

Habituation of Islamic Values in Village Community-Based Tutoring: A Predictive Analysis of the Formation of Discipline and Responsibility

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Abstract: This study aims to analyse the effect of the habituation of Islamic values within village community-based learning guidance on students' discipline and responsibility, given that quantitative testing in the field of non-formal learning guidance in rural areas remains scarce. The approach applied is explanatory quantitative research using a saturated sampling technique involving 28 students, who represent all active participants of the learning guidance programme in Bandungrojo Village. Data were collected through a Likert-scale questionnaire that has been proven valid and reliable with very high internal consistency, and were then analysed using simple linear regression after the assumptions of residual normality and linearity had been fulfilled. The results indicate that habituation has a positive and significant effect on discipline ($B = 0.546$; $\beta = 0.880$; $R^2 = 0.774$; $p < 0.001$) as well as on responsibility ($B = 0.391$; $\beta = 0.575$; $R^2 = 0.331$; $p = 0.001$). The explanatory power of the model is considerably greater for discipline than for responsibility, indicating that habituation is more effective in shaping overt behaviour than internal awareness. These findings enrich empirical evidence on the effectiveness of habituation in community-based non-formal education and imply the importance of strengthening habituation routines accompanied by reflective activities in order to foster students' responsibility more optimally.

Keywords: Discipline; Habituation; Islamic Values; Learning Guidance; Responsibility.

Abstrak: Studi ini bertujuan menganalisis pengaruh habituasi nilai-nilai Islam dalam bimbingan belajar berbasis komunitas desa terhadap sikap disiplin dan tanggung jawab siswa, mengingat pengujian kuantitatif pada ranah bimbingan belajar nonformal di pedesaan masih jarang dilakukan. Pendekatan yang digunakan adalah kuantitatif eksplanatori dengan teknik sampling jenuh terhadap 28 siswa yang merupakan seluruh

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peserta aktif bimbingan belajar di Desa Bandungrojo. Data dihimpun melalui angket skala Likert yang telah teruji valid dan reliabel dengan konsistensi internal sangat tinggi, kemudian diolah menggunakan regresi linear sederhana setelah asumsi normalitas residual dan linearitas terpenuhi. Hasil analisis menunjukkan bahwa habituasi berpengaruh positif dan signifikan terhadap disiplin ($B = 0,546$; $\beta = 0,880$; $R^2 = 0,774$; $p < 0,001$) maupun tanggung jawab ($B = 0,391$; $\beta = 0,575$; $R^2 = 0,331$; $p = 0,001$). Daya jelaskan model jauh lebih besar pada disiplin dibandingkan tanggung jawab, yang mengindikasikan bahwa habituasi lebih efektif membentuk perilaku yang tampak (overt) ketimbang kesadaran yang bersifat internal. Temuan ini memperkaya bukti empiris mengenai efektivitas habituasi pada ranah pendidikan nonformal berbasis komunitas dan berimplikasi pada pentingnya penguatan rutinitas pembiasaan yang disertai kegiatan reflektif guna menumbuhkan tanggung jawab siswa secara lebih optimal.

Kata Kunci: Bimbingan Belajar; Disiplin; Habituasi; Nilai-Nilai Islam; Tanggung Jawab.

A. Introduction

The educational process is essentially not solely directed toward the mastery of teaching materials, but also toward the inculcation of values, the formation of attitudes, and the guidance of students' behavior. Within the framework of character education, moral quality, a sense of responsibility, and the ability to manage oneself are positioned as important outcomes to be realized through the learning process (Banyumas 2025). Particularly in the Indonesian context, strengthening students' character aligns with efforts to cultivate individuals who are independent, of noble character, and consistent in fulfilling their obligations (Lickona 1991) and (Juliani and Bastian 2021).

One of the challenges often encountered in the practice of character education is the gap between normative knowledge about values and its application in everyday behavior. A student may understand that punctual attendance, obedience to rules, completion of assignments, and keeping trust are commendable actions, yet such cognitive understanding does not automatically translate into ingrained habits. On that basis, character formation on that basis, character formation requires a process that is carried out repeatedly, consistently, and embedded in daily routines (Didik, Smp, and Teras

2020). The habituation approach becomes relevant in this context because it relies on the repetition of positive actions as a path to value internalization (Wibowo and Santoso 2020).

