community environment that supports character research based on Islamic values; (3) there is a gap between the ideals and reality of program implementation that needs to be studied. The research was conducted in the odd semester of the 2025/2026 academic year, lasting for three months (January-March 2026).

Research subjects were determined using purposive sampling technique (Lestari, 2022). Informants were selected based on the following criteria: (1) directly involved in the infaq and shodaqoh habituation program; (2) have in-depth knowledge of program implementation; (3) willing to provide information honestly and openly. The research subjects consisted of the principal (1 person), classroom teachers and Islamic Education (PAI) teachers (3 persons), and students in grades IV-VI (6 persons). The selection of students in grades IV-VI was based on the consideration that they have more mature cognitive abilities to reflect on their experience of participating in infaq and shodaqoh activities.

Data collection techniques used three methods: (1) Participatory observation with structured observation sheets covering observation of infaq activity implementation, teacher role modeling, student participation, and school culture; (2) Semi-structured interviews with guidelines developed from indicators of planning, implementation, evaluation, character values, and program impact; (3) Documentation in the form of activity photos, infaq cash books, activity schedules, meeting minutes, and school vision-mission. Research instruments were validated through expert judgment and triangulation (Santosa, 2022; Arikunto, 2020). All interviews were recorded and transcribed verbatim.

Data analysis used the interactive model from Miles & Huberman (2019), which includes three stages: data reduction (selection, grouping, simplification of relevant data), data display (in the form of narrative text, tables, and matrices), and conclusion drawing/verification. The analysis process was iterative and took place continuously until data saturation. Data validity was checked through source triangulation (comparing data from KS, teachers, and students), technique triangulation (comparing results from observation, interviews, and documentation), member checking (confirming findings with informants), and extended researcher participation in the field (Kvale, 2020; Mulyana, 2021).

3. RESULTS AND FINDINGS

This research found that the infaq and shodaqoh habituation at SDN 1 Sukadana Baru has been running with a consistent pattern and is integrated with the school culture. The following is a complete description of the research findings based on observation, interviews, and documentation.

Implementation of Infaq and Shodaqoh Habituation. The infaq and shodaqoh activity is held every Friday before learning begins, precisely at 07.15-07.30 WIB (Western Indonesian Time). This time selection was based on pedagogical considerations so that students start the day with a religious atmosphere. The principal (KS) stated, *"We want children not only to know the teachings of sharing in theory, but to practice it through simple and routine activities"* (Interview, January 12, 2026). Program planning is conducted through a teacher council meeting at the beginning of the school year, involving the principal, Islamic Education teacher, and homeroom teachers. In the meeting, the mechanisms for collection, recording, and distribution of funds are agreed upon transparently.



Figure 1. Student Infaq Activities in the Classroom

The infaq collection is conducted voluntarily without coercion and without a minimum amount requirement. The homeroom teacher or designated officer goes around the class carrying an infaq box, and students put in their infaq in an orderly manner, taking turns. The Islamic Education teacher (G3) stated, *"We never determine the amount, because what we want to instill is sincerity, not the nominal value"* (Interview, January 17, 2026). After the collection, the teacher gives a brief

briefing on the meaning of sharing, usually in simple language with concrete examples. This briefing lasts 3-5 minutes and serves as a very important means of value reflection.

Table 2. Schedule and Mechanism for Infaq and Shodaqoh Implementation

Aspect	Description
Day and Time	Friday, 07.15-07.30 WIB (before learning)
Place	In each respective classroom
Person in Charge	Homeroom teacher assisted by picket officer
Mechanism	Teacher goes around with infaq box, students put in infaq in turn
Participation Nature	Voluntary, without coercion, without minimum amount
Value Reinforcement	Brief briefing (3-5 minutes) before or after collection
Fund Recording	Special cash book managed by homeroom teacher
Fund Distribution	Priority: helping underprivileged students, religious activities, social causes

Forms of Habituation and Character Values. This research identified three forms of habituation implemented at SDN 1 Sukadana Baru. First, routine habituation through infaq activities every Friday, which has been running consistently for three years. The Grade IV teacher (G1) stated, *"Children already know that Friday means they must be ready for infaq, so they learn responsibility from small habits done consistently"* (Interview, January 25, 2026). Students also showed initiative to remind friends who forgot to bring infaq, reflecting the beginning of the growth of collective responsibility.

