



# The Internalisation of Islamic Values Through the Habituation Method Among Pupils

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**Abstract:** The internalisation of Islamic values is a strategic endeavour in shaping the religious character of pupils at madrasahs. This study aims to analyse the implementation of the habituation method in the internalisation of Islamic values and to identify the factors that support and hinder its implementation at MTs Raden Rahmat Selorejo Mojowarno. The study employs a qualitative approach using a case study design. Data were collected through interviews, observations and documentation involving the headteacher, the deputy head for student affairs, teachers and pupils. Data analysis was carried out using the Miles and Huberman interactive model. The research findings indicate that the internalisation of Islamic values is carried out through the regular practice of congregational prayer, recitation of the Qur'an, istighasah, tahlil, and respect for teachers. These activities integrate the internalisation of values of worship, socio-religious values, and moral conduct, ensuring that Islamic values are not merely understood cognitively but are also manifested in pupils' daily behaviour. The programme's success is underpinned by the madrasah's commitment, its religious culture, the exemplary conduct of teachers, and a system of continuous supervision and guidance. Meanwhile, the main obstacle stems from the low level of discipline among some pupils in consistently participating in the habit-forming activities. This study indicates that the habit-forming method is effective in strengthening pupils' religious character and can serve as a reference for madrasahs in developing character education based on Islamic values.

**Keywords:** Internalisation of Islamic Values, The Habituation Method

**Abstrak:** Internalisasi nilai-nilai keislaman merupakan upaya strategis dalam membentuk karakter religius peserta didik di madrasah. Penelitian ini bertujuan menganalisis implementasi metode pembiasaan dalam internalisasi nilai-nilai keislaman serta mengidentifikasi faktor pendukung dan penghambat pelaksanaannya di MTs Raden Rahmat Selorejo Mojowarno. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan kepala madrasah, wakil kepala bidang kesiswaan, guru, dan siswa. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa internalisasi nilai-nilai keislaman dilaksanakan melalui pembiasaan salat berjamaah, tilawah Al-Qur'an, istighasah, tahlil, dan penghormatan kepada guru. Kegiatan tersebut menginternalisasikan nilai ubudiyah, sosial-keagamaan, dan akhlak secara terpadu sehingga nilai-nilai keislaman tidak hanya dipahami secara kognitif, tetapi juga diwujudkan dalam perilaku sehari-hari siswa. Keberhasilan program didukung oleh komitmen madrasah, budaya religius, keteladanan guru, serta sistem pengawasan dan pembinaan yang berkelanjutan. Sementara itu, hambatan utama berasal dari rendahnya kedisiplinan sebagian siswa dalam mengikuti kegiatan pembiasaan secara konsisten. Penelitian ini menunjukkan bahwa metode pembiasaan efektif dalam memperkuat karakter religius siswa dan dapat menjadi rujukan bagi madrasah dalam mengembangkan pendidikan karakter berbasis nilai-nilai keislaman.

**Kata kunci:** Internalisasi Nilai Keislaman, Metode Pembiasaan

## INTRODUCTION

Education is a vital tool in shaping human resources who are not only intellectually outstanding but also possess good character and moral values. According to (Salisah et al., 2024)

technological advancements, globalisation and the increasingly open flow of information mean that educational institutions face ever more complex challenges in fostering the behaviour and character of their students. The decline in social ethics, low levels of discipline, and a weakening of religious devotion amongst some of the younger generation indicate that education must not be limited to cognitive aspects alone, but must also be capable of instilling religious values in everyday life (Wijayanti & Abdurrahman, 2025). In this context, Islamic education plays a vital role as a means of shaping individuals who are faithful, God-fearing and of noble character. Islamic education aims not only to impart religious knowledge but also to internalise Islamic values so that they become an integral part of the pupils' personalities (Muhaimin, 2001; Nata, 2016).