Within the framework of Islamic education, habituation holds a strategic position because values such as discipline, trustworthiness, responsibility, adab, the habit of prayer, honesty, and obedience to rules cannot be sufficiently conveyed merely through verbal explanation (Aisyah et al. 2024). These values need to be habituated through routines, the exemplary conduct of educators, continuous reinforcement, and repetition in the learning environment (Fathurrohman, n.d.). Through this kind of process, religious activities do not stop as mere formal ceremonies, but are directed to become habits that shape the way students behave and fulfill their obligations (Info 2025). Field findings further reinforce this argument: the habituation of routine worship combined with teachers' exemplary conduct and local wisdom has proven effective in cultivating discipline, responsibility, solidarity, and politeness among junior high school students (Ainiyah, 2013; Fathurrohman, 2016; Majid and Andayani, 2017; Tafsir, 2017; Sofan et al., 2025).

Tutoring, as part of the non-formal education pathway, has the potential to become a space for character formation because the interaction between tutors and students takes place relatively regularly (Issn 2017). Within these activities, various concrete situations are available that enable habituation to occur, such as punctual attendance, regularity in studying, completion of assignments, compliance with rules, the habit of prayer, and the application of moral values in teaching-learning interactions (Rahim and Setiawan 2019). The use of concrete and applicative learning media and methods, as demonstrated in the practical learning of fiqh on funeral rites, which has been proven to enhance understanding as well as students' active participation, further affirms that a more structured and experience-based approach can strengthen the internalization of values in religious education (Abdillah dkk., 2026). Thus, tutoring does not merely function as a means of academic reinforcement, but also as a social space for continuously developing character (Sudarsana, 2015).

The context of community-based tutoring in the village has characteristics that differ from those of formal schools. (Karakter and Berbasis 2023). Such activities are generally not bound to a standardized curriculum, strict lesson schedules, or an administrative sanction system as commonly applies in schools (Gempol 2025). Such structural flexibility gives tutors the leeway to design habituation routines in a more personal and contextual manner, but at the same time opens up gaps for inconsistency due to the minimal formal control mechanisms (Di and Jatibarat 2024). Studies at the secondary education level show that the success of the transformation of Islamic values learning, whether carried out conventionally or technology-based, is highly determined by the extent to which the strategy is formulated, implemented, and evaluated in a structured manner, rather than running without a clear direction (Fuadi dkk., 2025). Thus, habituation patterns that have proven effective in formal schools do not necessarily produce an equivalent effect in community-based non-formal spaces, so the effectiveness of the habituation of Islamic values in the context of village tutoring needs to be tested empirically and quantitatively, rather than merely assumed to follow the findings in school settings (Widiyanto, Mustofa, and Surakarta 2026).

Several previous studies provide an empirical basis for the presumed relationship. Ahsanulhaq (2019) revealed that the habituation of religious activities and positive behavior also supports the formation of students' religious character. Prasetyo dan Andaraswari (2020) likewise demonstrated the role of habituation in shaping religious character as well as responsibility. In line with this, Wulandari et al. (2023) found that disciplinary character can be developed through habituation, while Aryadiningrat et al. (2023) emphasized the importance of character education for the formation of discipline and responsibility. From another perspective, studies on the role of Islamic Religious Education teachers in addressing student indiscipline indicate that forms of violation such as tardiness, neglect in completing assignments, and non-compliance with rules are closely related to weak self-control and minimal reinforcement of religious values, so that the role of educators as guides and role models becomes key to overcoming them (Alqodri dan Jaya, 2024). Meskipun demikian, sebagian besar kajian tersebut masih berangkat dari konteks sekolah formal (Ayu and Nabila 2023).

The research gap lies in the still limited quantitative testing of the habituation of Islamic values in the context of community- or village-based tutoring, especially when discipline and responsibility are treated as two distinct outcomes (Bimbingan and Islam 2020). Most previous studies have tested the habituation process in formal school settings that possess a standardized structure, schedule, and rule enforcement system, so that the generalization of their findings to non-formal tutoring spaces in villages, which tend to have looser structure and supervision, does not necessarily apply automatically (Rahmadin and Astutik 2018). This study does not stop at assessing the feasibility of the instrument alone, but instead uses a validated instrument to measure the predictive relationship between the habituation of Islamic values and the two dimensions of character in a context that is structurally different from formal schools (Rahmadin 2025).

