



Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.unri.ac.id/index.php/JES>



P-ISSN
2581-1657

E-ISSN
2581-2203

Internalization of Religious Character Values Through the Habituation of Religious Activities at SMPIT Ar Risalah Sukoharjo

Khoirunissa*, Mutoharrun Jinan

Pendidikan Agama Islam, Univeritas Muhammadiyah Surakarta, Surakarta, 56712, Indonesia

ARTICLE INFO

Article history:

Received: 24 April 2025

Revised: 25 April 2025

Accepted: 26 April 2025

Published online: 05 May 2025

Keywords:

Character Education

Internalization

Religious

** Corresponding author:*

E-mail: g000210062@student.ums.ac.id

Article Doi:

<https://doi.org/10.31258/jes.9.3.p.1127-1136>

This is an open access article under the [CC BY- SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



ABSTRACT

Character education has a fundamental role in shaping a moral and noble generation. One important aspect of character education is the internalization of religious character values which is the foundation for the development of other positive characters. This study aims to describe and explore how the internalization of religious character values is carried out through the habituation of religious activities at SMPIT Ar-Risalah Sukoharjo. By using descriptive qualitative research method, this study analyzes students' involvement in various religious activities classified based on the frequency of implementation, namely daily, weekly, monthly, and yearly. The results show that the habituation of religious activities, such as morning dhikr, dhuha prayer, dhuhur prayer in congregation, and Islamic-based extracurricular activities, plays a role in shaping students' religious attitudes and behaviors.

1. Introduction

Character education plays a fundamental role in shaping a generation with strong morals and noble character. Character itself is regarded as an essential aspect of human behavior, not only reflecting an individual's personal values but also closely related to psychological factors that influence how a person thinks, behaves, and acts in daily life. Character represents the uniqueness and qualities of an individual, distinguishing them from others in various aspects of life, including social interactions, family environments, education, and professional settings. Therefore, character education is vital to instill from an early age to develop individuals who are not only intellectually intelligent but also exhibit behavior and attitudes based on high moral values (Masloman, 2024).

In today's rapidly growing era of globalization, numerous cases of juvenile delinquency, such as criminal acts, student brawls, bullying, promiscuity, drug abuse, and other behaviors that tend to violate the law, have emerged. These issues significantly impact changes in the character, behavior, attitudes, and morals of the younger generation. Such negative changes are one of the adverse consequences of globalization that are not counterbalanced by strong character development. These issues not only harm the individuals involved but also tarnish the reputation of students and the educational institutions they belong to.

These phenomena need to be prevented and addressed by instilling religious values from an early age. Adolescents possess potential that can develop in either a positive or negative direction, making guidance and mentorship essential to steer them toward positive and productive growth. The various problems faced by teenagers cannot be separated from the influence of the environment in which they grow and develop (Arrobi, 2021).

Instilling character values in children is crucial, including strengthening religious character (Farmawaty, 2021). Religious character serves as a fundamental basis for the development of other positive traits. With a strong religious character, children can more easily internalize moral and ethical values that support the formation of a good personality. The cultivation of religious character can be carried out through habituation, repetition, and role modeling in daily life. The environment plays a significant role in shaping an individual's personality (Irodati, 2022). Family, school, and community environments greatly influence children's character development.

As a formal educational institution, schools are an effective means of shaping students' character, particularly in developing religious character beyond the family environment. This is because schools play a crucial role as a place for students to interact, where they learn through the words, actions, attitudes, and behaviors they observe and practice in their daily school environment. Since students spend most of their time at school, the process of religious character formation can take place intensively and continuously. In the process of instilling character values at school, changes in students' habits cannot happen instantly. Therefore, a gradual habituation process is necessary to ensure that these character values are ingrained and applied in students' daily lives (Luthfiyah, 2021). The support of all school elements is needed through rules and a culture that prioritize religious character, making it easier for students to adopt and practice these values.

The cultivation of religious character requires a long time and consistency through education, school environments, family, and the community to ensure that religious character becomes deeply embedded in students (Mudzkir, 2023). Religious character is essential for students to face the changes of the times and moral decline. Through the internalization of religious character, students are expected to behave well according to religious teachings, as this character reflects the Islamic identity and traits inherent in an individual (Muthma'innah, 2018).

Based on interviews conducted at SMPIT Ar-Risalah Sukoharjo, efforts to instill religious character in students are carried out through various religious activities. These activities include programs specifically designed to nurture, develop, and strengthen students' religious character so that they can apply it in daily life. Among these activities are morning dhikr before lessons begin, Dhuha prayer, Quran recitation (tartil), etiquette lessons, rotating short sermons (kultum), and congregational Dhuhr and Asr prayers. Additionally, extracurricular activities, monthly programs such as muhadharah and mabit, and annual programs such as i'tikaf are also conducted.

