
**IMPLEMENTATION AND IMPLICATIONS OF WORSHIP HABITATION IN
BASIC EDUCATIONAL SETTING**
**(a Case Study of Worship Habituation Effort at SDN 2 Yogyakarta
Gading Rejo Pringsewu)**

Era Budianti¹, Muhammad Farhan², Mahmud Sahroni³
(Corresponding Author: era.budianti@gmail.com¹),
muhammad.farhan.faqih.1997@gmail.com²
Universitas Islam Negeri Raden Intan Lampung^{1,2},
STAI Ma'arif Kalirejo Lampung³

Abstract

Habituation in education is very important especially in personal and moral formation as it instill positive elements in students' growth. The more religious experience a student gets through habituation, the more religious values are in his personality and the easier it is for him to understand religious teachings. This study focuses on the Implementation and Implications of Worship Habituation in the Educational Context, which is at SD Negeri 2 Yogyakarta, Gading Rejo Pringsewu. This research used descriptive qualitative method. The primary data sources are the principal, Islamic studies teachers, and fifth grade students. Data analysis for this research uses three steps, namely data reduction, data display and conclusion drawing/verification. The result shows that the effort in increasing the intensity and quality of worship activities through habituation at SD Negeri 2 Yogyakarta is quite effective, especially in increasing awareness in carrying out worship. The majority of students have shown an increase in their self-awareness on worship practices that are consistently being implemented not only at school, but also outside of school. The habituation program implemented in schools will become a consistent habit and an inseparable part in the activities and the learning system and also become the identity of this institution.

Keywords: *Habituation, Worship, Educational Setting*

Abstrak

Pembiasaan pada pendidikan anak sangatlah penting, khususnya dalam pembentukan pribadi dan akhlak. Pembiasaan agama akan memasukkan unsur-unsur positif pada pertumbuhan anak. Semakin banyak pengalaman agama yang didapat anak melalui pembiasaan, maka semakin banyak nilai agama dalam kepribadiannya dan semakin mudahnya ia memahami ajaran agama. Penelitian ini memfokuskan kajian pada Pelaksanaan dan Implikasi Pembiasaan Beribadah pada konteks pendidikan di sekolah, yakni di SD Negeri 2 Yogyakarta, Kecamatan Gading Rejo, Kabupaten Pringsewu. Penelitian ini menggunakan metode kualitatif deskriptif dengan sumber data primer yaitu Kepala Sekolah, Guru PAI, dan Siswa-siswi kelas V di SD Negeri 2 Yogyakarta. Analisis data menggunakan tiga langkah yakni data *reduction*, data *display* dan *conclusion drawing/verification*. Hasil penelitian mengemukakan bahwa peningkatan intensitas dan pembimbingan aktifitas beribadah melalui pembiasaan di SD Negeri 2 Yogyakarta cukup efektif khususnya dalam meningkatkan kesadaran dalam melaksanakan ibadah. Mayoritas siswa sudah menunjukkan peningkatan kualitas dan intensitas praktek beribadahnya dengan kesadaran sendiri yang tetap konsisten dilaksanakan tidak hanya di sekolah, tetapi juga di luar sekolah. Program pembiasaan yang dilaksanakan di sekolah akan menjadi suatu kebiasaan yang konsisten dan merupakan bagian yang tidak dapat terpisahkan dalam kegiatan dan system pembelajaran sehari-hari dan menjadi menjadi ciri khas dari lembaga ini.

Kata Kunci: Pembiasaan, Beribadah, Pendidikan Sekolah

INTRODUCTION

Education is a human effort to instill values and norms that are passed on to the next generation which developed into an educational process. Learning is related to how to teach students or how to make students want to learn easily and can be motivated by their own will to learn what they need. The problem encountered in teaching especially Islamic Education is how to present material to students properly so that an effective and efficient teaching and learning process can be achieved. (Berlianti et al., 2020) Therefore, the approach of learning cannot be ignored, because the approach of learning determines the success of a learning process.