Theoretically, the difference in the magnitude of the effect of habituation on discipline and responsibility can be explained through a combination of Lickona's (1991) theory of moral internalization and Bandura's (1986) social learning theory. Lickona (1991) positions habits of action as one element of character that grows through repetition and reinforcement from outside the self, so that routine and observable behaviors such as discipline tend to be more easily influenced by habituation. Bandura (1986) adds that behaviors consistently reinforced through modeling, repetition, and environmental reinforcement will be internalized more quickly than behaviors that demand self-regulation and more complex cognitive consideration (Taufik and Akip 2021). Responsibility, as a character trait involving internal awareness, locus of control, and independent decision-making, requires a longer process of internalization and is also influenced by factors beyond routine alone, such as family parenting patterns and the level of cognitive maturity. On that basis, theoretically, habituation is expected to have a greater impact on discipline than on responsibility, and this assumption serves as one of the important foundations for formulating the research hypothesis (Kependidikan et al. 2021).

Starting from the description above, this study is directed to examine: (1) the effect of tutoring based on the habituation method of Islamic values on students'

disciplinary attitude; and (2) the effect of tutoring based on the habituation method of Islamic values on students' responsibility attitude in Bandungrojo Village. The hypothesis of this study states that the habituation of Islamic values has a positive and significant effect on discipline (H1) and responsibility (H2).

B. Research Methods

Research Design

This study employs an explanatory quantitative approach with simple linear regression analysis. The independent variable is tutoring based on the habituation method of Islamic values (X), while the dependent variables include disciplinary attitude (Y1) and responsibility (Y2). Both regression models are analyzed separately, namely $X \rightarrow Y1$ and $X \rightarrow Y2$. This design was chosen to test the direction and magnitude of the predictive relationship between variables statistically (Creswell and Creswell 2023). Because the data are derived from non-experimental measurement, the term "effect" in this article is interpreted as a statistical effect in the regression model, not as evidence of experimental causality (Sugiyono 2020).

Participants and Research Data

The analysis involved 28 students ($N = 28$), who constituted the entire active participants of the tutoring program in Bandungrojo Village during the data collection period and had complete data on the three main research scores. The sampling technique used was saturated sampling (total sampling), namely all members of the population were taken as the research sample (Sugiyono 2022). The selection of this technique was based on the consideration that the population of active tutoring participants at the location is indeed limited in number, so that the inclusion of all population members is considered more appropriate and representative compared to probabilistic sampling, which assumes a much larger population. Thus, $N = 28$ is not a partial sample randomly selected from a larger population, but rather a comprehensive coverage of the population available in the context of this study. The demographic characteristics of the participants are also reported in Table 1, including educational level, age range, and gender proportion of the respondents. Based on primary questionnaire data, the

participants consisted of a balanced proportion of educational levels between elementary school (SD) and junior high school (SMP) (50% each), aged 7–15 years ($M = 12.18$; $SD = 1.49$), with the majority being male (75%) and the remainder female (25%).

Table 1. Sampling Technique and Demographic Profile of Participants

Component	Description
Number of Valid Cases	28 students (100% of main data analyzed)
Unit of Analysis	Students participating in tutoring
Location	Bandungrojo Village
Sampling Technique	Saturated sampling / total sampling (entire active participant population)
Education Level	Elementary School: 14 students (50%); Junior High School: 14 students (50%)
Age Range	7–15 years ($M = 12.18$; $SD = 1.49$)
Gender	Male: 21 students (75%); Female: 7 students (25%)

Source: primary data from the research questionnaire (Google Form), processed (2026)

Research Instrument

Data collection was carried out through a Likert-scale questionnaire. The habituation instrument (X) consists of 20 items, the discipline instrument (Y1) comprises 15 items, and the responsibility instrument (Y2) comprises 15 items. These items were constructed to represent habituation behavior in tutoring activities as well as indicators of student discipline and responsibility. The use of a Likert scale allows attitudinal responses and behavioral tendencies to be converted into quantitative scores for statistical analysis.

The initial feasibility of the instrument was assessed using Corrected Item-Total Correlation with a threshold of > 0.30 and internal reliability using Cronbach's Alpha with a general threshold of > 0.70 (DeVellis and Thorpe, 2022; Ghazali, 2018). This test is positioned as a supporting stage for measurement quality before the main results, namely the effect test, are presented. Because the analysis involves a small sample ($N = 28$), a very high Cronbach's Alpha value is interpreted critically in the Results and Discussion section, considering that such a condition may indicate item redundancy in addition to good internal consistency (Taber 2021).