Based on the religious activities implemented at SMPIT Ar-Risalah Sukoharjo, this study aims to comprehensively describe and explore these efforts in depth. Therefore, the researcher has chosen to conduct a study titled "Internalization of Religious Character Values Through the Habituation of Religious Activities at SMPIT Ar-Risalah Sukoharjo."

2. Methodology

This research employs a qualitative descriptive approach with the aim of gaining an in-depth and systematic understanding of various facts and phenomena related to the internalization of religious character values in students. This approach was chosen because it allows the researcher to explore the meaning behind students' involvement in religious activities and understand the habituation process implemented in schools to shape their religious character. Data was collected through observation, interviews, and documentation, enabling the researcher to obtain more comprehensive information regarding the patterns, mechanisms, and effectiveness of religious activity habituation in students' daily lives.

In this study, religious character is analyzed through students' participation in various religious activities organized within the school environment, such as congregational prayers, Quran recitation (tadarus), Islamic studies, and religiously themed social activities. Active participation in these activities serves as the primary indicator for assessing the extent to which religious values have been internalized in students' attitudes and behavior. Furthermore, this research also examines the role of teachers, the school environment, and institutional policies in supporting the formation of religious character through consistently applied habits.

3. Result and Discussion

The results of this study indicate that the process of internalizing religious character in students at SMPIT Ar-Risalah Sukoharjo is carried out through various religious activities conducted on a daily, weekly, monthly, and annual basis. Daily activities include morning dhikr, Dhuha prayer, Quran recitation (tartil), adab (moral) lessons, and monitoring of daily religious practices (amal yaumi). Weekly activities consist of Tahfidz Week, archery, culinary arts, and

scientific research club (KIR). Monthly activities include overnight stays at school (mabid) and Islamic speech practice (muhadharah), while annual activities involve spiritual retreats (i'tikaf).

The internalization of religious values is carried out gradually through three stages: value transformation (where teachers convey concepts), value transaction (active interaction between teachers and students), and trans-internalization (where internalized values become part of students' personalities). To ensure this process is effective, repetition and consistency in habituation, meaningful spiritual experiences, and the application of religious values in daily life are essential.

The internalization of religious character brings significant benefits, including the development of positive character traits, an improvement in spiritual life quality, and positive impacts on social ethics. Interviews revealed that students became more disciplined in worship, better at controlling emotions, and more socially aware. Additionally, parents also observed positive behavioral changes in their children after participating in the school's religious habituation program.

The Process of Religious Internalization Among Students Through Religious Activities

The process of internalizing religious character among students at SMPIT Ar-Risalah Sukoharjo is carried out through various religious activities aimed at instilling and internalizing spiritual values in their lives, including attitudes, behavior, and mindset. According to M. Mudzkir's theory, fostering faith and devotion to God Almighty can be achieved through religious activities categorized based on their frequency: daily, weekly, monthly, and yearly. The study results show that SMPIT Ar-Risalah Sukoharjo implements religious activities in all four of these categories.

Daily activities include morning dhikr, dhuha prayer, Qur'an recitation (tartil), studying Islamic etiquette (adab), and checking daily good deeds (amal yaumi), all of which are conducted regularly before learning begins. Weekly activities encompass extracurricular programs such as the Tahfidz Week, archery, culinary arts, and the Young Scientists Club (KIR), aimed at developing skills while reinforcing Islamic values. Monthly activities include mabid (overnight stays at the mosque) and muhadharah (religious lectures) to enhance students' understanding and spiritual experience. Additionally, annual activities such as i'tikaf offer deeper worship experiences and strengthen students' connection to religious teachings. Through these programs, religious values are expected to be deeply instilled and reflected in students' daily lives.

To instill religious character, it is crucial to provide a deep understanding of religious teachings in a continuous manner. This ensures that religious values permeate individuals, become part of their beliefs, and shape a strong awareness of the truth of religious teachings (Maulida & Ratnasari, 2024). This process is not limited to theoretical religious concepts but must also be realized in daily life through habits, attitudes, and behaviors that reflect religious values.

Consequently, these values become ingrained in students' personalities, influencing their behavior at school, within their families, and in society (Amin et al., 2024).