According to Ristianah, (2020) the internalisation of Islamic values is a process of instilling values carried out on an ongoing basis so that these values are accepted, believed in, and manifested in an individual's behaviour. This process is a vital part of Islamic education because the success of religious learning is measured not only by mastery of the subject matter, but also by the learners' ability to implement Islamic teachings in their daily lives. According to (Solechan & Fatmawati, 2021; Widiastuti, 2023), the internalisation of values is a process that takes place through the stages of value transformation, value transaction, and value transinternalisation, so that learners do not merely know the values but also adopt them as a guide for their lives. Therefore, effective educational strategies are required so that Islamic values can be deeply and sustainably instilled in pupils.

One strategy widely applied in Islamic education is the method of habit formation. This method emphasises the continuous repetition of positive behaviour so that it becomes an ingrained habit in learners (Mulyana et al., 2024; Parihin et al., 2022). From an Islamic educational perspective, habit formation has a strong foundation because the development of moral character cannot be achieved instantly, but rather through continuous practice and application. The habit formation of activities such as congregational prayer, reading the Qur'an, praying before and after studying, the custom of greeting others, and disciplined behaviour is believed to be capable of shaping the religious character of learners. Fatmawati explains that habit formation is an effective educational method for shaping attitudes and behaviour as it provides learners with direct experience of putting the values they have learnt into practice (Fatmawati et al., 2025). In line with this, (Mulyasa, 2022) emphasises that habit formation is one of the key approaches to strengthening character education within schools and madrasahs.

Various previous studies have shown that habit-forming methods make a significant contribution to strengthening pupils' religious character. Research conducted by (Sakdiyah & Bukhori, 2026) found that religious habit-forming programmes are capable of improving pupils' discipline and awareness of religious practice. Another study by (Diana & Sugiharto, 2024) showed that a religious culture fostered through routine religious activities influences the development of pupils' moral character. Meanwhile, research by (Saputra et al., 2026) revealed that the success of internalising Islamic values is greatly influenced by the consistency of habit-forming programmes and the exemplary behaviour of teachers. Nevertheless, the majority of these studies have focused primarily on the outcomes of religious character development, whilst research specifically examining the process of internalising Islamic values through habit-forming methods within the junior secondary madrasah environment remains relatively limited.

MTs Raden Rahmat Selorejo Mojowarno is an Islamic educational institution that consistently implements various programmes to foster religious practices as part of its efforts to instil Islamic values in its pupils. Activities such as reciting prayers, reading the Qur'an in groups, praying in congregation, practising good manners, and various other religious activities form part of the madrasah's culture and are carried out on a regular basis. This situation demonstrates a systematic effort to shape pupils' religious character through a continuous process of habit formation. In light of this phenomenon, this study is important to examine in depth how the process of internalising Islamic values through habit-forming methods takes place amongst pupils,



as well as the factors that support and hinder its implementation at MTs Raden Rahmat Selorejo Mojowarno. It is hoped that this study will make both theoretical and practical contributions to the development of Islamic education based on the strengthening of religious character.

## **METHOD**

This study employs a qualitative approach using a case study design. The qualitative approach was chosen because this study aims to gain an in-depth understanding of the process of internalising Islamic values through the habit-forming methods implemented at MTs Raden Rahmat Selorejo Mojowarno. Through this approach, the researcher was able to explore the meanings, experiences and views of the informants regarding the implementation of various religious habit-forming activities that form part of the madrasah's culture. A case study was employed because the research focused on a specific location with distinctive characteristics in the implementation of the habit-forming programme as a means of shaping pupils' religious character. According to (Creswell & Poth, 2016), Qualitative research enables researchers to explore and understand social phenomena from the participants' perspective within a natural context. As such, this approach is considered suitable for uncovering the processes, strategies and dynamics of the internalisation of Islamic values that take place in everyday life at madrasahs.