Data Analysis Technique

Data analysis was conducted with the assistance of the IBM SPSS Statistics program. The initial stage consisted of descriptive statistics including minimum, maximum, mean, and standard deviation (Field 2024). The next stage was the regression prerequisite tests. Normality was assessed on the residuals of each model using Shapiro-Wilk given the number of cases was 28. The model was declared to meet the normality assumption if $p > 0.05$. Linearity was tested through ANOVA linearity by examining the Deviation from Linearity value; the relationship was declared linear if $p > 0.05$ (Pallant 2020).

Hypothesis testing was performed through simple linear regression at a significance level of 5% ($\alpha = 0.05$). H1 was tested through the model $X \rightarrow Y1$, while H2 was tested through the model $X \rightarrow Y2$. Interpretation included the unstandardized regression coefficient (B), standardized beta (β), t value, F value, significance level, coefficient of determination (R^2), and adjusted R^2 . The hypothesis was declared accepted if the predictor coefficient was positive and $p < 0.05$.

C. Result and Discussion

Data Description

All analyses involved 28 cases. The habituation score had a mean of 90.82 (SD = 7.21) with a range of 80–100. The discipline score had a mean of 67.68 (SD = 4.47) with a range of 60–75, while the responsibility score had an identical mean, namely 67.68, with SD = 4.90 and a range of 60–75.

Table 2. Descriptive Statistics of Research Variables

Variable	N	Minimum	Maximum	Mean	SD
Habituation (X)	28	80	100	90,82	7,21
Discipline (Y1)	28	60	75	67,68	4,47
Responsibility (Y2)	28	60	75	67,68	4,90

Source: SPSS output, research data processed (2026)

Validity and Reliability Testing of Instruments

All items in the three instruments met the criterion of Corrected Item-Total Correlation > 0.30 (range 0.658–0.950) with Cronbach's Alpha above 0.70 for all

variables (Table 3), so these items are worthy of retention for the main analysis. Nevertheless, an alpha value exceeding 0.95 in a small sample ($N = 28$) still needs to be interpreted critically: the precision of alpha estimation decreases at small N , and such a high value potentially indicates inter-item redundancy, namely items that substantially ask almost similar things, not merely evidence of perfect internal consistency. Given this, the instrument test results are positioned as a supporting prerequisite, while the main focus of this section remains on testing the hypothesis of the effect of habituation on discipline and responsibility.

Table 3. Summary of Validity and Reliability Tests

Variabel	Number of Item	Rentang Corrected Item-Total Correlation	Cronbach's Alpha	Decision
Habituation (X)	20	0,691-0,950	0,982	Valid; reliabel
Discipline (Y1)	15	0,720-0,892	0,969	Valid; reliabel
Responsibility (Y2)	15	0,658-0,907	0,960	Valid; reliabel

Source: SPSS output for validity and reliability tests, research data processed (2026)

Regression Prerequisite Tests

Normality testing was performed on the residuals, not merely on the raw scores of the variables. In the discipline model, Shapiro-Wilk yielded $p = 0.774$; in the responsibility model, $p = 0.844$. Both values exceed 0.05, so the residuals of each model are declared to meet the normality assumption. The linearity test showed a Deviation from Linearity of $p = 0.122$ for the habituation–discipline relationship and $p = 0.162$ for the habituation–responsibility relationship. Both values also exceed 0.05, so the relationships between variables can be treated as linear.

Table 4. Summary of Residual Normality and Linearity Tests

Model	Shapiro-Wilk p	Normality Decision	Deviation from Linearity p	Linearity Decision
$X \rightarrow Y1$	0,774	Normal	0,122	Linear
$X \rightarrow Y2$	0,844	Normal	0,162	Linear

Source: SPSS output, research data processed (2026). Criterion: $p > 0.05$.

The Effect of Habituation of Islamic Values on Discipline

The first regression model produced $R = 0.880$ and $R^2 = 0.774$, with adjusted $R^2 = 0.765$. In other words, the model that places habituation as a predictor is able to explain 77.4% of the variation in discipline scores in the research sample, while the other 22.6% of variation lies outside this model. The model test produced $F(1, 26) = 88.833$ with $p < 0.001$, so the regression model is declared significant.