Second, habituation through teacher role modeling. All teachers, including the principal, participate in the infaq and shodaqoh activities. Teachers do not just supervise but also set an example by putting infaq into the box. Figure 2 below shows teacher role modeling in infaq activities.

The Grade V teacher (G2) emphasized, *"If the teacher doesn't set an example, it's hard for the children to understand the meaning. They learn more by imitating than by just listening"* (Interview, January 26, 2026). This role modeling becomes an effective medium for value learning because students learn through observation and imitation of real behavior.

Third, habituation through a religious and caring school culture. The school environment is filled with posters themed around sharing, charity, and helping each other. Routine announcements through loudspeakers also convey moral messages about the importance of social concern. The principal (KS) stated, *"If the environment supports it, children will more easily get used to doing good. Those values must be seen and felt every day"* (Interview, January 12, 2026). This school culture creates a conducive atmosphere for the internalization of character values.

Table 3. Character Values Formed through Infaq and Shodaqoh Habituation

Character Value	Behavioral Indicators	Field Findings
Social Concern	Helping friends without being asked, sensitive to others' difficulties	Students remind each other about infaq, help friends who have learning difficulties
Empathy	Feeling others' feelings, showing compassion	Students feel sad when a friend is in trouble, willing to share food
Sincerity	Giving infaq without expecting reward, not boasting about the amount	Students do not compare nominal amounts, do not seek praise
Responsibility	Preparing infaq from home, participating in activities with self-awareness	Most students are accustomed to preparing infaq before going to school
Sharing Habit	Willing to share material and non-material things	Students lend stationery, share lunch, help clean the classroom

Impact on Student Character. Infaq and shodaqoh habituation has a significant positive impact on students' character. Based on observations over three months, the researcher noted an increase in students' prosocial behavior. A Grade V student (S2) stated, *"If we give infaq, it can be used to help friends who don't have anything"* (Interview, January 18, 2026). This statement shows that students are beginning to understand the meaning of infaq as a form of helping others, not just a routine.

Another visible impact is the increase in empathy. Students become more sensitive to the condition of friends who are having difficulties, both academically and emotionally. The Grade VI teacher (G1) reported, *"Now children are quicker to respond if a friend is having trouble, without having to be told"* (Interview, January 28, 2026). This behavior reflects that the value of social concern is beginning to be internalized in students.

Furthermore, infaq habituation also impacts the formation of sharing habits in non-material forms. Students are seen more often lending stationery, sharing food during breaks, and voluntarily helping to clean the classroom. This shows students' understanding that shodaqoh is not limited to money but includes all good deeds. However, the researcher also found that there is still a small portion of students who participate in the activity only out of habit or following friends, without deep understanding. This indicates the need for more intensive value reflection reinforcement.

Table 4. Summary of Research Results on Infaq and Shodaqoh Habituation

Aspect Examined	Main Findings
Planning	Conducted through early-year teacher meetings, involving KS, PAI teacher, and homeroom teachers
Implementation	Routine every Friday morning, voluntary, no minimum amount, with a brief briefing
Evaluation	Conducted informally through periodic meetings, no standardized instrument yet
Forms of Habituation	Scheduled routine, teacher role modeling, religious school culture
Character Values	Social concern, empathy, sincerity, responsibility, sharing habit
Positive Impact	Increased concern, empathy, and sharing behavior in most students

Aspect Examined	Main Findings
Uneven Impact	A small portion of students still participate as a routine without deep understanding
Supporting Factors	Principal's commitment, teacher role modeling, school culture, support from some parents
Inhibiting Factors	Limited reflection time, uneven parental support, no evaluation instrument yet

4. RESULTS AND DISCUSSION

The research findings indicate that the infaq and shodaqoh habituation at SDN 1 Sukadana Baru has been running with a systematic pattern and is integrated with the school culture. The implementation of the activity every Friday before learning begins is an appropriate pedagogical strategy because it places reflective activity at the start of the day, so that the instilled values can have an influence throughout the learning process. This aligns with the character education principle proposed by Lickona (2021) that *moral action* must be cultivated through consistent routines. The alignment between school policy (teacher meeting planning) and field implementation (routine activities) indicates structured program management, although still simple.