The essence of Islamic education lies in its ability to develop the ability of students to become human beings of faith and obedience to Allah. This belief becomes a reference for the use of learning methods to achieve maximum goals. In the process of Islamic education, the method has a significant position to achieve educational goals. The method as the art of transferring knowledge to students is more significant than the material. Therefore, in the learning process, the teacher does not only focus on the teaching material but also on how the material can be well received by the student. In delivering material, teachers can use pictures and learning videos so that children are more interested in listening so that the learning atmosphere becomes more fun and meaningful. Meaningful learning will make it easier for children to absorb the material provided, so it is hoped that it gradually becomes habits for children in applying the knowledge they get from these habituation activities at home so that later they can develop themselves in a better way. (Khulusinniyah & Zamili, 2021)

Religious education in schools ideally exists and contributes to the internalization of a religious spirit for students (Syaroh & Mizani, 2020). There are several methods that can be used to cultivate religious character and one of them is habituation. Habituation is the oldest method. Habituation is something that is deliberately done repeatedly so that it can become a habit. With continuous practice and experience, children will more easily grasp what is being taught and they will always remember and imprint it into an inner experience. (Greeny, 2020)

Habituation as well as role model is desperately needed in education because of psychological reasons underlying the importance of habituation such as knowledge,

education and behavior done by humans is generally obtained by habit. Habituation is positive terms that is instilled in children continuously as they will be able to grow to have a good character. Something that has become a habit of everyone and has been ingrained for a long time will be difficult to break. Therefore, habituation requires a very long process and time to be able to shape one's character into a disciplined and dignified human being in thinking, acting, doing and speaking (Syah, 2018). It is very important to cultivate good habits from the very beginning of a child's life. Islam has very important role in habitual education because with this habit, students are expected to practice their religious teachings continuously and sustainably. This habituation will provide opportunities for students to get used to practice their religious teachings, both individually and collectively or in congregation in everyday life.

Habituation is basically implemented by providing opportunities for students to always practice their religious teachings. With this approach, students are taught the religion teachings, both individually and groups in everyday life context. The habituation method can also be carried out by educators by providing exercises or assignments to students for certain actions, so that students have habits that are in accordance with Islamic teachings (Berlianti et al., 2020)

Habituation must be used as an educational system and process. When a regular practice is being implemented naturally, the students habituation will be applied unconsciously, and in time it becomes a tradition that is difficult to leave. This is real importance of habituation in the educational process (Berlianti et al., 2020). Habituation on children's education is very important, especially for developing personal behavior and belief. Religious habituation will internalize positive values on the growth of children. The more religious experience a child gets through habituation, the more religious values are in his personality and the easier it is for him to understand religious teachings. From the description above, it can be concluded that the indicator of the habituation method is a method or path that is carried out intentionally, repeatedly, continuously, and consistently, to make a habit (character) that is inherent in the child, so that later the child does not need to think again to do it. Teachers as educators in the school and parents has a very important role in the process of habituation (Syah, 2018).

Schools as educational institutions have an important role in shaping the character of students. Therefore, they should create a supportive culture so that the character of students is shaped according to the vision, mission and goals of education. School culture must be designed and socialized into a system which should be done by all of the components in the school. Thus a habit that is carried out consistently in schools will develop into a complete learning system and policy (Syaroh & Mizani, 2020).

Habits can also be considered as behaviors that are automatic in nature, without being planned in advance, just happening without thinking about it. Habituation will train students to be disciplined and do it repeatedly or continuously so that it becomes a good habit that is difficult to leave. The application of attitude/knowledge that has been learned will have an impact on the natural practice of good behavior and act without being reminded all the time such as praying and reading Al Qur'an. Thus, with increasing age and understanding, students will realize the important essence of worship education in schools (Shofa, 2016).