The habituation coefficient is positive, namely $B = 0.546$ ($SE = 0.058$), $\beta = 0.880$, $t = 9.425$, and $p < 0.001$. The regression equation formed is $Y1 = 18.100 + 0.546X$. Statistically, every one-unit increase in the habituation score is predicted to be followed by an increase of about 0.546 units in the discipline score. Because the coefficient is positive and $p < 0.05$, $H1$ is declared accepted.

The Effect of Habituation of Islamic Values on Responsibility

The second regression model produced $R = 0.575$ and $R^2 = 0.331$, with adjusted $R^2 = 0.305$. Thus, the habituation model is able to explain 33.1% of the variation in responsibility scores in the research sample, while the other 66.9% of variation lies outside the model. The model test produced $F(1, 26) = 12.861$ with $p = 0.001$, so the regression model is declared significant.

The habituation coefficient is positive at $B = 0.391$ ($SE = 0.109$), $\beta = 0.575$, $t = 3.586$, and $p = 0.001$. The regression equation formed is $Y2 = 32.156 + 0.391X$. In other words, every one-unit increase in the habituation score is predicted to be followed by an increase of about 0.391 units in the responsibility score. Because the direction of the coefficient is positive and $p < 0.05$, $H2$ is declared accepted.

Table 5. Summary of Regression Analysis (Model Fit and Coefficients)

Outcome	B (SE)	β	t	p	R^2	Adj. R^2	F (df)	Decision
Discipline (Y1)	0,546 (0,058)	0,880	9,425	< 0,001	0,774	0,765	88,833 (1;26)	H1 accepted
Responsibility (Y2)	0,391 (0,109)	0,575	3,586	0,001	0,331	0,305	12,861 (1;26)	H2 accepted

Source: SPSS output, research data processed (2026). Note: the p-value on the coefficient (t-test) is identical to the p-value of the model because the regression involves only one predictor.

Discussion

The main finding of this study shows that tutoring grounded in the habituation of Islamic values has a positive and significant predictive relationship with student discipline. This result directly answers the first objective of the study. The values $\beta = 0.880$ and $R^2 = 0.774$ indicate that, in this research sample, habituation is a highly dominant predictor in the discipline model. Substantively, this finding is reasonable given that discipline is closely related to behaviors that can be trained through repetition, such as punctual attendance, obedience to rules, regularity in studying, and completion of assignments in accordance with applicable provisions.

This finding aligns with the view that character is not merely formed through cognitive understanding of values, but through practices carried out repeatedly (Lickona 1991) This places the habituation of moral action as an important element in character education, while (Wulandari 2020) shows that habituation can be utilized to strengthen students' disciplinary character. Within the framework of Islamic education, the repetition of behavior accompanied by exemplary conduct and value reinforcement allows discipline to be interpreted as part of moral commitment, not merely momentary obedience, as also evident in the finding that the habituation of routine worship combined with teacher exemplary conduct is able to cultivate students' discipline and responsibility sustainably (Ainiyah, 2013; Fathurrohman, 2016; Sofan et al., 2025).

In the responsibility variable, habituation still shows a positive and significant statistical effect, but the explanatory power of the model is lower compared to discipline. The values $\beta = 0.575$ and $R^2 = 0.331$ indicate that habituation remains relevant to responsibility, although it is highly likely that responsibility is influenced by more diverse factors beyond the single context of tutoring alone. Conceptually, responsibility does not only demand compliance with routines, but also internal awareness to fulfill obligations, make decisions, and bear the consequences of every action. Therefore, habituation can serve as one of the mechanisms that shapes it, but not as the sole determining factor.

This gap in explanatory power needs to be further elaborated from both psychological and pedagogical perspectives. Discipline is essentially a form of overt

behavior that is strongly influenced by external routines and environmental control, such as activity schedules, reprimands, and reinforcement from tutors, making it highly responsive to habituation processes carried out repeatedly and consistently. The role of tutors in providing reprimands, guidance, and exemplary conduct as a form of external control aligns with the finding that addressing student indiscipline depends heavily on the intensity of educators' roles as guides and role models, in addition to students' own self-control factors (Alqodri and Jaya, 2024). Conversely, responsibility involves internal awareness (covert behavior/intrinsic motivation), an internal locus of control, and cognitive consideration in making decisions and bearing the consequences of behavior. This kind of internalization process is not sufficiently formed merely through the repetition of routines in a single tutoring context, but is also influenced by factors beyond habituation, such as family parenting patterns and students' level of cognitive maturity. With this framework, the dominance of habituation on discipline and its more moderate effect on responsibility is not an anomaly, but rather consistent with the characteristics of each construct as synthesized from the thought of Lickona (1991) and Bandura (1986).