The infaq activity, which is voluntary without a minimum amount requirement, reflects the school's effort to instill the value of sincerity, not quantity. This is very important because in Islamic teachings, Allah SWT looks at the intention and sincerity, not the amount of wealth given in charity (Q.S. Al-Baqarah: 261). This approach also prevents unhealthy competition or feelings of inferiority among students who are less economically well-off (Syamsuddin, 2021). This finding reinforces the results of research by Sari (2022) and Lestari (2022) that infaq habituation in elementary schools effectively shapes caring attitudes, but this research adds that this effectiveness is highly determined by the avoidance of nominal pressure.

The brief briefing given by the teacher before or after the infaq collection serves as a bridge between *moral knowing* and *moral feeling*. Students are not only told about the value of sharing but are also invited to feel its benefits for others. However, the short duration (3-5 minutes) becomes an obstacle to conducting in-depth reflection. The Islamic Education teacher (G3) acknowledged that the limited time often means the moral message is not conveyed optimally. This aligns with the findings of Setiawan (2022) that value reflection requires time and dialogic space for students to truly internalize the meaning behind the action.

Teacher role modeling proves to be the strongest factor in character value habituation. This finding aligns with Bandura's (2020) social learning theory, which states that children learn social behavior through observation and imitation of figures they consider significant. At SDN 1 Sukadana Baru, teachers not only act as supervisors but also as active participants who give infaq alongside students. This conveys a strong moral message that the value of sharing is not only an obligation for children but also a responsibility for adults. Research by Ardianto (2020) and Setyaningsih (2023) also affirms that educator role modeling is the most authentic and highly transformative instrument for value internalization.

A religious and caring school culture functions as a *hidden curriculum* that strengthens the habituation process indirectly. Motivational posters, routine announcements, and a positive social interaction atmosphere create an environment consistent with the values to be instilled. Haffner & Krause (2022) emphasize that school culture has a significant influence on shaping students' character, even exceeding the influence of the formal curriculum. The findings at SDN 1 Sukadana Baru show that the value of sharing does not only appear in infaq activities but is also reflected in daily interactions, such as willingness to lend stationery and share food.

The character values formed through infaq and shodaqoh habituation include social concern, empathy, sincerity, responsibility, and sharing habits. These five values are interrelated and reinforce each other. Social concern encourages the emergence of empathy, empathy gives rise to sincerity, sincerity strengthens responsibility, and responsibility solidifies sharing habits. This value structure aligns with the character education framework developed by the Ministry of Education and Culture (2020) and Zubaedi (2020), and is in harmony with Islamic teachings that view infaq and shodaqoh as a means of soul purification (*tazkiyatun nafs*) as well as social solidarity (Rachmawati & Huda, 2022).

The positive impact of infaq and shodaqoh habituation on student character is evident from changes toward more prosocial behavior. Students become more sensitive to friends' difficulties, more willing to help, and more enthusiastic about sharing. This aligns with the findings of Malti et al. (2021) that routine sharing activities can increase children's moral sensitivity and empathy. Nonitasari's (2020) research also reported that the prosocial behavior of elementary school students can be improved through collective activities with social value. These findings provide empirical evidence that infaq habituation has a transfer effect to a broader realm of social behavior.

However, this research also found that not all students understand the meaning of infaq deeply. A small portion of students still participate in the activity as a routine without adequate value reflection. Krettenauer (2020) reminds that habituation not accompanied by understanding and reflection has the potential to produce mechanical behavior that is less meaningful morally. This is an important note that habituation must be balanced with ongoing dialogue, reflection, and affective reinforcement. Teachers need to create discussion spaces about where infaq funds are channeled and how they impact the beneficiaries, so that students can directly see the results of their actions.