At SMPIT Ar-Risalah Sukoharjo, the process of internalizing religious character is integrated into the religious education curriculum, which plays a fundamental role in shaping students' personalities. The school systematically and continuously designs religious education so that Islamic values become a strong foundation in students' daily lives. This aligns with the school's vision of Building a Generation with Islamic Character and Excellence, emphasizing the balance between strong religious understanding and outstanding academic achievement. With this integrated approach, students not only acquire theoretical religious knowledge but are also guided to practice Islamic teachings in their attitudes, behavior, and social interactions. Thus, SMPIT Ar-Risalah Sukoharjo is committed to producing students who are intellectually capable and possess strong religious character to face life's challenges.

The internalization process of religious values among students follows three main stages that illustrate how values are gradually and systematically instilled (Masloman et al., 2024). The first stage is value transformation, where teachers serve as sources of information, providing understanding of positive values to be adopted and negative values to be avoided. At this stage, students begin to recognize and comprehend various norms and principles that will guide their lives. Research by Amin (2024) suggests that during this phase, students start distinguishing between positive and negative values, which serve as their life guidelines.

The second stage is value transaction, involving active interaction between teachers and students. This phase fosters two-way communication, allowing for discussions, Q&A sessions, and reciprocal learning. Instead of merely delivering material in a one-way manner, teachers encourage students to think critically, reflect on the values learned, and connect them with their personal experiences. Research by Elmontadzery et al. (2024) highlights that during this phase, students begin to think critically and reflect on their past experiences.

The final stage is trans-internalization, where students fully integrate the values they have learned. At this stage, the values are no longer just knowledge or imposed habits but have become part of their personality and mindset. As a result, students naturally and consistently exhibit behaviors that reflect these values in their daily lives. Maulida & Ratnasari (2024) explain in their study that, during this phase, students adopt the learned values as daily habits. Through these three stages, the internalization process is effective and sustainable, ensuring that students not only understand the values taught but also implement them in real life as part of their character and personality.

To ensure the successful internalization of religious values through religious habituation activities, several key aspects are essential. Repetition and consistency play a crucial role in building habituation through the repeated practice of

religious activities such as prayer, dhikr, and Qur'an recitation. Consistently engaging in these practices helps deepen students' understanding of religious teachings, allowing them to apply religious values in their daily lives. Additionally, participating in religious activities provides meaningful spiritual experiences, fostering feelings of peace, inner tranquility, and a closer connection with God. These experiences create an intrinsic motivation to continuously implement religious values in various aspects of life (Syarif, 2020). Furthermore, the application of these values in daily life is reflected in individuals' attitudes and behaviors. A sincere habituation process enables individuals to incorporate religious teachings into their social interactions, speech, and daily actions, ensuring that these values become an integral part of their character.

Benefits of Internalizing Religious Character Values Through Habituation

Development of Positive Character

The habituation of religious activities conducted consistently plays an essential role in shaping positive character in individuals. By routinely engaging in religious practices, students can develop traits aligned with religious teachings, such as patience, honesty, and compassion. This habituation also contributes to improving discipline, responsibility, and commitment to performing religious obligations and other duties. Based on an interview with one of the students, they expressed that the habit of performing congregational prayers at school significantly influenced their discipline in praying on time. Over time, they became accustomed to observing the five daily prayers diligently, ultimately increasing their awareness of the importance of time management in various aspects of life, including studying and daily activities.

Additionally, the regular practice of tartil (reciting the Qur'an with proper pronunciation and rhythm) has a positive impact on students' commitment to worship. One interviewed student mentioned that through this program, they set a daily target of reading at least three pages of the Qur'an. This habit not only enhances their ability to recite the Qur'an fluently but also strengthens their love for the holy book and deepens their understanding of Islamic teachings (Elmontadzery et al., 2024). With this daily target, students are more motivated to manage their time effectively and integrate this practice into their daily routine.

More broadly, the formation of religious character through the habituation of religious activities also influences students' mindset and attitudes. They become more cautious in their actions, more respectful toward others, and more aware of their moral responsibilities (Sagala et al., 2024). By consistently applying religious values in daily life, students do not merely gain a theoretical understanding of religion but also learn to practice it in various situations, whether at school, within the family, or in the community. This demonstrates that internalizing religious character values through the habituation of religious activities plays a significant role in shaping individuals who are not only intellectually capable but also possess noble character and strong moral integrity (Toron, 2024).

Improvement in Spiritual Life Quality

The habituation of religious activities plays an essential role in enhancing an individual's spiritual life quality. By consistently practicing worship, individuals become closer to God, experience inner peace, and develop gratitude and sincerity in life. This spiritual closeness brings mental calmness and fosters a more positive mindset in facing life's challenges.