This finding is in line with Ahsanulhaq (2019), who revealed the contribution of religious habituation to the formation of students' character, as well as Prasetyo and Andaraswari (2020), who positioned responsibility as a character that can be cultivated through habituation. This study extends the scope of those studies because its testing was conducted in community-based tutoring activities in Bandungrojo Village, not merely in formal school settings. Thus, non-formal education spaces also have the opportunity to become environments that support value internalization as long as their routines are carried out consistently.

The comparison of the two regression models shows that habituation explains discipline more strongly than responsibility, and this difference has important practical significance. Tutoring programs can maintain routines directly related to discipline, while strengthening responsibility requires activities that give students space to take on roles, complete tasks independently, make choices, and reflect on their own obligations. Learning practices involving simulation and real assignments, such as in the practical

learning of funeral management that requires students to be directly involved in every stage, indicate that experience-based activities and direct responsibility can be a relevant complementary strategy to strengthen the responsibility dimension, in addition to routine habituation alone (Abdillah et al., 2026). This interpretation should still be understood as a pedagogical implication of the statistical patterns found, not as evidence that a particular mechanism has been tested experimentally.

From the instrument perspective, all items met the item-total correlation criterion and all scales had very high Cronbach's Alpha. This condition supports measurement consistency, but an alpha value exceeding 0.95 still needs to be read critically because it may indicate similarity or redundancy among some items (Taber, 2018; Tavakol and Dennick, 2011). Thus, very high reliability should not be treated as the sole evidence of construct validity. Future research is recommended to test the construct structure through Exploratory Factor Analysis (EFA) or Confirmatory Factor Analysis (CFA) on a larger sample (Boateng et al., 2018).

This study is not free from a number of limitations. First, although the saturated sampling technique was appropriately applied to the available population, the number of respondents remained limited to 28 students and came from only one tutoring context, so generalization to other village tutoring contexts needs to be done carefully; the gender composition of participants was also unbalanced (75% male and 25% female) because it followed the proportion of the available active participant population, so differences in the effect of habituation between genders could not be tested in this study. Second, the research design was non-experimental and used a self-report questionnaire, so the regression results show a significant predictive relationship but are not sufficient to prove a causal relationship as in an experimental design. Third, the small sample size also limits the precision of the instrument reliability estimation as previously described. In line with this, experience in implementing Islamic value development strategies at the formal education level shows that the success of similar programs depends heavily on structured formulation, implementation, and evaluation stages and involves all stakeholders (Fuadi et al., 2025); this principle is presumably relevant to adopt if a village community-based tutoring program is to be replicated more widely and

sustainably. Future research needs to involve tutoring populations from several villages at once so that variations in demographic characteristics can be further examined for their influence on the relationships between variables.

D. Conclusion

The habituation of Islamic values in village community-based tutoring has been proven to make a positive and significant contribution to both variables studied, namely discipline ($B = 0.546$; $\beta = 0.880$; $t = 9.425$; $p < 0.001$; $R^2 = 0.774$) and responsibility ($B = 0.391$; $\beta = 0.575$; $t = 3.586$; $p = 0.001$; $R^2 = 0.331$), so that both research hypotheses (H1 and H2) are declared accepted. The explanatory power of the model shows that the effect of habituation is much stronger on discipline than on responsibility, in line with the character of discipline as an observable behavior that is responsive to routine, while responsibility as an internal awareness is more influenced by factors beyond habituation alone.

The limited sample size ($N = 28$), although obtained through a saturated sampling technique, as well as the non-experimental research design and the use of a self-report questionnaire, limit the generalization of the findings as well as the ability of this study to draw causal conclusions. The very high Cronbach's Alpha value in such a small sample also needs to be read critically because it potentially indicates item redundancy, not merely evidence of strong construct validity, so testing the construct structure through EFA or CFA on a larger sample is still necessary before this instrument is widely used.

Future research is recommended to apply experimental or longitudinal designs to strengthen causal claims, involve tutoring populations from several villages with more diverse demographic characteristics, and apply Structural Equation Modeling (SEM) to test possible intervening variables, such as family parenting patterns or cognitive maturity, which can explain more comprehensively why habituation has a more moderate impact on responsibility compared to discipline.

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