Conceptually, the urgency habituation in the educational process has been formulated and presented in various views. However, at the implementation level and its implications, there are still many factors that require to have in-depth study and analysis so that the ideal learning system can be realized. Therefore, this study focuses on the Implementation and Implications of Worship Habituation in the Educational Context, which is at SD Negeri 2 Yogyakarta, Gading Rejo Pringsewu.

METHOD

This research is categorized as descriptive qualitative method. It is a systematic research used to examine or describe objects in natural settings in the field without any manipulation, treatment, hypothesis testing. It also can be considered as natural methods where the expected research results are not generalized on measurements of quantity, but the meaning (or in terms of quality) of the observed phenomena. It is called qualitative because the nature of the data collected is in the form of narrative data, and does not use quantitative data measuring tools (Moleong, 2018).

The research location chosen for this study was SD Negeri 2 Yogyakarta Gading Rejo Pringsewu, and the data sources in this study were Islamic Studies teachers at SD Negeri 2 Yogyakarta. The primary data sources are the principal, Islamic studies teachers, and fifth grade students at SD Negeri 2 Yogyakarta. Data analysis for this research uses three steps, namely data *reduction*, data *display* and *conclusion drawing/verification*.

RESULTS AND DISCUSSION

Basic Framework in Implementing the Worship Habituation for Students at SDN 2 Yogyakarta Gading Rejo Pringsewu

Habituation is a process that makes someone become accustomed to do so that the behavior shown seems to just happen without going through planning and thinking. Therefore, habituation is a method used to get used to an attitude and behavior to others which is done repeatedly, so that later the habit will continue to be embedded in a person in dealing with life problems (Syaroh & Mizani, 2020).

Instilling good habits is not an easy thing, it often takes a long time. However, if something has become a habit and part of a person's self, then it is not easy to change it. Instilling good habits for children is very important, such as the habit of praying five times a day, fasting, helping people in need, helping the poor and so on. Habituation is a very important educational method in Islam, which places great importance on education with habituation. The existence of this habituation has the aim that students can carry out religious teachings consistently (Syaroh & Mizani, 2020)

Habituation in children's education is very important, especially in personal and moral formation. Religious habituation will include positive elements in children's growth. The more religious experience a child gets through habituation, the more religious values are in his personality and the easier it is for him to understand religious teachings. If habituation has been instilled, then children will no longer feel close to worship, even worship will become a source of enjoyment in their lives because they can communicate directly with Allah and fellow human beings correctly and regularly. They need to be accustomed to praying from an early ages (Nasution, 2019).

The level of education in elementary school is an excellent first opportunity to develop a child's personality, especially with the habituation system. If the Islamic studies teacher in elementary school has the requirements and the ability to develop a child's personality, then the child who had started to grow in a bad direction can be corrected immediately. And children who from the beginning already have a good foundation from home can be continued to develop in a better way. Therefore, Islamic studies teacher in elementary schools face a difficult task in increasing children's worship, due to the different educational backgrounds of parents at home. The increase in the theoretical ability and practice of worship during childhood occurs through life experiences since childhood in the family, at school, and in the community environment. If students are accustomed to experiences that are religious activities such as prayer, zakat, fasting, pilgrimage, reading the Qur'an and activities according to other religious teachings, the elements of worship in Islamic teachings will increase which develop attitudes, actions, behavior and how to deal with life problems in accordance with Islamic teachings (Ulya, 2020).

Habituation can also be categorized as a method of learning. The habituation method is a learning method that familiarizes an activity toward student. In this context, a child is accustomed to doing good or positive actions so that they will be reflected in everyday life. Before implementing the program, teachers need to consider several things in planning, such as: (1) Selection of worship materials, (2) Children's initial abilities, (3) Availability of time, (4) Children's condition, (5) Availability of media to be used, and (6) parental support. Worship practices can be carried out classically and in groups. Teachers can form several groups of children to further explore the practical activities, because one of the good strategies to easily achieve learning goals is by grouping and helping each other (Khulusinniyah & Zamili, 2021).