The role of parents is a crucial factor that has not been optimal at SDN 1 Sukadana Baru. Parental support varies; some encourage children to prepare infaq from home, while others provide less reinforcement. Hill & Tyson (2020) emphasize that effective collaboration between schools and parents can strengthen the internalization of moral values in children. Schools need to improve program socialization to parents, not only as fund providers but also as partners in character education. Suryani (2022) and Hidayat (2022) also emphasize that school-family synergy is a determining factor for the long-term success of character education.

Program evaluation, which is still informal and lacks a standardized instrument, is a weakness that needs immediate improvement. Amalia (2021) states that character education program evaluation must be conducted periodically with clear indicators so that improvements can be made in a directed manner. SDN 1 Sukadana Baru needs to develop a character assessment rubric that covers

cognitive aspects (understanding the meaning of infaq), affective aspects (attitudes of empathy and sincerity), and psychomotor aspects (sharing behavior). Widodo (2022) recommends using behavior portfolios and anecdotal records as instruments for character evaluation in elementary schools.

Theoretically, this research reinforces the character education model based on habituation and social learning proposed by Lickona (2021) and Bandura (2020). The infaq and shodaqoh habituation at SDN 1 Sukadana Baru has actualized the three components of character: *moral knowing* (students' understanding of infaq as a form of sharing), *moral feeling* (feelings of joy and sincerity when giving infaq), and *moral action* (real actions of giving infaq every Friday). This finding also aligns with the results of research by Arthur et al. (2023) and Kristjánsson (2020) that effective character education involves direct experience and ongoing habituation, not just verbal instruction.

In an Islamic perspective, infaq and shodaqoh habituation has a very strong normative foundation. The Prophet Muhammad's SAW hadith, "The most beloved deeds to Allah are those done consistently, even if small" (HR. Bukhari & Muslim), serves as the basis that continuity is more important than quantity. The program that has been running for three years at SDN 1 Sukadana Baru reflects this principle. Additionally, the concept of *ta'awun* (mutual help) in Islam (Q.S. Al-Maidah: 2) is also realized through infaq activities that teach students to contribute to the common welfare (Lenta & Mustika, 2023; Faiz et al., 2025).

The practical implication of this research is that infaq and shodaqoh habituation can be replicated in other schools with adjustments to the local context. Some conditions that need to be met include: strong commitment from the principal, consistent role modeling from all teachers, student involvement in fund management and distribution, and strengthening synergy with parents. Schools also need to allocate special time for value reflection after the activity, for example through class discussions or student reflection journals. Prasetyo (2022) and Fatmawati (2023) recommend that the success of an infaq program is highly determined by how much students are involved in the activity cycle (planning-implementation-evaluation-distribution).

The limitations of this research include: (1) the relatively short research time (3 months), so long-term impacts could not be observed; (2) the focus on only one school, so generalization is limited; (3) no quantitative measurement was conducted on the level of concern and empathy before and after the program. Further research is recommended to use a *mixed-method* approach with a longitudinal design, as well as involve comparison schools to measure program effectiveness more comprehensively (Malti et al., 2021). Research can also examine the specific factors that differentiate students who successfully internalize the values from those who still follow the routine.

Overall, the infaq and shodaqoh habituation at SDN 1 Sukadana Baru is an effective, contextual, and worship-oriented character education model. These findings make an important contribution to the development of character education in elementary schools, particularly in integrating Islamic values with the formation of students' social personality. With improvements in the evaluation aspect and strengthening value reflection, this program has the potential to become a flagship model that can be adopted by other schools in Indonesia.

5. CONCLUSION AND SUGGESTIONS

Based on the research results and discussion, it can be concluded that the infaq and shodaqoh habituation at SDN 1 Sukadana Baru is implemented routinely every Friday with a planned, voluntary mechanism integrated into the school culture. The character values successfully formed through this activity include social concern, empathy, sincerity, responsibility, and sharing habits. The success of this program is supported by three main factors: consistency of implementation (routines), teacher role modeling, and a religious school culture. Positive impacts are seen in changes in student behavior, including greater concern for friends, increased empathy, and greater enthusiasm for sharing, both in material form and simple social actions.

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