The research data was obtained through interviews, observation and documentation. In-depth interviews were conducted with the head of the madrasah, Islamic Religious Education teachers, form tutors, religious activity coordinators, and several pupils involved in the habit-forming programme. These techniques were used to gather information on the nature of the habit-forming activities, the objectives of their implementation, and their impact on pupils' behaviour. Direct observation was carried out of various religious activities that form part of the madrasah's routine, such as Qur'an recitation (tadarus), communal prayer, congregational prayer, the tradition of greeting one another, and other religious activities. Meanwhile, documentation was used to supplement the data in the form of activity timetables, madrasah rules and regulations, photographs of activities, and other supporting documents relating to the habit-forming programme. The use of these three techniques aimed to obtain comprehensive data and provide a more complete picture of the conditions on the ground. As explained by (Sugiyono, 2011), A combination of interviews, observation and documentation in qualitative research can yield richer and more in-depth data, as it enables researchers to view phenomena from various perspectives.

Data analysis was carried out on an ongoing basis from the data collection stage until the research was completed. The data obtained were first transcribed, then grouped according to themes relating to forms of habituation, the process of internalising values, and the factors supporting and hindering their implementation. Subsequently, the data was reduced by selecting information relevant to the research focus, presented in the form of narrative descriptions, and conclusions were drawn based on patterns identified in the field. To ensure the validity of the data, the researcher applied source triangulation and methodological triangulation by comparing information obtained from various informants with the results of observations and documentation. In addition, the findings were reconfirmed with several informants to ensure consistency between the researcher's interpretation and the actual conditions. This step is in line with the view (Miles et al., 2014) which states that qualitative data analysis involves the processes of data condensation, data presentation and drawing conclusions, carried out interactively and continuously throughout the course of the research.

## **RESULT AND DISCUSSION**

### **Result**

#### **The Internalisation of Islamic Values Through the Habituation Method Among Pupils at MTs Raden Rahmat Selorejo Mojowarno**

The internalisation of Islamic values at MTs Raden Rahmat Selorejo Mojowarno is carried



out on a regular basis through activities such as congregational Dhuhr prayer and reciting the Qur'an during Istighotsah, which aim to shape the pupils' everyday moral character. As explained by the head of the madrasah, the process of habit formation serves as a means of fostering Islamic character in the pupils. "Essentially, all activities carried out through the method of habit formation are aimed at shaping Islamic moral character in children...". This statement indicates that habit formation is not only oriented towards ritual aspects, but also towards the formation of students' social habits. This approach is reinforced through the practice of daily worship, as explained previously.

The process of habit formation is also carried out through voluntary acts of worship, as explained by the Aqidah and Ethics teacher, who noted that the habit of worship serves as a means of internalising values through direct practice. "I usually encourage the children to perform voluntary prayers before the Dhuhr prayer..." The Deputy Head of Student Affairs also added that supervision is carried out to ensure consistency in the performance of congregational prayers. "All pupils are always monitored to ensure they perform the Dhuhr prayer in congregation...". This statement implies that the habit of worship is understood as a means of internalising values through direct practice, shaped by the routine repetition of worship activities.

Furthermore, the internalisation of Islamic values is reinforced through the cultivation of Qur'anic literacy. Pupils who are not yet proficient in reading the Qur'an are directed to attend additional tuition as a means of strengthening their basic religious competencies. "Muslims must be able to read the Qur'an in order to understand their holy book...". In the socio-religious sphere, pupils are also encouraged to participate in istighasah and tahlil. This serves as a means of internalising collective values and facilitating social learning. This process enables Islamic values to take shape across various dimensions—not only through worship but also through socio-religious aspects. Based on these findings, the internalisation process can be categorised into three categories. Firstly, the internalisation of ubudiyah values through the practice of prayer and recitation of the Qur'an. Secondly, the internalisation of socio-religious values through istighasah and tahlil activities. Third, the internalisation of moral values through the habit of showing respect to teachers. These three categories demonstrate that habit-forming acts as a mechanism for the simultaneous internalisation of values across the cognitive, affective and psychomotor dimensions, ensuring that Islamic values do not remain merely at the level of understanding but become repeated and structured behaviours in the students' lives.