Habituation can also be interpreted as one's thoughts in his mind, then connected with feelings and repeated until reasonable to believe as part of their behavior. The law of habituation consists of six stages, namely: (1) The law of thinking means that students think and know the values given, then pay attention, and concentrate on these values. (2) Recording, ie after the values are received, the brain records. His brain then

open the *file* that is similar to the mind and connect with the thoughts of another, similar, or are considered beneficial for him. (3) Repetition, students decide to repeat the good values with the same feeling. (4) Storage, ie recording is done many times on the behavior of the values that entered before, the mind becomes stronger. Breaking away from such behavior will be even more difficult because the thought is already stored in his subconscious mind. (5) Repetition, students repeat the behavior of good values that are stored strongly in their subconscious mind. Every time the memory stored in the subconscious mind is repeated, it gets stronger and sticks and takes root in the soul (Ulya, 2020).

Habits will become a character because with the continuous repetition of good values and the human mind will believe that these habits are the most important part of behavior. So, someone will treat this habit like praying dhuha prayer, or other habits that are deeply rooted. This habituation approach is actually very effective in instilling positive values into students, both in the cognitive, affective and psychomotor aspects. The habituation method is also considered very effective in changing negative habits into positive ones. However, this approach is far from successful if it is not accompanied by good examples from educators (Ulya, 2020).

The Process and Principles of Implementing the Habit of Worship for Students at SDN 2 Yogyakarta Kec. Gading Rejo, Kab. Pringsewu

The main example of maintaining worship habituation in this school is for Dhuha prayer. This dhuha prayer activity is carried out once a month in Islamic subjects guided by teachers. Many students when performing the dhuha prayer use the rules of worship that have been taught by the Islamic studies teacher using a special guide book for practicing worship practices so that in the practice of worshiping the Islamic studies teacher gives an example and then students imitate it. After completion, the Islamic studies teacher checked the worship activities that were exemplified one by one and gave an evaluation and assessment of the students' worship practices.

From the results of observations data, Islamic studies teacher begin by giving examples, where students are taught the basic material for dhuha prayer. Furthermore, students progress individually in carrying out the dhuha prayer. Participants or students

can apply their knowledge gained with the material being taught by the teacher. However, for fifth graders, the practice is still not optimal, because the implementation is only once a month.

Based on research data, student skills and understanding in performing ritual prayers have not been optimal because Islamic studies teacher in SD Negeri 2 Yogyakarta use more the lecturing method rather than practice. In addition, the intensity of the practice of worshipping dhuha prayer is also very minimal which is carried out once a month. So the school increases the intensity of the practice of the dhuha prayer to once a week and applies the habituation method through the dhuha prayer at school.

Some of the principles used by SD Negeri 2 Yogyakarta teachers in implementing worship habituation are as follows: (1) Gradual habituation. Gradual habituation can be considered as a professional strategy of a teacher or educator to students, because if the habituation is not being implemented gradually, the learners will feel very depressed and was not enthusiastic about the habituation effort implemented by the teacher. (2) Early Habituation. Before students have other bad habits that are contrary to the things they will get used to, habituation of good things must be done from an early age. Otherwise, students will tend to bad habits. This can be seen from the behavior of children at school, if the child's behavior is more inclined towards bad habits, then a teacher should reprimand and be firm so that students leave their bad habits. (3) Habituation should be carried out continuously. Teacher should apply the habituation continuously, routinely, and regularly so that it eventually becomes a habit that will automatically form a complete and consistent habit. Therefore, the teacher supervision is main factor in achieving the success of the habituation method for students at school.

Issues and Implications of Worship Habituation on Students at SDN 2 Yogyakarta Gading Rejo, Pringsewu

Some of the basic problems in implementing the habituation program in this school are that Islamic studies teacher at SD Negeri 2 Yogyakarta use the lecture method more than the practice of worshipping, as a result, students on average do not

have a good experience in having worship activities such as dhuha prayer, because these the activities were carried out by students at school only once a month.