Based on an interview with a student, he stated that besides becoming more disciplined in performing religious duties, the school environment that promotes the habit of dhikr significantly influenced his ability to control emotions. When facing situations that triggered anger or disappointment, he felt calmer and was able to think more clearly before taking action. The regular practice of dhikr, such as morning dhikr before starting lessons, provided tranquility and taught him patience and wisdom in solving problems. This aligns with research by Amin et al. (2024), which states that religious activities can enhance students' religious character.

Furthermore, the habit of seeking forgiveness (istighfar) whenever he made a mistake indicated that religious habituation not only impacts spirituality but also fosters a higher moral awareness. The student revealed that self-reflection through istighfar made him more aware of his mistakes and more cautious in his actions. This attitude reflects that internalizing religious values through religious habituation helps build a more responsible character and strengthens individual awareness in maintaining good relationships with both fellow humans and God (Gunawan, 2024).

Beyond that, improving spiritual life quality through religious habituation also positively affects psychological well-being. Individuals with a strong spiritual life tend to be happier, more optimistic, and better able to manage stress. Religious habits, such as congregational prayer, Quran recitation, and dhikr, not only serve as ritual obligations but also as means of calming the mind and strengthening the heart (Sururun, 2024). Thus, the internalization of religious values through religious habituation not only creates devout individuals but also fosters personalities that are calmer, more patient, and more resilient in facing various life challenges.

Influence on Social Ethics

The internalization of religious values through habituation not only impacts an individual's spirituality and personal development but also affects their social behavior. A strong religious character shapes better interaction patterns in social life, such as enhancing empathy, respecting differences, and applying ethical behavior in every social relationship (Amir, 2020). Individuals who consistently practice religious values tend to have a high moral awareness, allowing them to behave more wisely in their interactions with others.

Based on an interview with the Vice Principal for Student Affairs, many parents expressed their gratitude to the teachers because they noticed positive behavioral

changes in their children. Students who previously lacked concern for their surroundings began to exhibit better attitudes, such as showing more respect to parents and teachers, speaking more politely, and becoming more attentive to their peers' needs. This demonstrates that the habituation of religious activities in schools plays a significant role in shaping students' social character, enabling them to behave more positively in daily life.

One concrete example of the influence of religious habituation on social ethics is the increased spirit of mutual assistance among students. Those who regularly participate in religious activities, such as dhikr, congregational prayer, and Quran recitation, tend to be more caring toward others (Nawawi et al., 2024). In the school environment, they are more willing to help friends struggling with lessons, exhibit greater patience in dealing with differing opinions, and are less easily provoked in potentially conflicting situations.

Additionally, the internalization of religious values helps students develop the habit of speaking politely and respectfully. Students who are accustomed to learning Islamic etiquette become more selective in their choice of words, avoiding harsh language or words that might hurt others' feelings. This attitude contributes to creating a more harmonious and comfortable school environment for everyone (Sururun, 2024).

The internalization of religious values through habituation also instills honesty and responsibility. Students with a strong religious character are more committed to fulfilling tasks and responsibilities assigned to them (Rifqi, 2024). They act not merely out of fear of punishment but because they understand that honesty and responsibility are integral aspects of religious teachings that must be upheld.

Thus, the habituation of religious values in schools not only fosters devout individuals but also shapes people who are more caring, empathetic, and responsible in their social lives. This highlights that character education based on religious values has a broad impact in shaping a more harmonious and civilized society.

4. Conclusion

Based on the research findings, it can be concluded that the internalization of religious character among students at SMPIT Ar-Risalah Sukoharjo is carried out through various systematically and continuously designed religious activities. These activities are classified based on their frequency in daily, weekly, monthly, and yearly, with the aim of gradually and consistently instilling religious values into students' lives. The key factors supporting the successful internalization of religious character include repetition and consistency in religious practices, meaningful spiritual experiences, and the application of religious values in both social and personal life. Through habitual practices conducted with awareness and sincerity, students not only understand religious concepts theoretically but also

implement them in their daily behavior, including worship discipline, social interactions, and personal character development.

The study also shows that the internalization of religious values has a significant positive impact on students, such as shaping positive character traits like patience, honesty, and discipline; enhancing spiritual life marked by closeness to God and better emotional control; and positively influencing social ethics, reflected in increased empathy, mutual respect, and improved behavior in interpersonal relationships. Thus, the internalization of religious character through habitual religious activities in schools plays a crucial role in shaping a generation that excels not only academically but also in morality and strong spiritual values, enabling them to face life's challenges with integrity and responsibility.