### **Supporting and Hindering Factors in the Implementation of the Habituation Method at MTs Raden Rahmat Selorejo, Mojowarno**

The implementation of the habit-forming method is supported by the madrasah's commitment to positioning habit formation as a strategy for character building. Support from the institution is crucial because, without such support, the habit-forming process will not run to its full potential; furthermore, habit formation cannot be a one-off exercise but must be ongoing. This is because habit formation carried out on an ongoing basis will shape the students' character. The Akidah Akhlak teacher reinforced this point by explaining that habit formation serves as a solution to the limitations of practical learning in the classroom. "There isn't enough time for practical work in the classroom...". This finding indicates that habit formation functions as an extension of formal learning, shifting the internalisation of values from the cognitive sphere to the realm of students' daily practices.

However, the implementation of habit formation faces obstacles in terms of time discipline and consistency in pupils' behaviour. The Deputy Head of Student Affairs explained that pupils' tardiness has a direct impact on their late participation in habit-forming activities. "There are still many pupils who are often late for school." The Akidah Akhlak teacher also added that there is a tendency for pupils to delay participating in communal worship activities. "There are still many students who procrastinate or are lazy...". This finding is reinforced by students' statements confirming the existence of tardiness and a lack of discipline amongst their peers. These challenges



indicate that instilling the values of religious moderation still requires strengthening students' discipline and consistency so that the programme's objectives can be optimally achieved.

Nevertheless, the madrasah implements control and guidance mechanisms as a means of reinforcing the internalisation of these values. Students who arrive late are still required to participate in the practice sessions, accompanied by direct guidance from teachers. "Students who are late must still carry out their practice sessions...". The Deputy Head of Student Affairs added that there is a system of academic consequences as a tool to reinforce discipline. "If they do not take part in the practice sessions, their religious studies marks may be reduced...". This finding indicates that the madrasah not only prioritises the implementation of these practice sessions but also applies consistent supervision and guidance to improve students' discipline and compliance with the established programme.

On the other hand, the students' responses indicate a positive reception of the habit-forming methods, particularly in terms of improving their ability to read the Qur'an and the formation of religious habits. This suggests that habit formation is not merely normative and institutional in nature, but also results in observable changes in individual behaviour.

Based on these overall findings regarding the supporting and inhibiting factors in the process of internalising Islamic values, it is evident that the success of habit formation is influenced by the roles of both the madrasah and the students. Support in the form of policies, supervision and guidance helps the programme to run smoothly, whilst the main obstacle stems from a lack of discipline amongst some pupils. Therefore, the effectiveness of habit formation depends on cooperation between sound madrasah management and pupils' awareness of the need to apply Islamic values in their daily lives.

## **Discussion**

### **The Internalisation of Islamic Values Through the Habituation Method Among Pupils at MTs Raden Rahmat Selorejo Mojowarno**

The research findings indicate that the internalisation of Islamic values at MTs Raden Rahmat Selorejo Mojowarno is carried out through various habit-forming activities covering worship, socio-religious practices and moral conduct. Activities such as congregational Dhuhr prayer, recitation of the Qur'an, istighasah, tahlil, and the practice of showing respect to teachers do not merely serve as routines, but constitute an educational process aimed at continuously shaping the character of pupils. This approach demonstrates that the internalisation of values is not achieved through the mere transfer of knowledge, but rather through direct experiences that are repeatedly practised until they become an integral part of the pupils' daily behaviour.

These findings are consistent with the theory of habit formation, which explains that behaviour repeated in a consistent environment will develop into a relatively permanent habit (Arief et al., 2022). From an Islamic educational perspective, habit formation is a highly effective method as it enables learners to experience the learning process in real life, rather than merely through conceptual understanding. Consequently, the regular practice of congregational prayer and recitation of the Qur'an not only teaches the proper procedures for worship but also fosters a sense of spiritual awareness and religious discipline that becomes ingrained in the pupils.