The habituation method basically has been applied in SD Negeri 2 Yogyakarta. However, Islamic studies teacher have not applied the habituation method to improve the implementation of the dhuha prayer, as a result, the average student has not been able to carry out the practice of the dhuha prayer movement or memorize the readings of the dhuha prayer. The low ability to worship students is influenced by many factors which are believed that the use of the monotonous method which has a large negative impact as the understanding the concept is prioritized over the practice of worship.

The problem which is quite complicated is also seen from the fact that most of the fifth grade students at SD Negeri 2 Yogyakarta have not been able to memorize the readings of the dhuha prayer and the procedures for practicing the dhuha prayer which is carried out once a month. When subjects of the Islamic religion, students who attended praying Duha only 20 students out of 31 students, less than 65%. In the following month, there was a decrease of only 11 students, which means only 32% of the 31 students. The rest were chatting, going to the cafeteria, playing *games* and so on.

The worship habituation especially in praying Dhuha in SD Negeri 2 Yogyakarta held once a month on the subjects of Islamic studies which is guided by Islamic studies teacher of each class and has been carried out by the school system more than ten years ago. However, the current fifth grade students who have been guided by Islamic studies teacher since they were in grade III in carrying out the dhuha prayer have not shown a significant improvement, even though they have been educated for more than two years to perform the dhuha prayer at school.

After facing those problems, the implementation of the habituation method gradually begin to be applied by Islamic studies teacher in the process of guiding the Duha prayer learners in schools. It is basically been started in a systematic, gradual and consistent with the theory of habituation method step-by-step, and finally based on the results of the implementation of the gradual habituation method, fifth grade students at SD Negeri 2 Yogyakarta were not depressed, and could improve in the implementation of the dhuha prayer regularly.

The majority of fifth grade students at SD Negeri 2 Yogyakarta have begun to improve in memorizing the readings of the Duha prayer. This is because Islamic studies teacher get used to the routine readings of the Duha prayer repeatedly to students, so that fifth grade students easily memorize the Duha prayer readings properly and correctly. The supervision of the teacher is also begin to shape which can be seen by Islamic studies teacher at SD Negeri 2 Yogyakarta and a child's behavior in school that if the child's behavior is leaning against the habits that are bad, the teacher will immediately reprimand and be firm so that learners are able to abandon these bad habits.

From the explanation above, it can be concluded that in every application of the educational system or policy, it requires an evaluation process so that improving the quality of graduates can continue to be carried out optimally. As evaluators in the worship practice habituation program, teachers need to carry out an evaluation process from the planning and implementation stages. At the implementation stage, the evaluation process is carried out continuously every week to find out the achievement of the targets of the established worship practices. The final stage of evaluation is in the last week at the end of the semester by looking at the extent of the child's mastery of the material and practice of worship. The results of this last evaluation then become the teacher's consideration of the achievement of the target of the habituation program and at the same time as a follow-up to the next habituation program. Evaluation should be carried out continuously in every meeting, and at the end of the meeting after the material is being presented.

As an evaluator, the teacher must collect data about the success of the worship practice habituation program that has been carried out. In addition, to assess the success of the students in achieving the predetermined goals or the success of the child in absorbing the material and mastering the worship practices being taught, the teacher's role as an evaluator is very crucial to assess the extent to which the teacher's own success in implementing all planned programs. Evaluation of the process can be done through children's responses during the implementation of the worship practice habituation program, for example, children are enthusiastic or not in listening to the material and are active or not in activities with teachers and other friends. Moreover, the

evaluation of the results can also be done through reflection and recall activities in closing activities.