References

- Amin, M. N., Nashihin, M., & Nursikin, M. (2024). Peningkatkan Karakter Religius Siswa Melalui Internalisasi Nilai dalam Kegiatan Keagamaan dan Sosial. *Madinah: Jurnal Studi Islam*, 11(2), 295-312.
- Arrobi, J., Purnama, H., Agustin, E., & Darussalam, M. (2021). Pengaruh Kepedulian Remaja Dalam Kegiatan Keagamaan Dengan Pengamalan Keagamaannya, *Jurnal Syntax Transformaton*, 2(09), 1293-1299
- Elmontadzery, A. Y. F., Basori, A. R., & Mujadid, M. (2024). Internalisasi nilai-nilai pendidikan Islam dalam peningkatan karakter religius di MA NU Putra Buntet Pesantren Cirebon. *TSAQAFATUNA: Jurnal Ilmu Pendidikan Islam*, 6(1), 67-81.
- Farmawaty, W. (2021). *Konsep Pendidikan Karakter Dalam Buku Educating For Character Karya Thomas Lickona Untuk Menumbuhkan Karakter Religius* (Doctoral dissertation, IAIN Ponorogo).
- Gunawan, I. (2024). Pendidikan Karakter: Tantangan dan Solusi di Era Digital. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, 1(01), 159-172.
- Irodati, F. (2022). Capaian internalisasi nilai-nilai religius pada pembelajaran pendidikan agama Islam. *JURNAL PAI: Jurnal Kajian Pendidikan Agama Islam*, 1(1), 45-55.
- Luthfiyah, R., & Zafi, A. A. (2021). Penanaman Nilai Karakter Religius Dalam Perspektif Pendidikan Islam Di Lingkungan Sekolah RA Hidayatus Shibyan Temulus. *Jurnal Golden Age*, 5(2), 513-526.
- Masloman, F. R., Supriati, A., & Pangalila, T. (2024). Penguatan nilai karakter religius melalui kegiatan ekstrakurikuler keagamaan pada siswa di SMP Negeri 1 Tumpaan. *Jambura Journal Civic Education*, 4(1).
- Maulida, G. R., & Ratnasari, D. (2024). Strategi Internalisasi Nilai-Nilai Karakter Religius Melalui Mata Kuliah Akidah Akhlak. *Tadarus Tarbawy: Jurnal Kajian Islam dan Pendidikan*, 6(2).
- Mudzkir, M. (2023). Penanaman nilai-nilai karakter religius melalui kegiatan keagamaan. *Ambarisa: Jurnal Pendidikan Islam*, 3(1), 10-26.
- Muthma'innah, K. (2018). *Internalisasi nilai-nilai karakter religius siswa melalui kegiatan keagamaan di SMAI Nahdlatussyuban Ploso Karangtengah*
-

- Demak* (Doctoral dissertation, Universitas Islam Negeri Maulana Malik Ibrahim).
- Nawawi, M. L., Fatoni, A., Jazuli, S., & Maulidin, S. (2024). Pendidikan Karakter Remaja Menurut Syaikh Musthafa Al-Ghalayaini Dalam Kitab Izhatun Nasyi'in. *TEACHER: Jurnal Inovasi Karya Ilmiah Guru*, 4(2), 78-90.
- Rifqi, N. (2024). Strategi Internalisasi Nilai-Nilai Karakter Religius dan Integritas Siswa Sekolah Dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(1), 4916-4930.
- Sagala, K., Naibaho, L., & Rantung, D. A. (2024). Tantangan Pendidikan karakter di era digital. *Jurnal Kridatama Sains Dan Teknologi*, 6(01), 1-8.
- Sururun, E., Zamroni, M. A., & Rusydi, I. (2024). Impelementasi Kegiatan Keagamaan untuk Membentuk Karakter Religius: Sebuah Strategi Pendidik. *Interdisciplinary Journal of Social Sciences*, 1(1), 39-53.
- Syarif, N. M. (2020). Peran Guru Pendidikan Agama Islam Pada Era Digital Dalam Mewujudkan Masyarakat Madani Di SMP N 1 Bantul. *Skripsi thesis. UIN Sunan Kalijaga Yogyakarta*.
- Toron, V. B. (2024). *Pendidikan Karakter*. CV. Ruang Tentor.

How to cite this article:

Khoirunissa., & Jinan, M. (2025). Internalization of Religious Character Values Through the Habituation of Religious Activities at SMPIT Ar Risalah Sukoharjo. *Journal of Educational Sciences*, 9(3), 1127-1136.