Habituation in madrasahs does not only operate at the behavioural level, but also touches upon the aspect of value internalisation, as explained in the theory of value internalisation by Krathwohl et al. (1964). This theory, as cited by (Januaripin et al., 2025) explains that the process of internalisation proceeds through the stages of receiving values (receiving), responding to values (responding), valuing them (valuing), organising them (organisation), and finally making them part of an individual's character (characterisation). In the context of this study, students' repeated engagement in various religious activities indicates a gradual process from merely following madrasah rules towards the formation of a religious character reflected in their everyday behaviour.



The findings regarding the practice of voluntary prayers before the Dhuhr prayer indicate that madrasahs are not only focused on fulfilling religious obligations, but also strive to foster a deeper spiritual awareness. This is in line with the concept of *tarbiyah* in Islamic education, which emphasises the holistic development of the individual through the cultivation of spiritual, intellectual and moral aspects (Zahra et al., 2024). Thus, the practice of *sunnah* acts as a means of fostering personal piety that goes beyond the formal requirements of the religious education curriculum.

With regard to Qur'anic literacy, the research findings indicate that madrasahs place emphasis on strengthening pupils' basic religious skills. The policy of providing additional support for pupils who are not yet proficient in reading the Qur'an demonstrates that the internalisation of Islamic values is understood as a process that must be underpinned by adequate religious competence. These findings are consistent with the view that (Caroline et al., 2024; Solechan & Aulia, 2023) that the ability to read the Qur'an is a vital foundation in the formation of a Muslim's religious identity, as it serves as a gateway to a comprehensive understanding of Islamic teachings. In this context, Qur'anic literacy serves not only as a reading skill, but also as a means of strengthening religious awareness and fostering Islamic character.

Meanwhile, the practice of *istighasah* and *tahlil* demonstrates that the internalisation of Islamic values takes place not only at the individual level, but also in the social and collective spheres. These activities serve as a medium for social learning that strengthens solidarity, a sense of community, and the students' religious identity. This analysis can be explained through the theory of Social Learning proposed by Bandura (1977), as cited by (Ambriyani et al., 2025) which states that individuals learn values and behaviours through the processes of observation, imitation and social interaction with their surroundings. In the madrasah environment, pupils learn not only from their teachers, but also from their peers and from the institutional culture, which consistently presents religious practices as shared social norms.

An interesting finding in this study is that the process of internalising Islamic values takes place simultaneously across three domains: cognitive, affective and psychomotor. The integration of these three domains demonstrates that the habit-forming method is capable of bridging the gap that often arises between religious knowledge and everyday practice. Many educational institutions succeed in enhancing pupils' religious understanding, but do not necessarily succeed in changing their behaviour. Conversely, the results of this study indicate that habituation functions as a mechanism for the transformation of values from the level of knowledge towards concrete actions carried out repeatedly and consciously. Conceptually, the findings of this study reinforce the view that the internalisation of Islamic values will be more effective if it is built through a religious culture that is integrated into school life. Islamic values are not sufficiently taught merely as subject matter; rather, they must be presented in the form of tangible and repeated educational experiences. Thus, the method of habituation can be understood as a cultural strategy that sustainably links the dimensions of education, character building, and the strengthening of pupils' religious identity.

### **Factors Supporting and Hindering the Internalisation of Islamic Values Through Habituation**

The success of the habit-forming method at MTs Raden Rahmat Selorejo Mojowarno is largely due to strong institutional support. The madrasah's commitment to making habit-forming a key strategy for character building has created an environment conducive to the internalisation of Islamic values. This support is evident in the madrasah's policies, teacher involvement, monitoring systems, and the consistent implementation of the programme.

These findings are consistent with the theory of organisational culture in education, as cited by (Amalia & Subiyantoro, 2025) which states that the success of character building is largely determined by an institution's ability to foster a culture that supports the values it seeks to instil. In the context of this study, habit formation does not stand as an incidental programme, but has become an integral part of the madrasah's culture that guides the behaviour of the entire school



community. The existence of this religious culture enables pupils to gain a learning experience in which there is consistency between what is taught and what is practised in everyday school life.