Habituation worship practices can be considered successful if the goals of habituation religious practices can be met such as the child's mastery in general religious practices (such as ablution, prayer and congregational prayers). For example, students can practice prayer readings correctly, practice prayer movements correctly, reading the verses of al Qur'an, having a good behavior in worshipping process and so on. In evaluating the achievement of the target of habituation worship practices, the teacher can conduct an assessment using an observation sheet to determine the achievement of children in the type of worship being taught. In this case the indicators must be clear and cover all competencies being taught. The indicators must be ordered from the first thing that must be said or done according to the order of worship that is practiced. Evaluation is not carried out to find out the results of habituation of worship practices, but must be carried out during the process of carrying out habituation of worship practices itself. By having these steps, it is possible to revise the strategy for the implementation of habituation of worship practices or as feedback on the next activity.

Evaluation in the worship habituation program can provide benefits, including understanding the progress and development, and success of children after undergoing worship habituation activities for a predetermined period of time. The evaluation results obtained are expected to have some improvement on the system of how to worship and to determine the level of success of the worship practice habituation program. Another benefit is for the purposes of developing and improving worship habituation programs in the future.

The habituation program developed by this institution will become a consistent habit and an inseparable part of daily activities. The program eventually will be the hallmark of the institution. Habituation program for the worship practices are held every weekend, while other religious activities can be done every morning before starting the learning activities. Before starting learning, habituation programs that can be done such as reading the letters of the Koran, reading hadith as education for children, reading Asmaul Husna and performing Dhuha prayers. Habituation activities that are integrated

with learning can be in the form of reading prayers related to daily activities and teacher motivation for children to behave commendably based on moral and religious values such as always being grateful, saying greetings when meeting, helping each other, respecting others and old age, be polite to fellow human beings, and love all God's creatures. Motivating students in getting used to prayer and good behavior is one form of habituation in school environment setting that is carried out regularly (Widiawati, 2012).

This research in SD Negeri 2 Yogyakarta implies that habituation is very effective in imparting values and morals into the students character building. The values that are embedded in students will be manifested in their life since they begin to step into adulthood. The implication of habituation activities is in the form of repetition of similar. This repetition is deliberately done many times so that the association between a stimulus and a response becomes very strong or in another word, it is not easily forgotten. Thus, it becomes knowledge or skills which can be implemented naturally.

In addition, in the process of students' character building, the appropriate strategy is to integrate values with daily activities such as in spontaneous activities, reprimands, environmental conditioning, and other routine activities. Islamic Education in schools is basically more oriented toward the moral action, so that students do not only stop at the competent level but also have the will and habits to realize the teachings and religious values in their life. Related to this, the teacher of SD Negeri 2 Yogyakarta tries to instill and familiarize students with awareness as a servant of God who always needs the help of his god through habituation of praying together. These kind of habituation important to be realized in order to teach the applicative Islamic teaching on students.

However, the problem that cannot be avoided in the habituation process at SD Negeri 2 Yogyakarta is that there are still students who are still do not have a good awareness to carry out their obligations as servants of Allah, especially in worshipping and prayer. This case needs to be solved seriously and continuously by cooperating and supporting all school members each other. Even so, the majority of students have shown an increase in the quality and intensity of their worship practices. This is of course good news and proves that inculcating awareness in practicing

religious teachings takes a lot of time, patience, and care. For students who grew up in a religious environment, the practice of religious teachings in daily life is a necessity that must be met. The implications expected from the optimization of habituation worship in schools is the creation of students character who carry out the activities of worship without being invited or warned, and finally become a fully awareness which were consistently implemented not only in schools, but also at home and in the community (Nasution, 2019).

CONCLUSION

The effort in increasing the intensity and quality of worship activities through habituation at SD Negeri 2 Yogyakarta is quite effective, especially in increasing awareness in carrying out worship. The majority of students have shown an increase in their self - awareness on worship practices that are consistently being implemented not only at school, but also outside of school. The habituation program implemented in schools will become a consistent habit and an inseparable part in the activities and the learning system and also become the identity of this institution.

This study only focuses on the discussion of habituation in the context of basic education. Further research can explore the implementation of habituation programs in the context of higher education levels as well as studies that analyze various technological and media innovations that can be used in optimizing better learning habits.

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