The role of teachers as key actors in the implementation of habit formation highlights the importance of setting a good example in Islamic education. Teachers' statements that habit formation provides a solution to the limited time available for practical work in the classroom suggest a shift in the learning environment from formal learning towards experience-based learning. This finding is consistent with the theory of experiential learning developed by Kolb (1984), in (Safitri, 2025) explains that direct experience has a stronger influence on the formation of behaviour than the mere presentation of theoretical material. Therefore, practical application serves as a means of enabling pupils to experience first-hand the values learnt in religious education lessons.

On the other hand, this study found that obstacles to the implementation of habit formation stemmed from aspects of student discipline, particularly tardiness and a lack of consistency in attending communal worship activities. These findings suggest that the process of internalising values is fundamentally influenced not only by the systems established by the institution, but also by the individual's readiness to accept and practise those values. An individual's adherence to norms is strongly influenced by their level of attachment, commitment, engagement and belief in the values that prevail within a social environment (Ithram et al., 2025). When these elements have not yet been fully established, undisciplined behaviour is likely to persist even though rules and programmes are in place.

The obstacles encountered do not stem from the pupils' rejection of Islamic values, but are rather linked to the fact that the process of habit formation has not yet fully taken root. This is significant because it demonstrates that the main challenge of the habit-forming method lies not in the substance of the values being taught, but in the consistency of their implementation and the reinforcement of the pupils' behaviour (Akhyar et al., 2021). In other words, the process of internalisation takes a considerable amount of time for values that were initially external to become part of one's inner awareness.

Interestingly, madrasahs have responded to these challenges by implementing mechanisms for monitoring, guidance and academic consequences. The monitoring system in place demonstrates a combination of persuasive and regulatory approaches to fostering student discipline. This is supported by the findings of the research (Nida et al., 2025) that reinforcement and consequences are important tools in shaping behaviour. In the context of this study, the requirement for late students to attend remedial sessions and the deduction of marks for students who do not attend activities are forms of external reinforcement aimed at fostering compliance with the applicable norms.

Nevertheless, the research findings also indicate that pupils responded positively to the habit-forming programme. Improvements in the ability to read the Qur'an, the development of habits of worship, and the growth of religious awareness serve as indicators that the habit-forming method does not merely result in formal compliance, but also brings about tangible behavioural change. These findings demonstrate that the effectiveness of the habituation method lies in its ability to link institutional regulations with students' personal experiences in carrying out religious activities. The supporting and inhibiting factors identified in this study indicate that the successful internalisation of Islamic values through the habituation method is the result of an interaction between structural and personal factors. Structural factors such as policies, supervision, guidance and the madrasah's religious culture serve as a supportive environment, whilst personal factors such as students' discipline, awareness and commitment determine the success of internalisation at the individual level. A synthesis of these findings suggests that the effectiveness of the habituation method depends not only on the quality of the programmes designed by the madrasahs, but also on the success in fostering students' intrinsic awareness to make Islamic values an integral part of their identity and daily behaviour.



## CONCLUSION

This study shows that the internalisation of Islamic values at MTs Raden Rahmat Selorejo Mojowarno is achieved through a process of habit formation integrated into activities such as congregational prayer, recitation of the Qur'an, istighasah, tahlil, and showing respect to teachers. These habitual practices have successfully instilled the values of worship, socio-religious life and moral conduct, ensuring that Islamic values are not only understood by the pupils but also reflected in their daily behaviour.

The success of the habit-forming method is supported by the madrasah's commitment, the exemplary behaviour of teachers, continuous supervision, and a strong religious culture. The main obstacle stems from the low level of discipline among some pupils, particularly regarding punctuality and consistency in participating in religious activities. To address this, the madrasah implements continuous guidance, supervision, and reinforcement of discipline. The implications of this research indicate that the habit-forming method is an effective strategy for shaping students' religious character through synergy between institutional support and individual awareness. These findings can serve as a reference for other madrasahs in developing character education based on Islamic values through structured and sustainable habit-forming programmes.

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